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The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

JANUARY 1, 1957

NUMBER 1



I thank Thee God, for New Year's Day —
The chance to turn a clean white sheet,
To fold past records all away,
So failure-marred, so incomplete.

Grant me to make this year of mine
A thing of beauty and of flame —
A poem strong and crystal-fine,
And at the end to sign my name.

— Marie Barton

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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Elon College, North Carolina.

Here And There Among The Churches

CHRISTMAS PROGRAMS were presented in all churches reporting to THE SUN, and doubtless in all churches. These programs ranged from the Santa Claus idea with treats and gifts to members of the Sunday schools, through the traditional pageants and carols, to the most difficult and delightful Christmas music. Gifts for others rated high in our churches at Christmas time. The aged ministers and their widows were remembered, needy people in the community were served, several churches shared with the Hungarian refugees, and of course our Church Home for Children was not forgotten.

REV. ORVILLE H. WHITE, minister of our church in Tryon, North Carolina, has resigned, according to announcement in a local paper there. The paper states that it was at a called meeting December 14, and says: "The resignation was accepted and resolutions adopted expressing appreciation of his services to the church and the community during his five years in Tryon. While here the church was remodeled and enlarged, and he has served as a director of the Rotary Club and Chairman of the Polk County Boy Scout Court of Honor. No announcement was made to his future plans."

THE MISSION BOARD of the Southern Convention will have its annual meeting at the Convention Office in Elon College, North Carolina, January 10, beginning at one o'clock in the afternoon and continuing into the evening. Those having business with the Board are invited to communicate with the Superintendent of the Convention or the Chairman of the Board, Mrs. W. E. Wissemen, or to attend the meeting at Elon.

REV. WALSTEIN SNYDER has been spending time in the hospital at intervals recently because of an intermittent fever. He is the efficient pastor of Beverly Hills in Burlington, North Carolina, and is the chairman of the Board of Publications, the Board that directs the publication of this paper.

PERCY MEASAMER, a member of our Shallow Well Church, Jonesboro Heights, Sanford, N. C., is chairman of the Lee County Commissioners, according to his pastor, Rev. Max Vestal.

COMMUNION SERVICE was enjoyed by several churches either on Christmas Eve or Christmas Day.

NORTH CAROLINA COUNCIL OF CHURCHES will have its annual meeting at the Home Moravian Church in Winston-Salem January 29 and 30. The pastor's Conference will begin at ten and close at four o'clock January 29. Speakers will be Dr. G. Ray Jordan and Dr. A. T. Mollegen. Opening worship service for the Council is at eight o'clock that evening under the leadership of Dr. McDowell Richards. Mr. A. T. Spalding will report on his trip to India during the business session which opens at 9:30 Wednesday morning, and Mrs. Theodore Wedel, President of United Church Women, will speak at the luncheon at 12:45. All delegates are urged to attend. The Rev. Morton R. Kurtz is the Executive Director of the Council.

THE FIRST SERVICE was held in our new church building at Sophia, North Carolina, last Sunday morning. For several years this fine group of people have wanted to move from the rickety and uncomfortable building in which they have worshipped. Last summer they said the time had come to build, so they gathered materials, and erected a nice church with Sunday school rooms. The Rev. Avery Brown has been not only their pastor but their workman in erecting the building.

THE CHRISTIAN SUN accepts with as gracious bow as we know how to make the many kind words said about the Christmas issue, which was, so far as we know, the first issue to be printed in two colors. We are always pleased when you like our product, and it is gracious of you to let us know what you think.

CHRISTMAS FAVORS were made by Sunday school classes at Haw River and given to all the patients in the Alamance General Hospital Christmas Day.

TEN MEMBERS JOINED at Asheboro on Christmas Sunday. They included Rev. and Mrs. Clyde Fields. Five of the number were on profession of faith, and all were adults. The Rev. Mr. Fields is to be installed as pastor on January 13. Announcement has been made that the primary and junior Fellowships and the Lesters sent money to Japan recently to pay the tuition, for a year, of a girl in Kobe College. The year before it was paid by three families in the church.

LAYMEN will hold important area meetings on January 17 at Union Ridge, and January 19 at Palm Street, Greensboro. This is in accordance with votes at their organizational meetings in October. Dues from the laymen's groups in the various churches should be sent to D. M. McLelland at Box 805, Elon College, North Carolina.

Volume 109

Number 1

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor

840 Sunset Avenue, Asheboro, North Carolina

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Laymen Elect Officers

New officers for the Laymen's Christian Fellowship of Center Church of South Boston were elected at a dinner meeting on Thursday, November 29. The newly elected officers are:

T. S. Earp, president; C. T. Guthrie, vice-president; L. C. Satterfield, secretary-treasurer; Tom Fisher, assistant secretary-treasurer.

Irvine Anderson presided at the meeting. Twenty-one were present.

The program consisted of a brief address by Irvine Anderson on the functions and work of the laymen's organization. Colored slides on Dr. and Mrs. Riggs' work in India were shown to the men as a part of the program.

The ham dinner and all its trimmings was prepared and served by the men themselves — even to the baking of a cake! The kitchen was left in a spotless condition with the dishes washed and put away.

WORKSHOP ON CHURCH CAMPS AND CONFERENCES

An interdenominational Workshop on Church Camps and Conferences will be held at Roslyn Conference Center, near Richmond, on January 14 and 15. The workshop is sponsored by the Department of Christian Education of the Virginia Council of Churches.

The purpose of the workshop is to provide opportunity for the discussion of problems relating to church camps, such as standards, staff training, programming, physical equipment, etc.

The leaders will include Dr. Edward L. Schlingman of Philadelphia, chairman of the Committee on Camps and Conferences of the National Council of Churches, and several national denominational leaders in this field. The Rev. James P. Lincoln, Director of Christian Education for the Episcopal Diocese of Virginia, is chairman of the workshop committee.

The workshop is open to all church leaders who have responsibility for summer camps or conferences. For further information write to the Virginia Council of Churches, Bridgewater, Virginia.

January 1, 1957

WAKE CHAPEL SPONSORS SCOUT TROOP

The Laymen's Fellowship of the Wake Chapel Congregational Christian Church is sponsoring Scout Troop No. 312 as a new project. Mr. Hoke Powell is troop master. This is the second troop for the Fuquay-Varina area as the Presbyterian Church began the movement. The Cub Scouts of the area are sponsored by the Methodist Church.

This program is sponsored in an effort to prevent juvenile delinquency among our youth and to build better citizens for the future. The Scout theme for this year is "Onward for God and My Country."

Activities At Rosemont

Mrs. W. R. Skelley, Jr.

Rosemont pauses to reflect a measure of achievements and plans.

The women's fellowship reports its newly organized community circles working beautifully. The quarterly meeting was held December 4 with a record attendance. Every circle chairman reported good attendance, good fellowship, and many planned projects.

Every department in the children's Sunday school and all the adult classes collected cheer baskets which were dedicated at the regular family night Christmas party on December 17. The deaconesses placed these baskets where they were needed.

The program for this party was planned by the, adult classes, youth departments, youth chorus, and children's choirs. It included worship, fellowship and refreshments. There was a Christmas tree, Santa Claus and gifts for the little folks.

The senior choir presented "The Story of Christmas" arrangement by Fred Waring at the eleven o'clock service on December 23. The evening program, featuring the four choirs of our church, was special music arranged to tell the traditional Christmas story. Color slides were shown throughout this musical presentation.

An outstanding project of the youth fellowship is the building of a Nativity scene for the church lawn.

JOIN THE MARCH OF DIMES

IN



USE THE JANUARY CALENDAR
TO MAKE EACH DAY COUNT

CHURCH HISTORY ROOM TO BE OPEN

The Church History Room, sponsored by the Historical Society of the Southern Convention, is now ready to be used. It is located on the second floor, the north-east corner, of the Carlton Library Building at Elon College, North Carolina.

Shelves, filing cabinets, and other necessary equipment, have been installed. Books, records, and magazines have been removed from the floor and made available in files or on shelves. THE CHRISTIAN SUN has been arranged in order. The ANNUAL from the beginning to date is on file. Other valuable material concerning the history of our church can now be used by those who desire to search for the things they want.

Cataloguing is yet to be done. That is a tedious and lengthy job. When it is completed, one should be able to find a ready reference to whatever has been said about any person or event in our history. That, of course, will take much effort and a long time.

The Curator, the Reverend F. C. Lester, expects to be in the Church History Room on Wednesdays and Thursdays regularly, and at other times by appointment.

Happy

New Year



How many times have you said it, how many times have you heard it — Happy New Year — during the last few days? It is easy to say, and it is an excellent wish. But sometimes it is difficult to attain.

One reason for the difficulty is that we do not know just what the phrase means. When is one happy? Is it when one is well, strong, able to think, to work? Or does happiness come with prosperity? If work and human relations move smoothly, is one happy then? Does international peace bring happiness? Or is happiness a more subtle thing that comes only when one feels that he is in harmony with all that is finest and best in the universe?

If inner harmony is a requisite to happiness, and surely it is, it will be well to study again the Beatitudes as taught by Jesus. They tell of the way of real happiness; and it should always be remembered that external circumstances may be ever so bad and the soul tranquil. Then the strength of soul is tested.

It is in this realm that THE CHRISTIAN SUN expects to seek happiness in 1957, and it is in this fashion that it says to all and sundry, "Happy New Year!"

New Year's Resolutions

They are not made to be broken, those New Year's resolutions. They are made to set the course of the sails, to chart the direction in which you are to go. Of course they may get broken, or at least badly bent. The Pilgrims started to Virginia, but they landed in Massachusetts. If they had planned no destiny they would have gone no place. It was dangerous to drift on the Atlantic in that little Mayflower. The resolution to go to Virginia, to the New World, made the voyage sensible.

What do you expect in 1957? Is it to be just another year because the days follow one after another? When the calendar turns again and another year begins, what do you hope to have accomplished?

It is good to sit down alone and plan for the coming year. Think back over the past to get an idea of what can be done within 365 days, and then try to see what may be done the coming year. Financial progress, social success, school attainments, church activities, and, best of all, personal development, all enter the picture, and definite plans should be made for accomplishment.

Put these ideals into resolutions. Set goals, and make plans to reach them. Control of temper, the tongue; to be more friendly; to lend a hand where it is not expected; to look for good in the worst of us; to seek freedom from prejudice; to pray more often and with greater sincerity; to share regularly in work and worship at the church; these are some things worth a try. Set your own goals; but make some resolutions that will start you joyously towards becoming that better person you want to be.

The New Way

The Wise Men didn't go back to Herod. They went home another way. And there was no star to guide them. They had found the baby Jesus; they presented their precious gifts, which was their witness and worship; and they went back to their own countries another way — not through Jerusalem. God told them to do it, and they obeyed.

There is a beautiful unwritten story about the Wise Men making their way back home along new trails. Perhaps some of you, good readers, will see it in your mind's eye and write it for the benefit of the rest of us whose vision is a bit hazy.

For all of us there is a new road in this new year. We have never traveled it before. The routine work may seem to be the same, or the job may change, but we will be different and the people about us will be different. We are constantly changing, growing better or worse.

Birth, marriage, death enter the records, and some of the records may be alongside our names. Travel will be the joy of some, and strangers coming into our midst will give to others a chance to be neighborly in a new sense. The church may need to plan something new this year, something that will stimulate the whole community. This may be the year when schools are different. It could be the turning point in history. It could be the time of atomic destruction of our civilization; or — and please God that it may be — the year in which nations draw together in friendliness and start that long reign of peace about which saints and statesmen have dreamed through the centuries.

As the shepherds watched their flocks by night "the glory of the Lord shone round about them." While they faithfully performed their tasks they experienced this "something new" that transformed them and their world. If we diligently seek to do our best in 1957 it is quite certain that round about us will be the glory of our God.

Starting A New Volume

Those who pay attention to such matters will see that this is Volume 109 of this paper. We have closed a book of 48 issues of 16 pages each, and now we begin a new volume of like size. This means that subscribers expect the editor to furnish them this year enough reading matter to fill five books of 300 pages each. For this material they will pay not more than three dollars, or sixty cents per book. Those who get the two dollar rate will pay only forty cents each.

But the bargain in reading matter is not the worry of the editor who has never had the temerity to undertake the publication of even one tiny book. To collect, edit, write enough material for FIVE books in one year staggers my imagination. But that is the job my Church has given me, and into it shall go my best efforts.

Perhaps you can now understand the eagerness with which calls are made for news and ideas to be sent for publication. The volume is large, and help is appreciated.

But that is only part of the reason for the request. The history of our churches is being made, and needs to be recorded. Our impact upon the world in a time of transition may be sought by historians, and the records we keep will be their chance to know what we did.

Gold In The Hills

In the Blue Ridge Mountains of Virginia, near Cana and Fancy Gap, are two Congregational Christian churches, Rocky Ford and Elk Spur. It has been about a third of a century since a school teacher from Windsor went into the hills to teach school and religion under the sponsorship of the Southern Convention. Our Mission Secretary, Dr. J. O. Atkinson, was much pleased with the undertaking, and our churches responded generously to calls for the necessary school-church buildings, a parsonage, and minister's salary. M. T. Sorrell, Silas Madren and his son Jimmy Madren, R. T. Grissom, and Allen Gleason are among our men who have served these churches.

Sunday, December 16, was the time designated for this editor to visit these churches again. Fog, thick fog, hung over the landscape, as it had for days. Travel was difficult and dangerous. The mountains are steep and the road crooked. Then suddenly, near the top of the mountains, there was no fog; the sun was shining brightly, and the air was warm, like springtime. Brightness and beauty at the top, fog and darkness in the valley. It was a scene never to be forgotten!

The Elk Spur parsonage and church-school buildings are in good repair. The nearly-new paint glistens in the sunlight, and the buildings can be seen for miles around. At ten o'clock about forty people gathered for Sunday school — and listened to me speak. They are moving along with their church program even though they have no pastor now. And the two-teacher school appears to be making good progress. The rooms were neat, and the displays lovely.

Rocky Ford has moved from its mountain-side-clinging location to where there is room to stand on both feet. The new church is inviting inside. Pews for the sanctuary are soon to be received from our long-abandoned Hobson church. Three class rooms need chairs and tables, and a rest room needs completion. About fifty people studied the Scriptures, entered heartily into worship, and listened eagerly when Jesus was presented as the "Wonderful Counselor." Plans were under way for a Christmas program on Christmas Eve.

What has happened in the third of a century in this hill country? Have we discovered gold? What is the return on the investment made?

Within about four months Jesse H. Meredith will have completed his studies and internship, and will be one of the finest doctors at the Baptist Hospital in Winston-Salem. Several school teachers have come from these churches. One of the "boys" travels from Norfolk to Tennessee supervising one of the big chain stores of the area, and two others own and operate machinery that builds highways, air fields, etc., across Virginia. New and lovely houses are taking the place of the cabins of other years, and the "boys" build their homes in these native hills. An eighty-year-old man talks of a museum shown him by his friend, the director. A beautiful and well-dressed young woman teaches an adult class with all the grace of an expert. Young people, high school people, share in the work of the church with enthusiasm. Stalwart men build the house of God with their own hands. Women work, as women

do, to see that there are the needed things to make the church attractive.

Yes, there is "gold in them thar hills," and we can see its shining beauty by visiting the churches we have helped to make. We will not put that gold in the bank, nor spend it elsewhere. It is not that kind of gold. It is the more precious kind; it is made of human beings who dream, and hope, and pray, and work that the coming generation in the hills shall have greater advantages than did their forefathers, and in those advantages will be the message of the Babe of Bethlehem, the Christ we all love.

Mission Period

January, February, March and April are mission months in the Southern Convention this year. This is a change voted by the Convention last May.

During this time the Mission Board is supposed to make clear to the churches what work is being undertaken and just how the churches can accomplish the most in this united effort to transform the world. And the churches are expected to demonstrate their ability to train their members in missionary statesmanship and to make gifts for our world-wide work that will be in keeping with the stewardship of the Gospel. The Good News of the Kingdom of God, about which we heard and sang so delightedly at Christmas, is in the keeping of the churches. If the church people discover where the Gospel is needed, how it can be made effective, and then make the necessary gifts of missionaries and money, the world can be converted to the Christian ideals, and people everywhere will gladly follow Christ.

But the tragedy is that we — and this "we" means those of us in the Southern Convention of Congregational Christian Churches — have not measured up to that "if." Bouneva Farlow is the only native-born member of our churches who has gone to work for Christ outside the U. S. A. during the last quarter of a century. We have talked about it much, but we have not gone to do the work. We are willing to go, but nobody goes. Remember the story Jesus told about this?

Moreover the money we give will never do the work needed. When the Mission Board meets January 10 the calls for help within the Convention will exceed the probable income by some five or ten thousand dollars. The calls from abroad that we should meet will be many times more. What can the Mission Board do? Appropriate the money the church people give, of course, and let it accomplish what it can.

Perhaps it would be a good plan for the churches to ask the Mission Board just what we really need to do. Then the churches could measure their ability by the needs rather than just raise an apportionment, which sometimes seems to be a dreary thing to do.

At any rate, this is mission period, the beginning of it. Now is the time for churches to plan what they will undertake in this field. Wonderful things could happen between now and Easter. This is the way for the dream of a new world to come to pass in our time. It is the Christian message that will make a difference, the difference for which we work and pray. That message is spread by the missionary activities of the churches.

MODERN AND ANCIENT IN HENDERSON

Mrs. J. L. Lassiter, Jr.

Soon after the beginning of the new church year, Rev. J. Frank Apple of the First Congregational Christian Church of Henderson, N. C., marked the start of his eighteenth year as the pastor of our church.

Recently Reverend Mr. Apple has presented to the members of the church examples of the modern and ancient workings of Christianity.

The modern was seen in the two months of radio broadcasts of the Sunday morning worship services over local radio stations WHVH and WHNC. Through this medium, we were afforded an unusual opportunity on World-Wide Communion Sunday, for our shut-in members were able to join their fellow church members at the Lord's Table. A special order of worship made up entirely of old hymns and familiar passages of scripture was prepared by the pastor. A deacon delivered the sacred emblems and a copy of the order of worship to the shut-in members. Thus they were able to follow the service and participate in the ceremony at the same time the congregation present in the sanctuary received the sacraments. Although the pastor often administers communion rites to our members who are unable to be with us, for some of them it was the first time in many months that they could feel they were actually joining us.

The workings of the ancient Church were presented by the pastor in a meditation on the rituals recognized by our denomination. He related their meaning and date of origin to the time of Christ, remarking that none were "just so much ceremony" but a very important part of our church life. At this service we observed three such sacraments: ordaining two new deacons, consecrating two babies, and receiving one new member into our fellowship.

CHRISTMAS ACTIVITIES AT FRANKLIN

Mrs. John M. Beale

On December 11 the Franklin Women's Fellowship met at the church for its Christmas program and party. At that time the ladies packed their Friendly Service boxes. This year they made hospital gowns for Ryder Memorial Hospital in Puerto Rico, bought vitamins, first-aid supplies and serving materials, and packed warm woolen clothes for Italian Re-

lief. This group also packed twelve Christmas boxes for the needy in our county.

On December 21 our annual Sunday school party for the young folks was held at the church. Christmas carols, Christmas program, Christmas "treats," refreshments and Santa Claus were all on the agenda. Both the young and old enjoyed the spirit of the occasion.

The opening exercises for Sunday school on December 23 were conducted by the Junior and Senior high school girls. Their theme was "God's Greatest Gift."

Sunday evening, December 23, our service of carols and lights took place in the sanctuary. All the glorious carols of the season, special numbers by our choir, a Christmas message, and the service of candlelight made this truly a lovely service. After the service the Pilgrim Fellowship went caroling to the homes of some of our shut-ins, and to deliver Christmas baskets to the sick in our church.

You can see that Christ's birth was celebrated anew by those of us in our Franklin church who have seen the light that shone from afar on that night nearly 2,000 years ago.

The Mountain Revisited

A Study of the Sermon on the Mount

By J. Carter Swaim

When Murial Lester went to live in the East End of London, she took a basement room in a settlement house. Outside, there was a flat and uninteresting piece of ground, which she proceeded to transform by building herself a hill. In one corner she piled all the debris she could find: old bricks, broken pottery, bits of guttering and concrete which a builder had left behind. This heap of rubbish she then proceeded to cover with a layer of earth. In this soil she planted flowers and finally it all stuck together.

Miss Lester felt that she had to have a hill because it is not right to live without a sense of up and down. As it was the Gospel which motivated her to go into the slums, so perhaps also it was the Gospel which inspired her with this feeling. The Gospels relate that Jesus frequently climbed the heights. Sometimes he "went up into the hills by himself to pray" (Matthew 14:23). It was after such an experience that he chose "twelve, whom he named apostles" (Luke

CHRISTMAS FAMILY WORKSHOP

Mrs. W. E. Wisseman

Our Greensboro, First, church held its fourth annual Christmas Family Workshop with an attendance of 250. We think each is better than the last.

Each family had a choice of ten beauty-scenes to make for their own home. Grade parents had the "know-how" and supervised the ten activities — such as mobiles, creches, candles, greenery.

Supper was served by our new young adult class of which Bob Murray is president. They did a swell job — twenty-six of them. You should have seen the men washing dishes, serving, etc.

Carol singing and a devotional led by Mrs. O. H. Paris concluded the evening. Each family was given a booklet of devotionals (mimeographed in red ink by Edna Glenn Pegram — 23 stencils!) to use each day until the New Year. The idea was for each family to use the beauty-scene they had made as a worship center with the services in the booklet.

6:13). On the last night, he and his friends "went out to the Mount of Olives" (Mark 14:26).

Matthew has collected the sayings of Jesus and prefaces them by telling how "He went up on the mountain" (Matthew 5:1). Earlier translations relate that "he went up into a mountain," but the Revised Standard Version preserves our idiom. When referring to men exploring a whole range of lofty peaks, or families going there for vacation, we say they went "into the mountains." When the elevation is singular, however, we are accustomed to use "on:" "He went up on the mountain."

At Sinai Moses went "to the top of the mountain" (Exodus 19:20), and came back down with the Law. Matthew no doubt intends us to see Jesus as the Giver of a new and greater Law. Several times in the Sermon the laws which govern the kingdom of God are contrasted with those which prevailed in ancient Israel.

An 18th-century commentator observed that "a lofty part of the earth. . . is best suited for the most holy actions." This is why Jesus "went up on the mountain."

The Christian Sun

Burlington Women's Fellowship

Sponsors Training Session

Mrs. M. Z. Rhodes

November proved to be a month of great spiritual growth as the women of the Burlington Fellowship met weekly in study. The general theme was "Our Heritage and Dependence upon God," and dealt with the history of our woman's work and program.

The first session was conducted by Mrs. H. R. Clem. Mrs. Clem took the general theme as her topic. Upon request, a previous program was again brought to our attention. Taking the "Denominational Tree," Mrs. Clem traced the Christian Church from its beginning, using the "tap root" as an illustration. The thought was brought out that only those trees with deep tap roots can weather the storms. Bringing this thought into the spiritual realm, Mrs. Clem stated that we could think of Christ as the great "Tap Root" of the Christian Church, that God working through His Son strengthened the church, and preserved it. We are dependent upon God.

The second session was conducted by Mrs. E. T. Sanders. She had the topic "Our Acceptance of this Heritage and Application in Our Own Society." Mrs. Sanders explained the duties of each office of the Fellowship, stressing again the need for a deep spiritual life and dependence upon God. It is only when our own individual "tap roots" are deep that we can do God's work. — "Without Me ye can do nothing." (John 15:5).

The speaker for the third session was Mrs. John G. Truitt of Elon College. Her topic was: "Our Acceptance of this Heritage and Application in Our Foreign Fields." Mrs. Truitt told something of the women's work and duties of each office in the Convention. Informative facts were related concerning the distribution of money and a plea made for increased giving in the Fellowship. Only as we give, do others receive the Gospel.

Dr. Henry Robinson, pastor of the Burlington First Church was the speaker at the last session. He had as his topic "The Structure of Our Denomination." Beginning with the local church, Dr. Robinson showed its place in the Conference, then in the Southern Convention. The work of the Southern Convention was outlined, and its connection with the institutions within its jurisdiction shown. An interesting fact was revealed in that the Children's Home and Elon

College are owned by the Convention. A step above the Southern Convention is the General Council. Under this are four heads, namely, The American Board, the Home Board, the Council of Social Action, and the Service Committee. Dr. Robinson also stated that we are related as a denomination to the National Council of Churches, and also to the World Council of Churches. In closing Dr. Robinson spoke of the merger of the Congregational Christian and the Evangelical and Reformed Churches, relating the benefits and the problems associated with the merger.

The fellowship expresses its sincere appreciation to those who conducted each session, and also to Mrs. J. H. McEwen and her committee on arrangements.

GREENSBORO HELPS WAKE CHAPEL

When time came to plan for the Christmas program at Wake Chapel this year, the demand was for a simple program in which the entire church had a part.

Someone remembered receiving a copy of the all-church pageant used by the First Congregational Christian Church of Greensboro, in which 240 persons took part. This pageant was slightly revised to include Wake Chapel's two youth choirs, and a white gift service was added at the end to allow each class to present its gift in the form of a Christmas project for "others." Children were used for the pantomime characters.

Wake Chapel is very grateful to the Greensboro Church for its assistance.

See Anderson On TV



Watch Arlene Francis' "Home" show over NBC television on Wednesday morning, January 16, and you will see Leila Anderson and her station wagon and parakeet, Peter Piper. This show is usually shown from eleven o'clock until noon, but it might be wise to check the television listing in your local paper.

Many of our churches have had helpful visits from the Reverend Miss Anderson in her "Pilgrim Circuit Rider," which not only transports her and her bird, but also a variety of materials to be used by our churches in their religious education work.

Last fall the producer of the "Home" show took a camera crew to

northern Minnesota to shoot some on-the-spot film footage of Miss Anderson at work. Whether you have seen Miss Anderson "in person" or not, you will be proud to hear her narration of this film, and to see her interviewed by Miss Francis. Peter Piper is also expected to have a prominent part in the program.

This television appearance of Miss Anderson, who represents the Division of Christian Education of Congregational Christian Churches, was arranged by our Office of Communication and the Broadcasting and Film Commission of the National Council of Churches.

Universal Week Of Prayer

JANUARY 6-13, 1957

Beginning next Sunday, January 6, Christians around the world will join in a week of prayer. The number may not be adequate; but the impact can be tremendous.

Now is the time when prayer is needed more than ever, it seems. World problems are too big for men; they need God. Civilizations that have been solid are now crumbling. Just a little push on the right side of the balances might easily bring peace to our troubled world.

Prayer this year can be sincere, expectant, and urgent. There is much need for it; there is evidence that prayers are being answered; the time to change our world is now. Readers of these lines are invited to join with Christians everywhere in prayer to God for the world into which he sent His Son to be a Savior.

PRAYERS

FROM ST. BASIL, 329-379

O Lord our God, teach us, we beseech Thee, to ask Thee aright for the right blessing. Steer Thou the vessel of our life towards Thyself, Thou tranquil Haven of all storm-tossed souls. Show us the course wherein we should go. Renew a willing spirit in us. Let Thy Spirit curb our wayward senses, and guide and enable us into that which is our true good, to keep Thy laws, and in all our works evermore to rejoice in Thy glorious and gladdening Presence. For Thine is the glory and praise from all Thy saints for ever and ever.

Amen.

JEREMY TAYLOR, 1613-1667

Be pleased, O Lord, to remember my friends, all that have prayed for me, and all that have done me good.

Do Thou good to them and return all their kindness double into their own bosom, rewarding them with blessings, and sanctifying them with Thy graces, and bringing them to glory.

Let all my family and kindred, my neighbors and acquaintance receive the benefit of my prayers, and the blessings of God; the comforts and supports of Thy providence, and the sanctification of Thy Spirit.

ROBERT BURNS, SCOTLAND EIGHTEENTH CENTURY

O Thou, who kindly dost provide
For every creature's want!
We bless Thee, God of nature wide,
For all Thy goodness lent:
And, if it please Thee, heavenly Guide,
May never worse be sent;
But, whether granted or denied,
Lord, bless us with content!

ROBERT LOUIS STEVENSON, SCOTLAND, NINETEENTH CENTURY

Lord, we thank Thee for this place in which we dwell; for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers.

Give us grace and strength to forbear and to persevere.

Give us courage and gaiety and the quiet mind.

Spare to us our friends, soften to us our enemies.

Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving to one another.

FROM ALCUIN, 735-804

O Eternal Light, shine in our hearts;

O Eternal Goodness, deliver us from evil;

O Eternal Power, be Thou our support;

Eternal Wisdom, scatter the darkness of our ignorance;

Eternal Pity, have mercy upon us.

Grant unto us that with all our hearts, and minds, and strength, we may evermore seek Thy face; and finally, in Thy mercy, bring us to Thy holy presence. So strengthen our weakness that, following in the footsteps of Thy blessed Son, we may obtain Thy mercy and enter into Thy promised joy.

Amen.

ST. PATRICK, IRELAND, FIFTH CENTURY

May the strength of God pilot me,
the power of God preserve me today.

May the wisdom of God instruct me,
the eye of God watch over me,
the ear of God hear me, the word of God give me sweet talk, the hand of God defend me, the way of God guide me.

Christ be with me. Christ before me.

Christ after me. Christ in me.

Christ under me. Christ over me.

Christ on my right hand. Christ on my left hand.

Christ on this side. Christ on that side.

Christ at my back.

Christ in the head of everyone to whom I speak.

Christ in the mouth of every person who speaks to me.

Christ in the eye of every person who looks upon me.

Christ in the ear of every person who hears me today.

BISHOP LANCELOT ANDREWS, 1555-1626

O Lord, I commend to Thee,
My soul and body,
My mind and my thoughts,
My prayers and my vows,
My senses and my limbs,
My words and my works,
My life and my death;
My friends, my benefactors, my well-wishers,

Those who have a claim on me;
My kindred and my neighbors,
My country and all Christendom.

OLD SARUM PRIMER, 1558

God be in my head,
And in my understanding;
God be in my eyes,
And in my looking;
God be in my mouth,
And in my speaking;
God be in my heart,
And in my thinking;
God be at my end,
And at my departing.

Excerpts from

**ANNUAL REPORT OF THE
WOMEN'S SOCIETY
Church of Wide Fellowship**

Mrs. H. H. Pethick, President

The Women's Society continues in its efforts to unite the women of the church in a program of worship, service, education and giving; to aid in the work of the church, the community, and the world-wide mission.

The society has held monthly meetings. The mission subjects presented were the problems of the Indian Americans and the Christian Mission in a Revolutionary World. We joined in a union service for the World Day of Prayer and had an evening open meeting to present the excellent color film "In the Face of Jeopardy."

Our Thank Offering was sent to South Africa to aid in building new churches there, and our special Woman's Gift Offering was a part of the \$330,000 presented by the National Women's Fellowship for special mission work. The annual scholarship aid from the Isabel Graves Fund, amounting to \$163.20, was given this year to Miss Anita Li of Formosa, who won a tuition scholarship to study music at the Westminster Choir School at Princeton, New Jersey.

The Bible study for the past year was "The Message of the Prophets."

The five circles of the Society have a combined membership of 90 and hold meetings monthly.

Ten of our members attended the Spring Rally at Turner's Chapel; two the School of Missions at Elon Col-

lege; and four the Conference at Reidsville.

We furnished refreshments for the union meetings of the Pilgrim Fellowship when held in our church, and also for the Vacation Bible School.

Our Friendly Service Committee sent dress material to Greece, and Christmas baskets were sent to families recommended by the County Welfare Committee.

**ACTIVE YOUNG PEOPLE AT
GREAT BRIDGE**

Phyllis Dozier

The Junior High Pilgrim Fellowship of Great Bridge, Virginia, held a retreat in October for officers, commission chairmen, and advisers to plan their programs for the first quarter of the year. The action chairman, Joy Ann Akin, was in charge of the programs for October; the faith chairman, Sandra Hicks for November; and the fellowship chairman, Johnny Ray Davis, for December. The entire group was divided up into these three commissions to work with the chairmen.

"Work Day for Christ" was observed in October with the Junior High group earning \$15.75 and the Senior High group \$10.00. Hearing the young people talk about their work days inspired the Junior Fellowship which meets at the church on Sunday evenings, also, to decide that they wanted to have an entire week of work for Our Christian World Mission.

**CONGREGATIONAL LIBRARY A
TREASURE HOUSE**

How many of us know we have access to more than 200,000 books, pamphlets, including the newest in theology, literature of the Bible, homiletics, religious education, history, missions, church architecture, world affairs, biography, and a special collection of books on Congregational history through the Congregational Library, 14 Beacon Street, Boston, Mass.? The ordinary public library does not have books in most of these categories. At the beautiful library Reading Room the best new religious books from this country and some from England can be read and enjoyed. Not only ministers and laymen from our denomination, but people of all faiths take advantage of this fine service by sending lists requesting that books be sent to them one or more at a time. No fiction is available.

DAY DAWN OF THE HEART

'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that holy morn
Within a golden zone.
He must be born within the heart
Before He finds His throne
And brings the day of love and good,
The reign of Christ-like brotherhood.

— Mary T. Lathrop
Defiance College Alumni News

RING OUT, WILD BELLS

Ring out the old, ring in the new,
Ring, happy bells, across the snow!
The year is going, let it go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife,
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.



Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

— Alfred Tennyson

The Wise Men Seek Jesus

Background Scripture: Matthew 1, 2.

Devotional Reading: Micah 4:1-5.

Memory Selection: When they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. Matthew 2:11.

BY WAY OF INTRODUCTION

The lessons for this Quarter are a study of the life of Jesus as recorded by Matthew, who was a Jew, writing his story as a Jew in the midst of Jews, for Jews. He was concerned to show that Jesus was the promised Messiah, the Christ Who had been promised and predicted by the prophets. Again and again in his gospel he uses the term, or a similar term, "that the Scripture might be fulfilled." Matthew is concerned with subjects rather than with the order of events. He always shows Jesus in his kingly aspects. More than any other gospel writer he emphasizes the sterner and more severe aspects of Jesus. More than any other gospel writer he records the parables or stories of Jesus, and emphasizes the Galilean ministry of Jesus. The author of this gospel was undoubtedly Matthew, or Levi the publican, whom Jesus called from his work at "the seat of custom." Who but Jesus would have seen in this business man the author of one of the world's literary and spiritual masterpieces! ! !

WISE MEN COME FROM THE EAST

"Behold, there came wise men from the east to Jerusalem." Who were they? Where did they come from? What were their names? What was their profession? The spinners of legend have had a great time of it with these wise men. They have spun all kinds of lovely dreams and fantasies on a very scant supply of fact. They have gone so far as to give them names! But so far as the Bible is concerned they were "wise men from the east" — perhaps philosophers and astrologers, members of a priestly caste, men who through contact with the dispersed Jews had become acquainted with the prophecies concerning the coming of a Messiah. And when they saw a strange star in the sky, they put two and two together, and surmised that the great event, long foretold, had taken place, or was about to take place. They set their hearts to find out the meaning of it all, and set their faces to the west to see it at first hand. It is to be noted that they came in the spirit of humility, in the spirit of worship, and in the spirit of sacrifice or sharing.

WISE MEN COME TO JERUSALEM

These humble seekers came first to Jerusalem. That was natural. Jerusalem was the center of the religious life of the Jews. Perhaps he who should be born king of the Jews, would be born in the capital city of the Jews. Or if not, certainly the leaders of the religious life of the Jews would know where he was to be born. The point in all this is, that these wise men did not have all the light they needed, but they followed the light they did have, and eventually they found him whom they sought. Here is illustrated an abiding formula for sincere seekers after truth and after God. Follow the light you have, even if it is only a glimmer of light, and you will ever be finding more light.

When Herod the calculating, cruel, cunning king heard about this new "king of the Jews" he was troubled, "and all Jerusalem with him." Kings in those days did not brook any opposition, or spare any aspirants to the throne. He forthwith proceeded to do something about the matter. He called together the chief priests and scribes of the Jews and asked them where this potential usurper to his throne might be born. They told him that Bethlehem was the place. Covering up his evil design to snuff out the life of this Babe under the guise of professing to be desirous of worshipping him, Herod sent the wise men on to Bethlehem with orders to come back to him and bring him a full account of the matter. It seems strange that a big, powerful king should be afraid of a baby. But this was no ordinary baby, and Herod might well be afraid. He was not the only man in power who has had cause to fear the Babe of Bethlehem. He was indeed the King of Kings. Of the in-

crease of his government there was to be no end.

WISE MEN COME TO BETHLEHEM

Why Bethlehem? Ordinarily Jesus would have been born in Nazareth. That is where his parents lived. That is where, ordinarily he would have been born. But Caesar Augustus got it into his head that he wanted a census made of his subjects, and according to the custom of that day, people registered, not where they lived, but at their ancestral homes. Thus it came to pass, that it was while Joseph and Mary were in Bethlehem, the ancestral home of Joseph, that Jesus was born. And thus all unwittingly, but in keeping with divine purpose, a prophecy uttered more than five hundred years before the event took place, was literally fulfilled because of the command of a pagan Roman emperor. And Jesus was born in Bethlehem instead of in Nazareth! ! Let the cynic and the critic laugh that off! ! So off to Bethlehem they went. And to Bethlehem they came. And sure enough, when they arrived in Bethlehem they found him whom they sought. Following the light of the star they came to the Light of the World. No wonder that they rejoiced with exceeding great joy.

WISE MEN WORSHIP

"And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures they presented unto him gifts; gold, frankincense, and myrrh." Here is a picture that should warm the heart and quicken faith. Here is the Gentile world seeking the Christ. Here is wisdom, and wisdom at its best, bowing down and worshipping before the Lord Jesus Christ. Here are the wise and the rich, offering gifts unto the new born King of the Jews. The gifts may be interpreted symbolically — gold for a king, frankincense for a priest, myrrh for a prophet. Or again, gold representing material possessions, frankincense representing prayer and worship, myrrh symbolizing the sorrow and suffering that lay ahead of this Babe, culminating in the Cross. However the gifts are interpreted they represent the utmost and the best for the Highest. It was a parable of how men should bring their material treasures, their inner powers of intellect and influence, and their sacrifice and complete consecration to the Lord Jesus Christ. He who was born King of the Jews deserves and demands nothing but the best, and the utmost.

SUNDAY SCHOOL LESSON

JANUARY 6, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Southern Bible Committee Formed

Twelve southern states organized a "Southern Committee on the Use and Understanding of the Bible" in a meeting at Wesley Memorial Methodist Church in Atlanta, Georgia recently. Rev. William Belk of Orlando, Florida is the chairman of the new committee, which will seek to strengthen and increase Bible programs in state and local councils of churches, the United Church Women, denominational and interdenominational Bible committees, and ministerial associations. The new group is working on plans to promote Bible studies in town and country churches, urban churches, and denominational programs. The group will also plan community distribution of scriptures, Bible center community projects, a Bible hymn festival, and a Bible workshop. Present at the Atlanta meeting were executives from eight state councils of churches and United Church Women, the American Bible Society, the National Council of Churches and Congregational Christian, Disciples, Episcopal, Methodist and Presbyterian denominations. States represented were Alabama, Arkansas, Florida,

Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Virginia and West Virginia. Rev. Carl Key of Durham is the Regional Director of the committee on the Use and Understanding of the Bible.

REVIVAL

If all the sleeping folks will wake up,
And all the lukewarm folks will fire up,
And all the dishonest folks will 'fess up,
And all the disgruntled folks will sweeten up,
And all the discouraged folks will cheer up,
And all the depressed folks will look up,
And all the estranged folks will make up,
And all the gossips will shut up,
And all the telephone eavesdroppers will hang up,
And all the dry bones will shake up,
And all the true soldiers will stand up,
— Then you can have a revival!

National Council President Visits Alaska

The Rev. Dr. Eugene Carson Blake of Philadelphia, president of the National Council of Churches, spent the Christmas season with the men and chaplains of the Alaskan Command as the spiritual ambassador of many churches at home. Dr. Blake is Stated Clerk of the Presbyterian Church U. S. A. At the invitation of the Secretary of the Air Force he spent December 14-28 visiting our Air Force, Army and Navy installations.

Dr. Blake visited infirmaries and hospitals, distributed cards with a special prayer for those at home, participated in special services. The men wrote a message to relatives or friends at home and Dr. Blake added his own message before forwarding it to the addressees.

This is Dr. Blake's third such visit — last year he went to our Arctic bases in Greenland and Newfoundland, and two years ago to Japan and Korea.

"All To Break His Skull"

LUTHER A. WEIGLE

The King James Version records that when Abimelech approached the door of the tower of Thebez, to set it afire, "a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull" (Judges 9:53). The modern reader, unless he is acquainted with Old and Middle English, is not sure what the last clause means. Does it state the woman's purpose or tell the result of her action? If the result, what was it? Does "all to brake" mean "almost broke" or "quite broke"?



A literal translation of the Hebrew is "crushed his skull," and that is what the King James translators meant by their expression.

The prefix "to-" like the German "zer-" and the Latin and English "dis-" expressed separation, and "to-break" meant break asunder or in pieces. This prefix came also to be used with verbs containing no idea of separation, and with these verbs it simply emphasized or intensified their meaning — for example "to-establish" meant establish perfectly or entirely. The word

"all" was often used with the prefix "to-" as adding further emphasis or intensity. In time "all-to" began to be regarded as adverbs meaning completely or entirely.

Coverdale's rendering of Proverbs 6:15 was "Suddenly shall he be all tobroken, and not be healed." The King James translators did not retain the "all to" expression in this verse, which they rendered: "suddenly shall he be broken without remedy." The Revised Standard Version has: "in a moment he will be broken beyond healing."

Milton wrote of Wisdom that her wings "were alto-ruffled, and sometimes impaired" (*Comus*, 380). In Bunyan's *Pilgrim's Progress*, Christina tells the Interpreter about the efforts of Mrs. Timorous to persuade her not to undertake the journey, and says, "She all-to-be-fooled me." The expression so appears in the Oxford Edition. It was too much for the editor of an edition published by the American Tract Society about a hundred years ago, who changed it to read, "She also befooled me."

There are excellent treatments of this now obsolete usage in the Oxford English Dictionary, under **All**, C, 14 and 15; **To-**, prefix²; and **To-break**.

Elon College At Christmas

L. E. Smith, President

Winter quarter of the college year at Elon began Monday, November 26. Thanksgiving holidays ended November 25, a comparatively few days before Christmas. By the time this article reaches its destination through THE CHRISTIAN SUN, Christmas vacation will be over on our campus. All classes recessed December 19, at twelve-twenty o'clock, p.m. Faculty and students vacated the campus for homes, some near and some far away. May the God of loving care be their ever present companion all the way to the end of the journey.

The campus may have seemed deserted to the casual passerby, but not so. The offices in Alamance Building have been busy. Important items of business must be recorded, notices must be sent to students in arrears, year-end bills must be paid, letters that should have been answered days before must have attention, high school graduates who have applied for admission must be given assurances of their acceptance and our joy to have them enter. Campus workers and those who take care of buildings have been busy cleaning and making all things ready for the return of faculty and students, January 2, 1957. The basketball team has been practicing, practicing, and practicing, preparing for a heavy schedule. They were champions last year, they are determined to successfully defend their record and to be acclaimed champions for 1957.

On Christmas Day, December 25, all employees of the college were relieved of responsibilities to the college for the day and we trust that the day was spent in sacred recognition of God's unspeakable gift to the world and to us. The Sabbath days, of course, were spent in devotions at their appointed places of worship.

Should you be passing Elon College, stop by, and you will find someone to show you around. You will be delighted with the new buildings and the attractive improvements on the campus in general.

APPORTIONMENT GIVING

When payments on conference apportionments for the college come in regularly every week through the year the total grows in proportion to the amounts contributed. The fact is that it is constantly increasing. This is as it should be since the debts of the

college never get paid, or when one debt is paid another is contracted in its place. Fortunately, with the help of the church and our friends we are able to keep our accounts in fairly good shape. Sometimes we run dangerously close but always some good friend, be it individual or church, comes along and lifts the pressure.

At the time this is written, there are two more Sundays, two more opportunities for our churches to make contributions to the college on conference apportionments. It would certainly be wonderful if we could top \$30,000.00 from the churches for the college before the year 1956 dies away. The total at present is \$27,916.82. Two more Sundays and the opportunities shall have passed. Going, Going, Gone. Have we done our best?

The Voyage Of Life

By Phillips Brooks

Think of life as a voyage. The truest liver of the truest life is like a voyager who, as he sails, is not indifferent to all the beauty of the sea around him. The morning and the evening sun, the moonlight and the starlight, the endless change of the vast water that he floats on, the passing back and forth of other ships between him and the sky, the incidents and company on his own vessel — all these are pleasant to him; but their pleasure is borne up by and woven in with his interest in the purpose for which he undertook the voyage. That lies beyond and that lies under the voyage all the while. He is not sailing just for the sake of sailing. He never would have undertaken the voyage for its own sake.

Another man, who has no purpose beyond the voyage, is vexed and uneasy. He is so afraid of not getting the best out of it that he loses its best. The spots and imperfections in its pleasures worry him.

Those are the differences of the ways in which men live. One man forgets his own life in the purposes for which his life is lived, and he is the man whose life grows richest and brightest. Another man is always thinking about himself, and so never gets beyond himself into those purposes of living out of which all the fullness of personal life may flow back to him.

Goals Of Teachers

As Used at Rosemont

1. Prepare your lessons well before attending class.
2. Cooperate by using materials suggested by the Board of Religious Education.
3. Attend monthly teacher's meetings and quarterly workers conferences.
4. Attend teacher's training courses as set up by your church.
5. Notify your departmental superintendent as early as possible when you plan to be absent.
6. Make it a point to be on time, preferably ten minutes early.
7. Attend the Morning Worship and encourage pupils to do the same.
8. If at all possible, visit the homes of pupils twice a year.
9. Try to enlist new pupils and follow up absentees by calling at the home in person or by writing a card.
10. Provide a social activity at least once a quarter. (May be held with other classes in your department.)
11. Keep your minister informed as to prospective church members.
12. Work for decisions in the Christian faith and church membership.

CHRISTIANS?

A lot of Christians are like wheelbarrows, not good unless pushed.

Some are like canoes — they need to be paddled.

Some are like kites — if you don't keep a string on them, they'll fly away.

Some are like kittens — they're more contented when petted.

Some are like footballs — you can't tell which way they'll bounce.

Some are like balloons — full of wind and ready to blow up.

Some are like trailers — they have to be pulled.

Some are like lights — they keep going on and off.

Others let the Spirit of Christ lead them.

—Bulletin of Lake Ave.
Baptist Church,
Rochester, N. Y.

SILVER LINING

The inner side of every cloud

Is bright and shining;

I therefore turn my clouds about,
And always wear them inside out,
To show the lining.

— Ellen Thorneycroft Fowler

Nehru Is Not India

ANOTHER RIVER TO CROSS

Dear Friends of the Southern
Convention,

This letter has been delayed because I made a trip to Tiruvadanai last week. That is the area, right next to ours, where the Diocese has started a special rural development project, with the aid of a generous gift from Scotland. Already one can see results: a score of new cottage basket-making and mat-making industries started, a community center building and demonstration garden and poultry farm under way, and wells being bored and pumps installed by missionary-engineer Charles Heineman. My end of it is lagging. The maternity center has not been started yet for want of a midwife. I have not been able to start my leprosy clinic because I had been cut off so long by flooded rivers and reservoirs.

I was finally able to make the visit because the ferry boat service, crossing the largest reservoir barring the way, was finally established. Always a feature of the post-rainy season in "normal" years, this is the first year since we have been in Kilanjanai that the boat has been needed. It is a large fishing boat, carried in from the sea coast, and the crossing of nearly a mile is made by poling. Very picturesque, it is nevertheless a serious time waster, since with no schedule one is often forced to wait for hours before getting a chance to cross.

The sight of this ten-mile-long reservoir, and all the hundreds of smaller ones all over the countryside — all full of water — is also interesting and novel for us. After the last heavy rain of the season we watched the farmers deliberately cut the dikes at the very edge of each reservoir, to let the excess water flow gently down the roads and across fields to the next "tank," and so successively toward the sea — such a marked contrast to last year's cyclone when the flood waters were completely uncontrolled and tore breaches in centers of the dikes so that the tanks were completely emptied out and the water lost. But this year we are finding that even in the case of the cyclone it was an ill wind indeed if it blew nobody good. Not only did it stimulate the Government to repair and enlarge all

the dikes, so that this year's abundant rainfall could be safely impounded. But all the trees that were blown down then provided an abundant supply of cheap fuel for making burnt bricks. So nearly every village built a brick kiln last summer, and now there are plenty of good cheap bricks available locally for building wells, schools, and our doctor's house and maternity ward.

Just a note on politics — which I am certainly not qualified to expound on! Some of you have written of your disappointment in India because Nehru failed to condemn the Soviet invasion of Hungary when he condemned the allied invasion of Egypt. Nehru is not India. The American press errs, I believe, in giving the impression that he is sole dictator and leader of the people's thinking here. Actually, altho he voted against the U. N. censure resolution solely because it also called for U. N.-controlled elections in Hungary, an indignity which he personally felt a sovereign nation should not be called on to accept, he was roundly condemned in the Indian equivalent of Parliament — even more than Eden had been condemned in the British Parliament — for what he had done. Nehru is very popular, and widely respected for his leadership ability in getting divergent groups to work together for the good of the country. But India is as full of diverse opinions and independent thinkers as America is, and Nehru's views are by no means representative. Let the American press, if they are to concentrate their attention on one Indian only, watch Vinoba Bhave, the present-day leader of Gandhi's disciples and crusader for the "land gift" movement, who is now in Madurai and will be in Ramnad District next month. He — and I think in this case also Nehru and the majority of thinking Indians — tend to lump Russia and the West together as remaining strongholds of outmoded imperialistic and militaristic philosophy; and they are puzzled when we accuse them of being pro-Communist whenever they criticize any policy of the West.

Best regards,
Ed Riggs

Dear Friends,

Just before Thanksgiving our big boy had his seventh birthday. We had been rained in so badly that I hadn't had a decent chance to get any presents. We had a party anyway — cake and all — and the children seemed to have a good time. I am always amazed how good a time children can have with just a few toys or without any at all.

At Thanksgiving time we were due to go to Madura for the big Mission gathering. Our tanks were so full they were close to flooding, but we decided to try the trip anyway, even tho' it meant a slow, tedious trek the ten miles to the bus line, with Ed walking all the way and my walking part way. We waded through water so deep that I had to take things out of my pockets to keep them from getting wet. Our lunch bag and our suitcase with our party clothes were also ducked. Our trip, tho', was well worth the trouble, for we had a chance to see our American and English friends, partake of a big Thanksgiving dinner and party afterwards — and I had a chance to do my Christmas shopping.

Since last writing, the pastor's wife and I have managed to get an adult literacy class started. I tried to get people from Kilanjanai to join in, but their attitude was: "Why learn to read? I get along fine without being able to read!" All the people close to our home and hospital compound, tho', said "Yes," and we had seven enthusiastic students last week. We are now slowly collecting books, slates, etc.

We are taking our vacation in Kodaikanal this year during the month of January and will go to Kodai even tho it is the coldest time of the year. Louis and Joy will continue school right thru Christmas season, so that they won't lose too much time by our going there. I won't teach them there, and they will only get a few days of schooling at the American school there.

Cordially,
Frances Riggs

MUSIC

How many ever stop to think
Of music as a magic link
With God, taking sometimes the place
Of prayer
When words fail us 'neath the weight
Of care.
Music — that knows no country, race
or creed,
But gives to each, according to his
need.

Christmas At Our Home For Children

John G. Truitt, Superintendent

REPORT FOR DECEMBER 17, 1956

Dear Friends;

To these boys and girls Christmas means a full supply of toys, dolls, gifts of many kinds and extra clothing. Extra spending money, too, and holidays. They have had parties. And then they have been entertained for Christmas in homes of sponsors or relatives. Their church here has planned and carried out lovely programs in addition to the worship services and Christmas stories here in the Home. Few children, if any, have had a better time. And they have shown it in many ways.

At the time of this writing I cannot, of course, make a complete report on the financial Thanksgiving and Christmas appeal. This I know — it has been good. And I am most grateful. It is hoped that when the whole story of 1956 is written that it will have proved to be indeed a Golden Anniversary year. Your friendship, your many kind words and greetings, your help to these children — these all have made us here very happy.

We face with you the new year with faith and a prayerful heart for each and everyone of you.

A HAPPY NEW YEAR

To have a Happy New Year, follow the recipe of John Wesley:

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

STEWARDSHIP

\$1.00 spent for a necktie lasts five weeks.

\$1.00 spent for a cap lasts five months.

\$1.00 spent for an automobile lasts five years.

\$1.00 spent for water power lasts five generations.

\$1.00 spent in the service of God lasts for eternity.

Robert W. Babson

MONTHLY OFFERINGS

Amount brought forward\$ 8,008.11

Eastern North Carolina Conference

Damascus\$ 48.00 \$ 48.00

Eastern Virginia Conference

Bethlehem (Nans.) — Thanksgiving 191.80
Eure — Thanksgiving 15.00
Hopewell 1.00
Liberty Spring S.S. 10.00
Norfolk, Bay View — Thanksgiving 27.00
Portsmouth, First 166.00
Portsmouth, Shelton Memorial 3.00
Richmond, First 100.00
Union (Surry) — Thanksgiving 98.35
Wakefield 35.62 647.77

North Carolina and Virginia Conference

Belaw Creek, S.S. 9.22
Bethlehem 64.10
Burlington, First 100.00
Durham, S.S. 92.46
Haw River 36.00
Union (Va.), S.S. 5.00 306.78

Western North Carolina Conference

Pleasant Cross, S.S. 13.61
Pleasant Union 33.12 46.73

Virginia Valley Conference

Linville, S.S. — Thanksgiving 33.67
Linville, S.S. 18.48 52.15

Total\$ 1,101.43

Grand Total\$ 9,109.54

SPECIAL OFFERINGS

Amount brought forward\$11,757.25

E. Leon Gilliam, Burlington, N. C. —
Golden Anniversary Gift\$ 10.00
Mr. and Mrs. H. B. Newman, Henderson, N. C. 20.00
Fidelis Bible Class, Greenbelt Community Church,
Greenbelt, Md. — Friendly Service Gift 10.00
Philathea Class, Suffolk Christian Church 5.00
In Memory of Luther E. Carlton 10.00
In Memory of Dr. W. H. K. Pendleton 5.00
In Memory of Mrs. Sallie Roberts Brown 5.00
In Memory of Ralph K. Lasley 5.00
In Memory of Rev. Joseph Fix 5.00
In Memory of L. E. Carlton 5.00
In Memory of Mrs. Bettie Lee Good 5.00

Thanksgiving Offerings:

Mt. Bethel Cong. Christian Ch., Summerfield, N. C. 10.00
Burlington Drug Co., Inc., Burlington, N. C. 50.00
A Friend 50.00
Beverly Hills Christian Church 3.00
Mr. & Mrs. L. W. Wagoner, Elon College, N. C. 10.00
Union (Va.) Christian Church 11.25
Eerea Christian Church, Driver, Va. 26.70
Mrs. J. H. McEwen, Burlington, N. C. 500.00
Harry P. Dunn, South Boston, Va. 5.00

Christmas Gifts:

Mr. and Mrs. Ralph Oxford, Elon College, N. C.	100.00
Wilbert I. Clayton & Family, Shaw AFB, S. C.	50.00
Mrs. Vallie M. Byrd, Durham, N. C.	45.00
Beginners' Dept., Suffolk Christian Church	13.25
Mrs. Margaret Pulley, Richmond, Va.	5.00
D. H. Howell, Suffolk, Va.	5.00
Twentieth Century Baraca Class, Suffolk Church	125.00
Mr. and Mrs. Alanson E. Watts, South Norfolk, Va.	10.00
W. H. Scott, Franklin, Va.	25.00
I. Paul Ingle, High Point, N. C.	100.00
J. E. Barlow, Burlington, N. C.	50.00
Special Gifts	281.00

Total	\$ 1,580.20
Grand Total	\$13,317.45
Total for the Week	\$ 2,661.63
Total for the Year	\$22,423.99

STRANGE PEOPLE I HAVE MET

- People who talk about prayer, but who never pray.
- People who wish to belong to the church, but who never attend or support it.
- People who say that the Bible is God's word to man, yet never read it.
- People who criticize others for things they do themselves.
- People who stay away from church for trivial reasons and sing "Oh, How I Love Jesus."
- People who would rather hear something bad about another than something good.
- People who follow the devil all their lives but expect to go to heaven when they die.
- People who say they believe in Heavenly rewards, but never do anything to merit them.

It's not what I'd do for the Lord,
If a million should fall to my lot —
But what am I doing today
With the dollar and a quarter I've
got?

THINK OF THESE

- The VALUE of a clock is its reputation for accuracy.
- The VALUE of a wrench is its ability to adjust a problem.
- The VALUE of a car is its ability to perform well upgrade.
- The VALUE of a stamp is its ability to stick to the end.
- The VALUE of a pair of scissors is its ability to cooperate.
- The VALUE of a Christian is his ability to combine all these virtues.

Dear God, how kind you are to me,
To give me all this beauty free —
The birds to sing through all my life,
The flowers to bloom through storm
and strife,
The mountainside where I may roam,
A little path that leads me home,
A sky of every shade and hue —
And then, dear God, to give me You.

— Carrie Jacobs Bond

In Memoriam

RAWLES

We, the members of the Women's Fellowship of Liberty Spring Christian Church, wish to pay tribute to a beloved member, Miss Pocohontas Rawles, whom God called to her eternal home on October 24, 1956. "Miss Hontas," as she was fondly called by her many friends, was a faithful and loyal member of our Fellowship for years. "Miss Hontas" lived not only a long life, being eighty-six years of age when she died, but a good life. She was a true friend, a good neighbor, and a good Christian.

Therefore, be it resolved:
First: That we bow in humble submission to the will of our heavenly Father.

Second: That we extend to the family our deepest sympathy and pray God's richest blessings upon them.

Third: That a copy of these resolutions be sent to the family, a copy be sent to THE CHRISTIAN SUN for publication, and a copy be entered on our Women's Fellowship records.

Respectfully submitted,
Mrs. Zeal Peave
Mrs. W. L. Winklow
Mrs. Thurman Copeland

WHY I ATTEND CHURCH
WHEN IT RAINS

- Because the Fourth Commandment does not exempt rainy Lord's Days
- Because I insist upon the teachers and pastor being there, whose contracts are no more binding than mine.
- Because my presence helps more on rainy days than on bright ones.
- Because my real excuse must be to God of the Sabbath.
- Because an example which cannot stand a rain is of little account.
- Because the rain did not keep me from tea last Monday.
- Because every day we omit obscures some truth we should have known.
- Therefore, I go to Sunday school and church, rain or shine.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

(NAME OF DECEASED) (CITY) (DATE OF DEATH)

(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name
Address

MEMORIAL GIFTS

CAN I BE A CHRISTIAN WITHOUT
JOINING A CHURCH?

- Yes. . . It is as possible as being:
- A student who will not go to school.
 - A soldier who will not join the Army.
 - A citizen who will not pay taxes or vote.
 - A salesman without customers.
 - A seaman with no ship or crew.
 - A business man on a deserted island.
 - An author without readers.
 - A football player without a team.
 - A politician who is a hermit.
 - A scientist who does not share his findings.



Give your children real security...

We don't mean the nicest house in the best neighborhood... the newest, sleekest car... the right schools, the right camps.

We're talking about the kind of security they can't do without... the kind that comes from inside.

Faith. In God, in life, in themselves.

For life is no game for spiritual sissies. Only Faith... the armor of the spirit... will give them the stamina to meet it courageously, no matter what it brings.

You can show your children where to find faith... how to build it day by day, if you make praying a family affair.



Build a stronger, richer life



... worship together every week

Start the New Year

Right: Worship in Church With Family and Friends



The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

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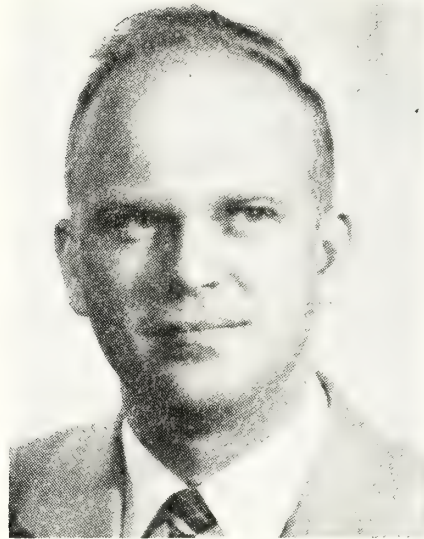
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Organ of the Southern Con-
vention of Congregational
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MAX BROWN VESTAL

Recently the Reverend Max Brown Vestal, 26, and his fine wife moved into the Shallow Well parsonage at 509 East Main Street, Jonesboro Heights, Sanford, North Carolina, from their first church home at Pleasant Ridge parsonage near Ramseur, North Carolina. He graduated from Elon College in 1953 and from Duke Divinity School last June.

Mr. Vestal shared in a Work Camp in Italy one summer, served as secretary of the Western North Carolina Conference the past two years, has been president of the conference Ministerial Association, and is chairman of the Rural Church Committee of the Southern Convention.

During the past four and one-half years he has served as pastor of Pleasant Ridge and Spoon's Chapel churches. At the latter church there has been a 25% increase in membership, and a new church building has been erected.

He is a descendent of the Reverend William R. Brown who was licensed to preach in 1864 and served churches in the Western North Carolina Conference until about 1895.

Coming Events

THE MISSION BOARD meets Wednesday, January 10, at Elon College. Sessions begin at one o'clock and continue into the evening.

FRANKLINTON Center trustees meet at Bricks January 15, 16. This is our training center for Negro leaders in Congregational Christian churches.

THE SOUTHEAST REGIONAL Meeting is scheduled for Avon Park, Florida, February 26 to March 1. This is the occasion for leaders of our churches all over the Southeast to consult on common problems.

THE MID-WINTER MEETINGS of the National Boards will be at Buck Hill Falls, Pennsylvania, January 25 to February 1. The Superintendents and Women's Presidents begin their meetings January 21. In these meetings our denominational leaders plan together for the coming year.

LAYMEN hold area meetings January 17 at Bethel and January 19 at Palm Street (Greensboro), and the annual meeting of the Southern Convention Fellowship at Elon College February 17. Other area meetings are in the offing, but information has not yet reached this paper.

SUNDAY SCHOOL SUPERINTENDENTS of the Western North Carolina Conference are scheduled to meet at Liberty Wednesday evening, January 19, for an educational and inspirational session.

PLANNING COMMITTEES representing the Laymen and Women of the Evangelical and Reformed and Congregational Christian churches will have their second meeting in Chicago February 22-24. They met last fall in Atlantic City. Mrs. F. C. Lester is one of the four women delegates.

THE BOARD of Christian Education of the Southern Convention is called to meet at Elon College January 12, 13, according to announcement by its chairman, Rev. W. J. Andes. The sessions will begin with supper in the college dining hall, and will close the next day at noon. Sunday School Convention presidents and chairmen of

Conference committees on Christian Education are to meet with the Board so a coordinated plan of activities can be established and promoted throughout the Convention.

MISSIONARY PROMOTION was considered by a committee of the Mission Board and chairmen of the Conference committees on Missionary education led by Rev. Fred P. Register in a day's session last week. Announcement is made that from February 1-10 the Rev. James F. McKinley, one of our missionaries to the Philippines since 1930, will be in our area to tell of our work in the Philippines. A team will cover the entire Convention in an attempt to make it possible for all our people to hear the missionary and to learn more of Our Christian World Mission.

THE SOUTHEAST CONVENTION, which includes the white Congregational Christian churches in Kentucky, Tennessee, Georgia, Alabama, and north Florida, is losing both its superintendent and registrar and assistant treasurer, according to announcement in THE SOUTHEAST NEWS. Superintendent Erston M. Butterfield has served the Convention effectively for four years, and resigns to become executive secretary of the Congregational Union of Cleveland, Ohio. Mrs. Ed. A. Albright has served in the Convention office efficiently under the superintendency of Dr. David W. Shepherd and Mr. Butterfield. She is to do public relations and publicity work for an Atlanta organization. THE CHRISTIAN SUN wishes them both good success in their next jobs, as they have had in the Convention, and happiness as they work.

SUPERINTENDENT SCOTT GIVES CHRISTMAS PARTY

On Friday evening, December 21, Superintendent and Mrs. W. T. Scott gave a Christmas party at their home for members of the Convention Office staff. Members present were Miss Edna Fitch, Miss Ruth Dunn, Mrs. W. J. Andes, and Rev. Fred P. Register. Guests included Rev. W. J. Andes, Mrs. Fred P. Register, Rev. and Mrs. G. H. Veasey, and Dr. and Mrs. Henry Robinson.

During the evening personal gifts were presented to members of the office staff by Dr. Robinson in the name of the Convention, and the workers made a gift to Hungarian relief in lieu of exchanging gifts with each other. Mrs. Scott served delightful refreshments.

NEW CAR APPRECIATED

When I drove into our driveway on Sunday night, December 23, after the fourth service of a busy Sunday, I found a number of cars on the lawn of the adjoining church yard and a crowd of people gathered on the porch and around the yard. I was greeted with a MERRY CHRISTMAS by the assembled group. Calling Mary out of the house — she had come from the church with friends a few minutes earlier — the people presented us with a beautiful, two-toned, blue, 1957 Chevrolet. It all came as a surprise — the people had kept the secret well — and left us at a loss for words to express our gratitude and thanks for such a lovely and substantial gift. I did manage to say a few words in an attempt to tell how much we appreciated this expression of generosity and confidence on the part of the members of the two churches, Oakland and Berea, who had a part in the gift. And as we stood together, I offered a prayer of thanksgiving and dedication for the gift, and for the givers.

An occasion like this does something to a man who is pastor of a church. It fills him with a deep sense of gratitude and thanksgiving. Coming as it did near the close of seven years as pastor of Oakland and Berea, the gift means all the more to us. But the occasion also begets within one a sense of humility and unworthiness. One feels so undeserving of such a gift. There is only one thing that a man can do under the circumstances—accept the gift gratefully and humbly, and rededicate himself to a more faithful and fruitful ministry to his people. And this I have done.

H. S. Hardcastle

TRAINING SCHOOLS for teachers are in progress in the North Carolina and Virginia Conference during January. One in Greensboro is just closing, and another will be held at Elon January 20 to 23. Churches cooperating in the latter are Berea, Bethlehem, Elon, Gibsonville, Shallow Ford, and Zion Congregational Christian and Brightwood and St. Mark's Evangelical and Reformed. Teachers include Mrs. H. H. Cunningham for children's work, Mrs. H. E. Robinson for youth work, Professor John Graves for adults, and Martin Garren for Superintendents and members of boards of Christian education. Work with pre-school children will also be considered, the teacher to be announced.

Pleasant Visits To Churches

WILLIAM T. SCOTT

Sunday, December 9, was a memorable day for us, personally. We had the privilege of spending the week end at the Congregational Christian Temple in Norfolk, Virginia. We had the opportunity of addressing a large congregation at the Temple on Sunday morning, speaking on "Our Congregational Christian World Mission." Rev. Frank R. Hamilton, beloved pastor of the church, and his people are making splendid progress at the Temple, and the future seems very bright. A large congregation greeted us for the Sunday morning service, and this was preceded by a Sunday School of 400 or more. It was nice being back again at the Temple, where I had the privilege of serving as assistant pastor for a year when Dr. L. E. Smith was pastor, and just after the new church building was completed.

Sunday evening a congregation of approximately 500 attended the Temple on the occasion of the meeting of the Hampton Roads Congregational Christian Union, a new organization of the Tidewater churches. The speaker for that occasion was Dr. Henry Smith Leiper, minister and secretary of the Missions Council of Congregational Christian Churches, New York. The large congregation was inspired by the presentation of music by the Elon College choir. We were all proud of the Temple, Dr. Leiper, and particularly the Elon College choir. All of them contributed to a very significant service.

Mrs. Scott and I had the privilege of being the guests of Mr. and Mrs. Hamilton for the week-end, and our visit with them enriched our lives and has won for us, we hope, lasting friends.

Sunday, December 16, was a wonderful day, and it was filled with many experiences and associations which took the Superintendent back to the days when he first began to serve as pastor. On that day he visited with Rev. and Mrs. Fred Allred, minister of Mt. Bethel, Kallam Grove and New Lebanon Churches. Arriving at the home of the Allreds — a beautiful new parsonage finished last summer, and dedicated the afternoon of December 16,—he journeyed to the beautiful little church at Kallam Grove. Here, at 9:30 a.m., a congregation of nearly 150 greeted us. This lovely new building is a great improvement over the old frame church which stood there when I was pastor back in 1923.

Leaving Kallam Grove at 10:40, we arrived at Mt. Bethel church, the home of Dr. F. C. Lester and Dr. John G. Truitt and a number of other ministers, where we had the regular eleven o'clock worship service. Mt. Bethel called me to be their pastor when I was a Sophomore at Elon College, and I still cherish the letter which I received from deacon D. I. Cummings who informed me of my call to that church.

Following the service at Mt. Bethel we journeyed to the parsonage for a

delicious dinner prepared by Mrs. Allred. In the afternoon at 2:30 the new parsonage at New Lebanon was dedicated.

Altogether, it was a very pleasant day and a rewarding one. Rev. and Mrs. Allred are greatly beloved by their people, and they are doing a splendid job among these three fine churches.

UNITED CHURCH INSTITUTE OPENS IN RALEIGH

The Eighteenth Annual Institute of Religion sponsored by our United Church in Raleigh opened its six-week program Monday of this week. Clifton Daniel of the New York Times was the opening speaker.

Coming addresses on the theme "Facing A World in Revolution" are to be by the Rev. James Robinson of New York, Jan. 21, and Dr. Omer Carmichael, Superintendent of schools in Louisville, Ky., Jan. 28.

In February, the Institute will hear atomic scientist, Ralph G. Lapp, Feb. 4, economist Carl Taylor, Feb 18, and finally Norman Cousin of the Saturday Review on Feb 25.

People attend the Institute programs from a wide area in eastern North Carolina. Dinners are served at the church at 6:00 p.m. each Monday, and various classes meet at 7:00 p.m. The addresses are at 8:00 p.m. Classes this year are on the Bible, foreign affairs, local welfare agencies, improving the courts, and problems in the changing South. Anyone desiring the pamphlet on the 1957 Institute should write United Church, Raleigh, N. C.

Our mission church at Rocky Ford needs furnishings for its new building. Rev. and Mrs. F. C. Lester have recently given a dozen little chairs for the children's department. Chairs and tables for other departments would be very helpful, and it may be that Sunday school classes or individuals will want to share with this church by making such contributions.

Sunday afternoon, January 13, at three o'clock the Rev. Clyde Fields will be installed as pastor of our church in Asheboro, North Carolina. A very cordial invitation has been given to other churches to share in this important service.

Volume 109

Number 2

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

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Elon College, North Carolina

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Convention Ministers

On pages 13-15 of this paper will be found a list of the ministers of the Southern Convention. Their membership is in the five Conferences of the Convention, and they are the leaders, present and future, of our two hundred churches.

Readers will note that there are four classes. Those ordained with full standing are sometimes called elders. They are recognized everywhere as ordained ministers. Conference ordination permits the person to perform the same services as an elder, but only in his own Conference. Licentiates are authorized to preach, and they may serve as pastors, but they are not permitted to hold Communion, baptize, or to perform the marriage ceremony. Members of the Biblical Class are in the care of the Conference while they make preparation for their life's work. They are not authorized to serve as pastors.

It is hoped that church people will study the list, get to know those who are not familiar, and give the ministers the benefits of their prayers. On this group more than any other depends the future of our Church and our churches.

Why Be A Minister?

In a world like ours we need to find a good answer to the question, Why be a minister? Fifty years ago when some of us were debating it the answer seemed to be fairly simple. Churches needed pastors and people needed salvation. The standing of the minister was high among his fellows. His clothes made him easy to distinguish. His work was different from the ordinary. His income might not be high, but his expenses were low and discounts were available.

Still there are churches that need serving, and people need saving. Those who profess no religion are seldom found in the church. They must be sought elsewhere. Churches demand a variety of services. Church is big business. The pastor still preaches on Sunday but that is far from the extent of his labors. Six days a week he runs an office that does book-keeping, correspondence, personal counseling; he visits more homes than the social worker and gives professional advice probably more often than the lawyer; he must be as expert a Physician of the Soul as the doctor is of the body; he plans, promotes and trains the teachers for a school that must be as effective as the public schools in the community; in theology and church administration (which sometimes includes church building) he must be a specialist, and in statecraft and international affairs he must speak with some degree of intelligence, if not with authority. And all the while he must be managing his household, buying books and magazines, driving an expensive car without considering the cost of attending this or that meeting, and giving to every good cause in the community — all this and more he must do on an income that is sometimes less than that of a laborer, and so far below that of other professional men that he and they are ashamed to talk about it.

Secular magazines are telling us now that ministers crack-up. They wonder why. Church people wonder

why. But the minister's wife knows. Over-work and under-pay are the killers that trail the minister day and night.

Then why be a minister? Why not be a "lawyer, doctor, beggarman, thief?" There is an answer. It is recorded elsewhere in this paper in the article on John Dollar. The moderator of his Association saw it in him, and told it at his funeral. To be a channel for the love of God as made known in Christ Jesus is superior to anything else the wide, wide world can offer. Only as young people learn this — and they must learn it from older church people — will there be volunteers for the Christian ministry.

Yes, conditions have changed in this generation, but the work of the ministry is unfinished, and there are those with hearts of the shepherd who say one to another, "Let us now go and see this thing which the Lord has made known unto us." And as they go sweet music sings in their souls as it did across the hills near Bethlehem in the long ago.

What Did You Find?

When you took your personal inventory in 1956 and catalogued what you have with which to begin 1957, what did you find? Business concerns are compelled by law to make an inventory, but individuals can count up their characteristics or not as they like. However, it pays to know what you have on hand.

We are said to be composed of inherited characteristics which have been, and are being made over by environment. Some of us like to feel that we help to make ourselves by choices, and that back of our little wills there is a great will that strengthens, sustains, and helps to direct the making of our characters.

In making a personal religious inventory one should list self-control, ability to choose right even if it is difficult, prejudice, faith, habits of prayer, honesty, willingness to serve when nobody knows about it, gratitude, forgiveness, hope, love and such like. In some fashion there should be a comparison with the person one was a year ago, and with what one could be. Then there is the possibility of balancing the account and making an estimate of what needs to be done in order to develop into the person we really should become.

Growth is the first law of life. Without it death approaches. Unless we are better now than heretofore we are going back down the hill, even though we may have struggled hard to climb.

In planning the future of our lives it is important to take into consideration not only what we are and what we can do in our own strength but also what resources we have in God. Jesus is reported to have said to those he loved: "Without me you can do nothing." There have been a few rare souls who have believed that with God all things are possible, that a human being need never fear when in the presence of God, that the power of the Infinite is within reach of man. It is that kind of faith that is needed for this new year.

Listen to the voice that speaks deep within, and you will be on the road to success.

A church may be a filling station, a saving station, or a service station. What am I helping my church to be?

Rev. John Dollar

We are indebted to THE SOUTH-EAST NEWS for information concerning the death of the Rev. John Dollar on November 29, 1956, at Langdale, Alabama. He was the oldest brother of our Jesse H. Dollar, and an uncle to Melvin Dollar, two of our fine Southern Convention ministers. His father was the late Rev. C. M. Dollar, a life-long minister in our churches of Alabama.

He had planned to preach on the fiftieth anniversary of his ordination to the ministry at Rock Springs church, in his native Randolph county of Alabama, on December 9, but a heart attack a few days before prevented this celebration. Funeral services were conducted by the Rev. Joe French and Superintendent Butterfield.

From Mr. Dollar's own record book his son, the Rev. Carl Dollar, and his good friend, the Rev. Joe A. French, secured these statistics: sermons preached 4,779, members received 1,431, persons baptized 949, funeral services 589, marriages performed 145, salary received \$41,768.44. These are some of the services of one man, for which he received an average of \$835.36 per year in money, and the everlasting appreciation of multitudes of people whom he helped.

From a tribute to him by the moderator of the East Alabama Association we lift these paragraphs:

"He did not ask that throngs might crowd to hear him, but only that those whose lives he touched might see the Christ. He wished for no pomp or pageant, but only that through his simple, homey deeds the message of God might be proclaimed. He cared not for the sound of praise, or that his name be spread abroad, but only that his message might re-echo God's Word, and that hearts might find the Father.

"With smiles he met the friendless; with kind firmness he disciplined the wayward; with strength he inspired the fearful and cowardly; with faith he lifted the doubting; and with love — always with love, for love was his way — he won them all — won them away from this world to that better world, and that higher way. And even when he never so much as uttered a word, none-the-less John Dollar's text was God's love."

What a tribute to a man! And how worthy John Dollar was of that tribute! He was a minister.

PSALM OF LIFE

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints that perhaps another
Sailing o'er life's solemn main —
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

— H. W. Longfellow

Blind Physician Practiced Medicine Through The Eyes Of His Wife

A Tribute to Dr. J. T. Clack

When Longfellow wrote "... and, departing, leave behind us footprints on the sands of time," he was using words which appropriately apply to Dr. John Thomas Clack, long a member of New Hope Congregational Church in Chambers County, Alabama, who recently passed to his reward at the age of 80. There is a great story of rare courage and sincere devotion behind Dr. Clack's life — a story that is possibly without parallel.

"My dear, you will be my eyes," said Dr. Clack to his wife, Theresa, in the third year of his medical practice. It was the faithful and diligent pursuit of this declaration that left Dr. Clack's "footprints on the sands of time."

Dr. Clack's experiences in early life were like most other young men of his day aspiring to be physicians — few opportunities, hard work, little money, and personal sacrifices. Beyond winning a degree to practice medicine Dr. Clack's thoughts were common to all young men — a desire for a companion and a home. With both ambitions achieved, he began the practice of medicine and was successful for three years. But an accident which befell him while on a professional errand left the doctor totally blind. The young wife was crushed, and the youthful physician's mind was filled with anxiety. The peace of

mind which he once had was gone. His future was uncertain.

Before Dr. Clack completed his medical course, the young woman who was to be his wife became fascinated with her future husband's studies, and this interest continued after their marriage. Thus by a sort of foreordained preparation she was to become her husband's eyes.

Knowing that a solution to their problem had to be found, Dr. Clack announced to his wife that he had decided to continue his practice, adding "my dear, you will be my eyes." When his decision became known in the village he was given a rousing cheer. He was also assured of cooperation that was heart-warming, and which increased through the years. Dr. Clack's decision regained for him peace of mind, for his consuming ambition was to relieve suffering humanity and save lives.

For more than 35 years Dr. Clack treated thousands of patients and delivered hundreds of babies with the assistance of his wife to do the things that required sight. Even in retirement he was available in emergency cases.

Dr. Clack was considered the star citizen of his community, loved and respected by all. The affection applied and still does to Theresa, whom Dr. Clack called "my wonderful eyes."

C. B. Riddle

Christian Church Missionaries

Write From Japan

Dear friends:

Again the year has slipped by and this is the only letter we have written to you. From several of you we had replies from last year's letter and we were happy to receive them. However, I am afraid we did not send personal answers to even all of these. Please forgive us.

Mary and I continue to be in normal health for people of our age. Mary has to take things a bit easier than she did, but, nevertheless, she does manage to go with me quite a bit of the time and to go on her own even oftener. She enjoys the work with children of Kindergarten age and they seem to enjoy the songs she teaches them. Otherwise she is occupied by correspondence, housekeeping, entertaining guests, attending church women's meetings and so forth. The doctor still checks her health once per month and sometimes scolds. My own activity is within the class rooms of Kansei Gakuin and Doshisha Universities. I continue to teach Rural Church and Rural Social Survey Methods and Practice. The latter work has brought some valuable contacts with our rural work. Some of the young folks that have been in my classes are now in the country working among rural people.

Our daughter Esther and her family are with the husband-father, Major Bernie Coleman, with the Air Force in Germany. Her letters show less anxiety about the situation in Europe than we feel here in Japan. Robert and his family (wife and a boy and girl) are in Columbus, Ohio where he is working on his doctor's Thesis in Sociology. He is also teaching one course in Sociology in the University this year.

We hope for a family re-union next year owing to an unexpected furlough for ourselves and a regular one for the Colemans from Germany next summer. Just where we will meet is uncertain.

POLITICAL PROGRESS

Of Japan we could write of slow progress in the political world. The parties manage to struggle along, but

their behaviour is sometimes such that the people lose interest and confidence in their chosen leaders who resort to rough tactics in Parliament. Still the voters keep voting at the elections with some local gains in the Socialist party. Gains are enough to make the Liberals and Conservatives concerned. The Communist party is pretty quiet now, but say that they are making changes in the internal affairs of their party. Papers seem to present a united front in condemnation of aggression in Hungary, but at the same time Peace is about to be made with Russia and it is hoped that Russia will not veto the entrance of Japan into the United Nations this year as she did last time the approach was made.

This year there has been evidence of considerable activity in opposition to the use of the Atom Bomb. Moving pictures have been made of the victims who yet suffer from the Hiroshima and Nagasaki disaster. They make a pitiful plea to those who see the pictures and no doubt the people of Japan are solid for disuse of atomic weapons and testing as well. Sooner or later such appeals and such prayers must be answered. The world cannot go on forever divided into two threatening camps. Who has a better right to be heard than those who are still suffering the effects of those first two atom bombs?

The treaty with Russia bringing a so-called peace after many years leaves considerable to be desired. I do not think that the Japanese are satisfied. They still feel that territory has been snatched from them by a power that has little need for more territory only as it might be a threat to a neighboring country. Prisoners of-war still remain in Russia. A promise has been made to return them, yet recently when a coast guard vessel was about to depart to meet a group of them, Russia stiffly refused to let such a vessel enter its port and it will be necessary to send a merchant vessel at greater expense in order to get the prisoners-of-war back.

In spite of these problems Japan still has an over-all aspect of care — free indulgence in sports, games, food, recreation and theatres. Tickets for

expensive foreign troupes who bring arts from abroad are bought up several days before the entertainment is given. The Westminster Choir sang to full theatres, the largest theatres available in Osaka and Kobe and Kyoto. Other outstanding artists who are better known to a music loving public play to full houses. David Larson of Kobe College is winning approval as a conductor of choruses in these parts. Last year hundreds were turned away from a large theatre in Osaka when with the Doshisha University Orchestre, the Kansei Gakuin University Glee Club and the Kobe College Girl's Chorus he led the Messiah. This year he will repeat the performance in the largest theatre in this area at Takarazuka. We have tickets three weeks in advance but expect to go early for seats that are not reserved.

CHURCH GAINS

Church attendance and additions to the church showed some gains last year. After the war church attendance was generally good, then came a period when attendance fell off, now there seems to be a trend toward better attendance and more baptisms. It is almost safe to predict that this trend will keep up through the year when the hundredth anniversary of missions in Japan will be celebrated in 1959.

The World Sunday School Convention is scheduled for Japan in 1958. This brings a lot of publicity for the churches and Sunday schools, but for some reason that is not quite explainable Sunday School attendance fell off last year. It may be that the public schools are competing for the children on Sundays. It is evident that many activities are scheduled on Sundays in these schools. It is hoped that the teachers of these schools themselves may one day demand a day of rest and lessen the number of Sundays that require the children to return to their schools for some kind of exercises.

Lastly, we hope to meet many of you next year. My eyes are being dimmed by cataracts which are ready for operation. The Board has given permission for us to come to the U. S. A. for this operation.

We send to all of you our best wishes for a Merry Christmas and a Happy New Year. May God bless you one and all.

Yours sincerely,

Mary E. and Wm. Q. McKnight

The Christian Sun

Report From Hong Kong

A Bridge Between East And West

REV. K. L. STUMPF

Representing World Service

The October report of the Rev. Mr. Stumpf, a representative of the Lutheran Church working with World Service in Hong Kong, gives some startling facts. Here are excerpts somewhat in detail.

Social misery in Hong Kong is unlike anything found elsewhere in the world. Human suffering is beyond comparison.

Hong Kong is a British Crown Colony divided into three sections. In the 391 square miles there are three million people. Because of the rocky terrain and lack of employment possibilities, 75% of the people are crowded into a narrow strip along the coast. A million live in three and one half square miles, and as many as 3,000 on one acre of land — the most crowded square miles in the world.

The flood of refugees from Communist China began in 1949. Then the Colony had 600,000 people, now it has three million, with 1,400 births every week. Every available space was used to build huts. No water, light, gas, sanitary facilities or fire lanes were built into their "squatter villages." Since 1954 more than 90,000 persons have lost their homes by fire.

In government-built tenement flats designed for eight or ten families fifty to eighty families live. A landlord rents out "bedspace" not rooms. These bedspaces are just one board or a narrow bed where one sleeps with two or three other persons, often complete strangers. Children sleep on the floor or under the beds.

In rooms the size of a normal western living room, fifty to eighty persons may live in bedspaces, three deep. Three or four such rooms of people share one kitchen where tiny stoves are set up. . . Toilet facilities for all these persons are also located in the kitchen.

Strangely enough there is little or no moral decay among the Chinese people as a result of such living conditions. Few illegitimate children are born even though men and women are forced to sleep together as strangers.

Another amazing thing is how clean they try to be, and how cheerful. They always invite you to have a cup of hot water when you visit them.

The roof-top dwellers, 200,000 of them, are more destitute still. They set up huts on top of other people's houses. A hundred thousand people sleep in the streets with no housing at all. Sixty thousand children roam the streets with no parents. Multitudes sleep on stairs at night. The figures come from official Hong Kong governmental estimates. I sometimes doubt that exaggeration could make the picture any worse than it is.

Water, or the lack of it, is the second great problem. Rain supplies all the water. In dry seasons water is

Christ has no hands but our hands

To do His work today;

He has no feet but our feet

To lead men in His way;

He has no tongue but our tongues

To tell men how He died;

He has no help but our help

To bring them to His side.

Annie Johnson Flint

rationed, and can be had only three days a week. In the dry seasons my own family has one small tub of water a day for a family of four. With it we do all cooking, and clothes and body washing. It is inconvenient, but nothing to be compared with what the refugees suffer.

Sometimes hundreds of persons are dependent upon one faucet for water. They line up in the hot sun to wait for the water, which in dry seasons, runs for three or four hours per day. Often I have seen old women standing with little children for six or seven hours in the sun to fill a bucket which must last their family for twenty-four hours. If they are at the end of the

line, and the water stops running before they get there, they must buy from hoarders at high prices.

There are two government hospitals in Hong Kong and a few private clinics with 2,000 beds. Ninety-five per cent of the people above fourteen years of age have tuberculosis. There are 6,000 dangerous cases in the streets, and it is estimated that 110 bodies are picked up daily. We have twenty-eight advanced cases of cancer on file but there is no room for them in hospitals.

Thirty per cent of the children, about 180,000, are going to school. The schools are dirty little huts where pupils stand all day and have no books, paper or other materials with which to work. The teachers are usually only half educated themselves. Fees must be paid to attend. Chinese families often go to great sacrifice to send their children to school.

Thousands of students have come from China. They hate Communism. The government and business places can give them no work. They ask for visas to the United States, but they are too young or too old. They have TB or they have no papers permitting them to leave China. Finally they come to the churches where they are told there is no help available. Their hope in democracy, in human rights and in Christianity is crushed and they are bitterly disillusioned. Many have returned to China feeling that life there could not be worse than in the West.

Hong Kong is a bridge between the East and West and if we lose the three million people in this Colony to Communism, we will have lost 400 million persons in China along with them.

God gives us now an opportunity in Hong Kong to save these people. Christians must be active in their witness, they must be revolutionary and live up to their faith as the Communists so effectively live up to theirs. We must love our neighbor not in words, but in deeds and actions and by a conscious dedication of ourselves to aid where the need is so great.

Eastern Virginia Women's Fellowship

Quarter Ending December 15, 1956

Women's Societies — Apportionment

Antioch	\$ 18.00
Berea, Nans.	25.00
Berea, Hardcastle Circle	25.00
Bethlehem	64.20
Bethlehem, Disputanta	5.00
Cypress Chapel	40.01
Dendron	10.00
Eure	14.25
Franklin	75.00
Great Bridge	25.00
Holland	40.00
Holy Neck	37.50
Hopewell	5.00
Isle of Wight	20.00
Liberty Spring	55.00
Mt. Carmel	19.00
Mt. Zion	7.50
Newport News	35.00
Norfolk:	
Bay View	25.00
Bayside	5.00
Central	20.00
Christian Temple	93.75
Little Creek	10.00
Oakland	25.00
Oak Grove	9.60
Rosemont	60.00
Portsmouth:	
Elm Ave.	15.00
First	25.00
Shelton Memorial	50.00
Richmond	15.00
South Norfolk	40.00
Spring Hill	12.00
Suffolk	217.50
Sunbury	25.00
Union, Southampton	52.25
Wakefield	14.50
Warwick	5.00
Waverly	15.00
Windsor	30.00

Thank Offering

Antioch	\$ 14.42
Berea, Nansemond	22.59
Berea, Hardcastle Circle	11.00
Bethlehem	174.05
Cypress Chapel	34.53
Dendron	31.30
Eure	21.33
Franklin	83.25
Great Bridge	105.00
Holland	165.60
Holy Neck	61.00
Hopewell	24.54
Isle of Wight	30.00
Liberty Spring	100.00
Mt. Carmel	15.37

Mt. Zion	25.00
Newport News	100.00
Norfolk:	
Bay View	18.12
Bayside	35.05
Central	20.00
Christian Temple	154.45
Little Creek	54.00
Oakland	57.29
Oak Grove	20.00
Rosemont	90.00
Portsmouth:	
Elm Ave.	5.00
First	36.00
Shelton	48.50
Richmond	18.00
Spring Hill	11.00
Suffolk	200.00
Sunbury	10.00
Union, Southampton	44.31
Warwick	22.50
Waverly	12.00

Life Memberships

Great Bridge	\$ 10.00
Holy Neck	10.00
Isle of Wight	10.00
Sunbury	10.00

Memorials

Holy Neck	\$ 10.00
Suffolk	10.00

Juniors

Bethlehem	\$ 5.00
Dendron	1.55
Eure	1.25
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	4.00
Oakland	2.50
Portsmouth, First	3.00

Cradle Roll

Eure	\$ 1.25
Franklin	2.00
Liberty Spring	10.00
Mt. Carmel	1.00
Mt. Zion	1.00
Oakland	7.38
Portsmouth, First	1.00

Balance from last quarter \$ 400.71

Receipts:

Missionary Conference	
Offering	\$ 116.30
Apportionment, Women's Societies	1,285.06
Thank Offering	1,875.20
Life Memberships	40.00
Memorials	20.00

Juniors	41.65
Cradle Roll	23.63
Other Contributions —	
Newport News	9.10

TOTAL RECEIPTS \$3,811.65

Disbursements:

Checking Account	\$ 2.00
Morris Printing Co. —	
Programs	32.50
Suffolk Business Bureau	
Reports	65.00
Suffolk Insurance — Bond ..	12.50
Mrs. Cushing Foss —	
Travel Expense	25.00
Expenses of president	14.40
Price Printing Co. — Report Blanks	
and Receipt Books	29.50
Expense of treasurer	1.86
Mrs. Garland Spratley —	
telephone calls	1.40
Mrs. J. D. Strader, Sr., Convention	
treasurer	\$3,294.64

TOTAL DISBURSEMENTS \$3,478.80
BALANCE \$ 332.85

Mrs. Sam P. Frost, Treasurer

RECIPE FOR A WOMEN'S FELLOWSHIP GARDEN

Plant 5 rows of peas: Presence, Promptness, Preparation, Purity, Perseverance.

Plant 3 rows of squash: Squash gossip, Squash destructive criticism, Squash indifference.

Plant 5 rows of lettuce: Let us be faithful to duty; Let us be loyal and unselfish; Let us be true to our obligations; Let us obey rules and regulations; Let us love one another.

Plant 4 rows of turnips: Turn up for meetings; Turn up with a smile; Turn up with new ideas; Turn up with determination to make everything count for something good and worthwhile.

QUIZ FOR A WOMEN'S SOCIETY

Have our programs for the year been planned? Are they being carried out successfully? Have we sent in our Thank Offering for 1956? Have we distributed the Woman's Gift boxes for use during this year? Did we have our Friendly Service dedication service in December? If so, have the gifts been sent to the proper destination? Are we planning for observance of the World Day of prayer? Have we used the feature film, "A Gift for My Son?" Are we going to use other visual aids during the year to make our programs come alive? Have we given a Life Membership or Memorial yet this year?

The Great Divide

PRESIDENT, L. E. SMITH

This article is being written on New Year's eve. Tonight, Monday, at twelve o'clock the line is drawn dividing the old year and the new year. Standing on this dividing line you look back across the old year and there come trooping into your mind things of interest that have occurred. Some of these occurrences bring disturbance, remorse, regrets; others bring more pleasant memories—joy, satisfaction, happiness. You also look into the future and wonder what 1957 will really mean to you, what it will bring to you, and how the fruits of the new year will affect you.

You oftentimes wonder what the future holds and try to anticipate what the morrow will bring, but friends and prophets will tell you that however much you may desire, you cannot tell what the future holds for you. True, but there are certain things that you know from prophecy and from experience. You know this: That if one sows to the wind, he will reap the whirlwind; that whatsoever the individual sows, he shall in due time reap. That is to say, if one commits certain things, he may expect corresponding results.

As we enter the New Year our steps should be guided by the paths that we followed in the old year; the ones that have led us in the wrong direction should be abandoned for the ones that meant joy and happiness to us. It is a sobering thought that it is impossible for one to get away from himself. If he lives for himself daily, he will reap the fruits of selfishness on the morrow. It is a good time to make good resolutions and pray God to give you the grace and courage to keep these resolutions and make your life count for things worthwhile as you are given the privilege of living and the opportunity of serving.

May the New Year bring to us all good days, good opportunities, good health, good living and good successes.

COLLEGE APPORTIONMENTS FOR 1956

The last week of the calendar year 1956 has closed. The last opportunity for contributing to Conference Apportionment for the college for 1956 has passed. The Southern Convention asked the conferences of the Convention, and through the conferences of the churches, to contribute a total of

\$35,000 to Elon College to help the college meet its current demands.

The churches have done well, better than usual. The total amount contributed, however, falls a bit short of the amount apportioned for the college. Reports for December 20, 27 and 31 total \$677.34. This amount added to the amount previously contributed and reported makes a grand total of \$28,594.16 which means that all the churches in all the conferences of the Southern Convention have fallen short of the Convention's asking for the College \$6,405.84. As we record

these facts, please be assured that it is not in the spirit of criticism but simply that we may keep our records clear.

At the same time the administration of the college, on the part of the trustees, faculty and students, wishes to express to every member of every church of all the Conferences of the Convention thanks and gratitude for the generous support given the college by our churches, not only for the year 1956 but all through the years for the past quarter of a century. As a rule the churches have been loyal, generous and hopeful for the present and future progress of our college.

Sophia Church Opened

Sophia is a small village on the highway between Asheboro and High Point, North Carolina. In 1910 a Congregational church was organized there. The village has not grown, and the population of the countryside has not increased greatly. Hence, growth of the church has been slow.

But Sunday, January 30, 1956, was a great day for that church. The new building was ready for use, and the church moved in happily. The Sunday school enrollment was 90 but 102 people were present, and they gave \$160.00. At eleven o'clock 200 people heard the minister, Rev. Avery Brown, preach, and shared in a consecration service. They gave \$63.88, which made the offering for the day \$223.88.

The building is made of blocks and brick; the church is 32x58 feet, and the educational section 20x56 feet. The church is altar-centered, with lecturn and pulpit; the floors are hardwood, the walls are painted light green, the trim is white, the lighting fixtures are lanterns, and the memorial windows have sacred pictures. It is really a lovely place in which to worship. Much of the work of building was done by the minister and people. The cost has topped ten thousand dollars a bit, and the building is worth twice that much.

For the opening service twelve women and three men, wearing cottas, sang from the choir loft that is on the left of the chancel. The ushers were Ken Hollingsworth, Forrest Lee Hall, Donald Staley, and Robert Staley,

teenage boys handsomely dressed in contrasting dark and light coats and pants, who performed perfectly. The pianist was Mrs. Ray Hollingsworth, whose son Ted Lewis was born before the next sunrise.

The building committee was composed of Ray Hollingsworth, Connie Hollingsworth, Mrs. Troy Hall, Mrs. Mable Webster, Stacy Hayes, and Leonard Staley.

Visitors at the opening service included Superintendent W. T. Scott, Conference president Lacy M. Presnell, Editor F. C. Lester, and President of the Southern Convention Women's Fellowship, Mrs. F. C. Lester, together with representatives of about a dozen neighboring churches. One of their members who has been a missionary in Ceylon for the past three years, Miss Bouneva Farlow, reached home in time for the service.

In telling the story of how the people "had a mind to build," the Rev. Mr. Brown said that the people had worked in many ways to raise money, and that they literally had "raised cane" which netted them about \$300 on less than an acre of ground.

Our people at Sophia have certainly done an excellent job of building a church, and they deserve the commendation of all who know of their heroic efforts. Mr. Brown has accepted a call to Pleasant Grove, and Sophia will be needing another minister to lead them as they worship in the beautiful building they have erected.

A Look At 1956 At Our Home For Children

SUPT. JOHN G. TRUITT

The Golden Anniversary year is now history. It is good history. During the year we have made many new friends and held on to those who have helped our Home for Children in the years past. Our children have had better than usual service. Our house-mothers and other matrons have had in-service training under the auspices of the Social Work School of the University of North Carolina. I took a brief summer course in institutional childcare at the University. Every effort is being put forth to make this an institution of which the Church can be proud — a home where the workers are happy at their work and where each child has Christian training, counsel and friendship.

During the year the Holt Memorial Chapel — a gift of the Kirk Holt family — was dedicated. A new emphasis has been placed on worship and training in worship. The children enjoy the Holt Memorial Chapel very much and they enjoy Sunday School and worship in the Elon College Community Church. Their record in school is average, and some of them are doing excellent work. Two are to graduate this year.

Food raised on our farm this year has been abundant. Much more food has been canned, frozen and otherwise conserved for future use than ever before. There has been plenty of beef, pork, chicken, and eggs produced here on the farm. There has been enough of all these items for our use and there has been some to sell.

Total income for the year including the sale of produce from the farm amounted to \$80,465.87. This means all current bills are paid and the \$11,500.00 bank note has been reduced to \$8,500.00. Our churches and our friends everywhere have been generous and we are very grateful.

Hippocrates, the father of medicine, wrote of milk five centuries before the birth of Christ and recommended it as a medicine.

One of the oldest and most venerated trees in the world is the Holy Bo tree on the island of Ceylon. Its planting dates back to 250 B. C.

REPORT FOR DECEMBER 31, 1956

SUNDAY SCHOOLS MONTHLY OFFERING

Amount brought forward		\$ 9,109.54
Eastern North Carolina Conference		
Amelia — Special	\$ 25.00	
Mt. Auburn, S.S.	12.16	
Mt. Auburn — Thanksgiving	33.25	\$ 70.41
Eastern Virginia Conference		
Dendron — Thanksgiving	27.85	
Franklin, S.S. — Thanksgiving	135.00	
Holland — Thanksgiving	465.18	
Holy Neck — Thanksgiving	63.96	
Liberty Spring, S.S.	10 00	
Windsor, S.S.	66.18	768.17
North Carolina and Virginia Conference		
Burlington, First	15.00	
Carolina	35 00	
Elon College — Thanksgiving	97.15	
Elon College	289.00	
Graham, Prov. Mem. — Thanksgiving ..	30.00	
Greensboro, First — Thanksgiving	12.50	
Lebanon	70 00	
Reidsville, S.S.	68.00	
Shallow Ford	19.00	635.65
Western North Carolina Conference		
Antioch (C). S.S.	24.84	
Grace's Chapel	25 00	
Shiloh	7.00	56.84
Virginia Valley Conference		
Beulah	10.00	
Newport, S.S.	27.33	37.33
Total		\$ 1,568.40
Grand Total		\$10,677.94

SPECIAL OFFERINGS

Amount brought forward	\$13,317.45
Friendship Bible Class, Liberty Spring Church	\$ 7.00
Women's Christian Fellowship, Hendersonville Church	5.00
Reliable Bible Class, First Christian Church, Portsmouth, Va.	7.50
Ladies' Bible Class, First Cong. Christian Church, Henderson N. C.	25.00
New Hope Christian Church, Roanoke, Ala.	5.00
Chester H. Roth Co., Inc., New York, N. Y. (dividend) ..	15.00
In Memory of Mrs. Charles Belvin	5.00
In Memory of Oliver G. Fleming	50.00
In Memory of Luther E. Carlton	10.00
In Memory of Stanley Woodie Sr.	5.00
In Memory of Paul Holt Iseley	7.50
In Memory of Stanley H. Woodie, Sr.	10.00
Thanksgiving Offering	
Pleasant Grove Church, Western N. C. Conf.	10.00
Christmas Gifts:	
Mrs. Bertha J. Boyce, Winchester, Va.	10.00
Mr. and Mrs. H. A. Rawles, Suffolk, Va.	10.00
Floyd Barnwell, Burlington, N. C.	5.00
Mr. and Mrs. J. D. Strader, Burlington, N. C. ..	150.00

Pleasant And Successful Church Board Meetings

Warren H. Denison

Many church board meetings are not very pleasant occasions. Sometimes members attend lodge, club, union, or social meetings rather than their church board meetings, of both occur at the same time. Church board meetings can be and may be inter-

esting, successful and happy experiences.

THE ENVIRONMENT

The room should be made attractive and comfortable. Flowers on the desk are helpful. The chairs should be placed in advance in circular fashion facing the presiding officer's desk.

SUNDAY SCHOOLS MONTHLY OFFERING REPORT (Continued)

Womack Electric Supply Co. Inc., Burlington, N. C.	225.00
Mrs. Elmer Wilcox, Braintree, Mass.	2.00
Wm. J. Cobb, Asheville, N. C.	10.00
G. W. Heuser, Decorah Iowa	2.60
Clarence Hooper, Burlington, N. C.	25.00
Roger Gant, Jr., Glen Raven N. C.	100.00
C. Robert Ray, Burlington, N. C.	5.00
Mr. and Mrs. S. H. Fogleman, Liberty N. C.	25.00
Miss Vera V. Van Cleave, Wadley, Ala.	2.00
J. L. Read, Norlina N. C.	1,000.00
The Cone Foundation, Greensboro, N. C.	100.00
Clarence M. Fields and Family, San Leandro Calif.	5.00
Betty and Linda Eray, Bennett, N. C.	10.00
Mrs. E. H. Morris, Asheboro, N. C.	5.00
R. P. Overman, Liberty, N. C.	5.00
Charles C. Howell, Jacksonville, Florida	50.00
D. Y. Buckingham, Asheville, N. C.	10.00
A. B. Owen, Gibsonville, N. C.	10.00
Eugene Neu, Charlotte, N. C.	10.00
Class No. 1, Youngsville Christian Church	5.00
Mrs. M. O. Spence, Suffolk, Va.	10.00
H. L. Bondurant, South Norfolk, Va.	25.00
Mr. and Mrs. G. W. Holland, Takoma Park, Md.	10.00
I. B. Luck, Seagrove, N. C.	10.00
Youth Fellowship, Long's Chapel	13.00
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	22.00
Moore Union Cong. Christian Church	35.00
Miss Jean Coble, Albemarle, N. C.	20.00
Mrs. C. L. Adams, Ingram, Va.	10.00
Cong. Ladies' Society, Kinsley, Kans.	5.00
Mr. & Mrs. Walter Bain & Nancy, Burlington, N. C.	75.00
Johnson's Grove Christian Church	50.00
Christian Chapel Cong. Christian Church	22.75
Zimmerman Lumber Co., Burlington, N. C.	100.00
Hayes Chapel Cong. Christian Church, Garner, N.C.	15.00
Dept. 2340, Western Electric, Burlington, N. C.	47.00
Men's Bible Class, Damascus Church, Sunbury, N.C.	5.00
Second Church in Dorchester, Mass.	10.00
Mrs. John McCrary, Burlington, N. C.	300.00
J. H. McEwen, Jr., Burlington, N. C.	300.00
Mrs. Elmo Niccum, Goshen, Ind.	20.00
Miss Augusta M. Rhinehart, Linville, Va.	10.00
Special Gifts	291.35

Total	\$ 3,349.70
Grand Total	\$16,667.15
Total for the Week	\$ 4,918.10
Total for the Year	\$27,345.09

January 8, 1957

There should be as many chairs as there are members of the Board. The members should sit in the same seat locations each time. Thus absenteeism and repeated absences would be easily noted. Any member necessarily absent should notify the moderator and the regret noted. Perhaps the caretaker can place the name card on each chair. Regular attendance is important and its importance is thus emphasized.

THE AGENDA

There should be a carefully prepared agenda. There should be one central item for the meeting. There will be other routine items, brief, and not allowed to side-track the main subject, nor lift it out of the central place. The agenda should be mailed to each board member a few days in advance of the meeting. Then the members should be reminded by phone on the day of the meeting. Too often there is very little preparation for the meeting.

OTHER MATTERS

The meetings should be opened on time and with prayer, and be closed on time, as well. The discussions should be directed to the presiding officer and not to each other. Thus time will be saved, one speaking at a time.

Full and accurate minutes should be kept by the clerk of the church for such records stand in law and courts.

It should always be reckoned that Christ is present at the meeting. Heated discussions can often be quieted if someone quietly asks, "I wonder how Christ would vote on this question?"

I have known pastors who failed to get desired projects approved because they wished the honor of presenting the project themselves. The important matter is to secure favorable action rather than who presents it. More advanced steps would often be accomplished by some of the members presenting the matter and leading in the opening discussion. The pastor may well discuss the desired project informally in advance with some members who may be ready to effectively lead the discussion.

NOTE: The above article was sent from Lake Byrd Lodge, Avon Park, Florida, January 27, 1955, to Editor Stanley C. Harrell. Apparently it was written by Dr. Denison — it is in his hand writing — while he was attending the Southeast Regional meeting there.

F. C. L.

Jesus Baptized And Tempted

Background Scripture: Matthew 3, 4.

Devotional Reading: Hebrews 3:1-14.

Memory Selection: Thou shalt worship the Lord thy God, and him only shalt thou serve. Matthew 4:10.

DEDICATION

"And Jesus, when he was baptized, went up straightway out of the water." Why was Jesus the Messiah and the King and the Son of God baptized? Certainly not because of his sins and his need for cleansing. In him there was no sin. Jesus himself gives us one clue. In reply to the reluctance of John to baptize him, Jesus says "Suffer it now; for thus it becometh us to fulfill all righteousness." He is saying that the righteous will of God, which he alone understands, demands that he submit to this act of baptism. It was in addition a divine stamp of approval on the work of John himself, and an assurance that for men, repentance and confession of sin are absolutely necessary for those who are to enter the Kingdom.

Further, in submitting to baptism, Jesus identifies himself with his people. Not as himself being sinful, but as sympathizing with sinners in their sorrows over the burden of sin, and their hope and expectation of deliverance and relief. Only those who sympathize can save.

And finally, in submitting to baptism, Jesus is openly dedicating himself to the mission to which the Father has called him. It was an act of complete commitment and consecration. He accepted as his will the righteous will of God, and consecrated himself to it. And as is always the case when a man accepts God's will for his life, or commits himself to God's plan, he receives God's approbation and God's power. The open heavens and the voice from heaven, and the Spirit of God descending as a dove, were divine tokens of the divine approval and the pledge of divine power. Because he had yielded himself to his task, he has now prepared for his service.

TEMPTATION

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." It may seem strange to some that the Messiah, or the Lord Jesus Christ was tempted. It would be even more strange if he had not been tempted. What would he have had in common with us if he could

not be tempted? How could he help us in the hour of temptation if he had not been tempted himself? And it was as logical that he should be tempted immediately after his high moment of dedication as it was necessary that he be tempted at all. Exalted moments are followed by times of greatest peril. Enlarged powers, advancements in life, spiritual exaltation, are usually followed by new dangers to the soul. He has just consecrated himself to God's plan for his life. By what principles should he be guided? Alone he thought out and fought out the greatest and most memorable and most momentous battle in history. That is the meaning of the temptation of Jesus.

Temptation No. One. "If thou art the Son of God, command these stones to become bread." It was a shrewd and subtle stroke. Jesus was hungry — he had not eaten for forty days, or for a long time. As always, the Devil struck at the weakest point. There was no bread at hand for this desperately hungry man. But there were lying all about, round flat stones, looking for all the world like the bread of that day. He was the Son of God. He was hungry. Indeed there was danger that he might die from hunger. Why not use his divine powers, his newly-given power to turn some of these stones into bread. It was a temptation to **bodily appetite**. So many of our temptations stem from the hungers and lusts of the flesh. But it was more than just that. It was a thrust at his faith. It was an assault of doubt against faith. "If thou be the Son of God," He was saying, "here is a chance to see whether you really are the Son of God. Here is a chance to test your

faith." The Devil delights in sowing the seeds of doubt in the hearts of men. Here is the temptation not only to physical appetite, but to gratify innocent desires in wrong ways, to use God-given powers for selfish purposes, to prostitute powers which have been designed for higher service to selfish indulgence and lower ends. And there is always the temptation to doubt the goodness and power of God.

Temptation No. Two. "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." In a sense, this was a temptation to **intellectual curiosity**. Failing to trip Jesus up by doubt, the Devil goes to the other extreme, and tries to trip him up by presumptuous trust. "He was the Son of God; surely God would protect his Son. Let him jump from the pinnacle of the Temple." — thus speaks the Deceiver. Jesus was asked to put himself in mortal peril, and then to trust God to deliver him by supernatural power. He cites Scripture — incorrectly by the way — to clinch his point. It was the old temptation, and the new temptation "to see for yourself" to increase knowledge by experiences which needlessly endanger purity, health, honor, morality, to live beyond one's means, to undertake tasks beyond one's strength. It is one thing to go into a burning building to save a child; it is quite another thing to rush into a burning building as a stunt. In neither case does God suspend the laws of fire. The best Christian in the world, if he jumped from a ten story building, would be subject to the laws of gravitation. To put God to an unreasonable test, deliberately to put ourselves in peril and then to expect God to deliver us, is an act of presumption, and not faith.

Temptation No. Three. "All these will I give thee, if thou wilt fall down and worship me." This was a temptation to **personal ambition**. The Devil was not asking Jesus to give up his high purpose in helpfulness; he was simply asking him to compromise with evil in attaining the goal. He is insinuating that the end justifies the means. He is saying that in our world, evil methods are so much in vogue that success can be achieved only by complicity with evil. Thousands have

—Continued on Page 15

SUNDAY SCHOOL LESSON

JANUARY 13, 1957

By Rev. H. S. Harcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

MINISTERIAL DIRECTORY

THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

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*Howard, Brittain J., 230 McCauley St., Chapel Hill, N. C.	ENC	Retired
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*Jones, Charles M., 379 Tenney Circle, Chapel Hill, N. C.	ENC	Community Church
*Jones, Elwood W., Homewood Apts., Baltimore 18, Md.	EVA	Retired
*Key, Carl R., 1421 Ruffin St., Durham, N. C.	NCVA	National Council of Churches
Koon, Clyde O., Box 338, New Market, Va.	NCVA	Wissler's Chapel, Woods Chapel
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*Lankford, G. Otis, Elon College, N. C.	WNC	Retired
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*Neese, Joseph L., Bradenton Trailer Park, Bradenton, Fla.	NCVA	Retired
Neese, J. Everett, 1041 Bayview Blvd., Norfolk, Va. -----	EVA	Bayview
*Newton, R. E., Box 287, Pomona Park, Fla.	VVA	Retired
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Pendleton, Olin B., 129 Hardy Ave., Norfolk, Va. -----	EVA	Norfolk (First)
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Rohart, Emerson J., Rt. 2, Box 49, Harrisonburg, Va. -----	VVA	Antioch, Beulah, Maryland, Linville
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Bennett, J. Robert, 202 Macy St., Greensboro, N. C.	NCVA	Belew Creek, Lebanon, Salem Chapel, Student at Elon College
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*Currin, B. Madison, Jr., 3650 Hermitage Rd., Richmond, Va.	NCVA	Student, Union Seminary
Garrett, Glenn, Rt. 3, Burlington, N. C.	NCVA	Carolina, Student, Elon College
*Gleason, H. Allen, Jr., 55 Elizabeth St., Hartford, Conn.	EVA	Faculty, Hartford
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Shearin, Wm. G.	ENC	Martha's Chapel, Mt. Carmel, Student, U.N.C.
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Walker, Clifton, 2411 Chapel Hill Rd., Durham, N. C.	NCVA	Mt. Gilgad, Morrisville, Student at Duke University
*Young, Curtis, 211 W. Trinity Ave., Durham, N. C.	NCVA	Student at Duke Divinity School

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*Burns, Grant, Elon College, N. C.	ENC	Student, Elon College
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*Williamson, J. Wright	ENC	Student
*Indicates not engaged as pastor within the Southern Convention.		

SUNDAY SCHOOL LESSON

(Continued from Page 12)

been lured to ruin by listening to this siren song of Satan.

It should be noted that Jesus repulsed the Devil on each occasion, and finally put him to rout by answering him with Scripture. He had hid the word of God in his heart, that he might not sin against God. The word of God was for him sharper than a two-edged sword, and by its power he triumphed. Victory is possible thru that Word of God and the power of God.

"And behold, angels came and ministered unto him." There is vic-

tory and new power and refreshment for those who fight with the Sword of the Spirit and trust in the Son of God.

TEST OF SINCERITY

An old Scotch woman said to her pastor, "That was a grand sermon you preached last Sabbath at the Kirk!"

Seeking to test her sincerity he asked, "And what was the text?"

"Ah, meenister!" she replied. "I dinna ken the text or the words. But I came home and took the false bottom out of my peck measure."

There are certain tribes in India that do not shake hands in any way whatever. Among these people it is customary for a village king or chief to keep a pile of ashes placed outside his door for the convenience of his callers, who, when they arrive, kneel before the entrance and proceed to throw ashes on their heads and shoulders. In this condition, "clothed in sackcloth and ashes," the visitor enters the king's presence.

Designers of the dome of the United States Capitol used as models the domes of St. Peter's in Rome, St. Paul's in London, and St. Isaac's in St. Petersburg, combining several features of each.

THE ADVENTURE OF PRAYER

Prayer is being with God. You can't choose at all about it except just in choosing to be with Him. Perhaps He will take you unto a mountain with Him. Perhaps He will take you into the night with Him, or into the mist where you will not be able to see Him. Perhaps you will be with Him in pain, or in exaltation, or in happiness, or in tiredness.

He just says: "Come unto me"; and you say: "I will" or "I will not." You make no stipulations, that is not your part; you know that He wants you, and you know what KIND of WANTING that is by the MANGER and the CROSS.

You know that if you say you will not come, He does not leave off wanting you; and so you imagine what that means.

You know that if you come to Him He will ask you to help Him about His Kingdom, and that in the end He will give you that work for it that no one else can do.

You know that He will bring you into the fellowship of His friends, and that you will be allowed to bring Him into the fellowship of your friends.

But, of course, you will go with Him before His enemies; and the things that they say about Him will be said about you.

And you will also go among people who don't care, whom He is trying to arouse to a sense of His love.

Quite often He and you will be left desolate with the doors locked before you, and the people on the other side scornful and abused.

You will find that He will ask you to do things that you can do only if you forget about yourself and the sort of person you thought you were, or He may ask you to face death and complete shame as He, Himself, does.

And all the time you will fail Him so often that by and by you will have no self-confidence left, only a growing confidence in Him instead, because He does not fail YOU.

And Prayer must be FEARFULLY DIFFICULT, because it isn't easy to be with God, although it is simple. It means that some things must go, like pride, unkindness, self-indulgence, and self-importance.

But all the same it is a choice which the best of you wants, so that the most glorious souls of all the ages do choose the Adventure of Prayer, revealing, costly, difficult as it is, for it is the pathway to the Father heart of God.

— Margaret Cooper
in "Voice of the Temple"

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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NUMBER 3

THIS WEEK

NEWS OF OUR CHURCHES

**DIRECTORY OF CHURCH
SECRETARIES**

NEXT WEEK

**DIRECTORY OF SUNDAY
SCHOOL SUPERINTENDENTS**



MISS ANGIE CREW

Miss Crew, of West Milton, Ohio, was appointed a missionary to Japan by the Christian Church in 1923. She has served there since, except during the war years. From 1941 to 1945 she was Secretary of Missionary Education in the Southern Convention, and in 1945-46 she taught in Turkey. Please turn to page five for her Christmas message from Kobe College, Nishinomiya, Japan.

Organ of the Southern Convention of Congregational Christian Churches.

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Elon College, North Carolina.

Here And There Among The Churches

ANNUAL MEETING was held at Richmond Church on January 4. Officers elected included Mrs. M. Alice Llewellyn as church clerk, Edward Burgess as financial secretary, James A. Rawls as treasurer, Fred Yarbrough as church school superintendent, J. G. Culbranson as building supervisor. Rev. Rufus Ansley is the minister.

CHRISTMAS ACTIVITIES AT SUFFOLK: Mr. David Brown Harrell, the Minister of Music, and the four choirs presented a concert on December 16 with 800 people present, in addition to 130 participating; the Carol Choir sang carols for shut-in members on December 21, the Junior Pilgrim Fellowship went caroling that evening, and the Senior Fellowship on December 23, including the Obici Hospital and the Lane Nursing Home in their itinerary; the Sunday school departments in the Children's Division of the church school each had Christmas parties, as did several organized adult classes; a Christmas Eve Candlelight Service included the sacrament of Holy Communion. Rev. George Alley is the minister of this, our largest church.

THE WORSHIP SERVICE on Sunday morning, December 9, in our Winter Park, Florida church was unusual in that it consisted of Part I of The Messiah presented by the chancel choir under the direction of Edna Wallace Johnston, Minister of Music. Dr. Louis Schulz is the minister. He writes that he used information about Christmas legends from **THE CHRISTIAN SUN** in a message over Radio Station WORZ.

HANGING OF THE GREENS was observed as a family service by the Elon College Community Church on December 23. Following the service, the group went caroling. **THREE COMMUNION SERVICES** were held in the Parish House on Christmas day — 8:00 a.m., 9:00 a.m., 10:00 a.m. Rev. W. J. Andes is the minister.

A RECEPTION for Rev. and Mrs. G. C. Crutchfield was given for them by their church members and friends on December 9. Mt. Carmel Church, of which Mr. Crutchfield is pastor, joined with Colosse Baptist Church on Christmas Eve for an annual candlelight service.

A SERVICE OF INSTALLATION for Rev. William Poole Smith as pastor and teacher to The Richfield Church, West Richfield, Ohio, occurred on December 9. Rev. Lewis L. Gilbert, superintendent of the Ohio Conference, preached the sermon, with six other ministers and the moderator of the Association, a layman, taking part in the service. Mr. Smith was formerly the pastor of the First Church, Portsmouth, our church in Haw River, and assistant pastor of First Church, Burlington.

"Different" items in the order of worship from Center Church, South Boston, of which Rev. Mark W. Andes is minister, include a children's message by a lay person, the offering preceding the benediction, a "fellowship of silence" after the benediction, followed by the congregation singing "God Be With You Till We Meet Again."

JUNIOR HIGH FELLOWSHIP of The Congregational Christian Temple is working on a mural, depicting the origin and development of the Congregational Christian churches in the United States. This group meets every Friday at the church for recreation. "The Littlest Angel" was presented at the Christmas party for the Sunday school by the **SENIOR HIGH FELLOWSHIP**, who also observed the Christmas season by caroling for shut in folks and then having a party at the home of the Jack Pritchards.

THE MUSIC OF CHRISTMAS was the cantata presented by the choir of Palm Street Church in Greensboro on December 23, where Rev. William A. Rich is the pastor.

MAN OF THE MONTH at Hank's Chapel is Horace Petty. Last year, at 27 years of age, he became a deacon; Sunday school teacher for several years; president of the recently organized Laymen's Fellowship; outstanding bass singer in the choir; played the leading roll in Easter play; he and his wife, Frances, and their two children are regular attendants at church services, says his pastor, Rev. Bill Simmons.

A UNIQUE CHRISTMAS PARTY was that of the Pilgrim Fellowship of First Church, Portsmouth. They met at the Home for the Aged and presented a devotional service, sang Christmas carols, gave each of the nineteen residents a gift — and then proceeded to the home of the Herb Martins and had their own party.

HUNGARIAN RELIEF was the object of a special offering at First Church, Norfolk December 16. Women of the church made 20 new Junior Choir robes in December, so that choir could be properly outfitted when it sang at the Christmas service. December 27 a Family Night covered dish supper — the first in the new fellowship hall — was held for this growing church family. Rev. Olin Pendleton is the pastor of this group, which has moved its location.

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor

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VETERAN TEACHER HONORED

A surprise feature of the church school Christmas party at the Congregational Christian Temple was the presentation of a gift and appropriate scroll to Mr. Floyd Butler, honoring his long and excellent service to our young people. The presentation was made by Mr. Jack Pritchard, superintendent of our church school and proved to be a complete surprise to Mr. Butler. The scroll was the handiwork of Mrs. Francis Dennis, and was her own idea and design.

Mr. Butler has been teaching in our Junior Department for many years, and is now instructing his third generation of pupils. Starting to teach in the Sunday school of the old Memorial Temple, he transferred his contribution to the Temple after it was built on our present site. For forty-three years, with the exception of one year when he was a member of the men's class, he has taught our children, both girls and boys. A unique feature has been his forwarding of a birthday greeting on the proper date to every one of his pupils, former and current. In this manner he has kept in touch with his pupils through the years.

It was indeed an honor well deserved; each person in our school felt a personal interest in the gift and scroll, and joined in the prayer that many more years of teaching may be Mr. Butler's privilege and pleasure. Devotion and dedication such as he has shown is Christian service of the highest caliber. We thank him, each one of us, for this outstanding contribution to the lives of many.

—Rev. Frank R. Hamilton in
"The Voice of the Temple"

LAYMEN'S FELLOWSHIP of the Western North Carolina Conference will meet at Hank's Chapel near Pittsboro on January 26. The Western N. C. Pilgrim Fellowship met at this same church on December 30.

THE FOUR CHOIRS of the Ashboro Church presented the story of Christmas in song and pageantry on December 23 under the direction of Mrs. John L. Davis and Mrs. Armata Spivey. Rev. Clyde Fields, the pastor, was the narrator for the service.

BURLINGTON PILGRIM FELLOWSHIP was host to youth groups of Macedonia Lutheran, Front Street Methodist, First Presbyterian, and First Evangelical and Reformed Churches on December 30. A film "Return to Faith" was shown.

January 15, 1957

MORE MEMBERS were received into the fellowship of the First Church, Newport News, in 1956 than in any previous year — 64 — according to the pastor, Dr. Jesse H. Dollar.

REV. GARLAND BENNETT, pastor of Zion church, near Burlington, has resigned there to accept a call to Ramseur, Shiloh and Antioch churches in the Western Conference. He and his family expect to live in Ramseur after February 1.

HUNTERDALE church, Franklin, Virginia, announces that the Reverend Joe A. French of Lanett, Alabama, has accepted a call to serve Hunterdale and will begin work there February 1. Mr. French served in Reidsville, North Carolina, before going to Alabama several years ago.

GOD'S ARITHMETIC

No matter how hard you try, you cannot get ahead of God in giving. The more you give, the more He gives you (temporal and spiritual gifts)! God's arithmetic is this: \$10 minus \$1 equals \$10 plus. In other words 9/10 with God goes much farther than 10/10 without God. All you have to do is to try it and see.

—W. J. Werning as quoted in
"First Congregational
Courier," Richmond

THE CHRISTMAS LETTER from the pastor of the Holland Church, Rev. J. H. Lightbourne, Jr., contained the suggestion that the members visit the church some time during Christmas Day for individual meditation. A communion service was held on Christmas Eve, while the choir provided "The Music of Bethlehem" in lieu of the sermon on Christmas Sunday. Young people from this church and the Holland Baptist church did a joint job of caroling in the community.

THE MEN of the United Church, Raleigh, managed the serving and the dishes at the annual fellowship dinner and business meeting on January 9. The women assigned dishes for the smorgasbord-style dinner, where new members were special guests. Rev. Gaylord Noyce is the minister.

JERRY LOWDER, minister of music for our Newport News church, left on January 3 for the army. Mrs. Lowder will remain in Newport News as a fulltime member of the church staff, assisting Dr. Dollar, directing the three choirs, working with young people and giving voice instruction.

CHRISTMAS GIFT CAME EARLY TO FIRST, NORFOLK

\$1500 debt cancelled — \$500 gift received — This is what our sister churches of Eastern Virginia gave us when they met for their annual Christian Missionary Association meeting at our church early in December.

When 160 active members carry the load of a new church whose land and buildings now cost \$57,000, of which \$23,000 is left to be paid, and who have an \$11,000 yearly budget in addition; when new children are coming every Sunday and new rooms are needed; when every penny counts and they have done the very best they can, refusing to pressure anyone for money and trusting God, whose work and church this truly is, to help — then every gift means so much and our deep appreciation is expressed to those who uphold us in Christ.

First Church is joined by the new Congregational Christian Churches at Bayside and Warwick in this shared interest of the other Congregational Christian Churches in Eastern Virginia.

—Rev. Olin Pendleton in
"First Church News"

The Women's Fellowship of First Church, Portsmouth sponsored the evening service on December 16, emphasizing FRIENDLY SERVICE, with Lena Whitehurst presiding. The entire church was invited to share in giving which was explained by Carolyn Gort. "The Gift of God's Trees" was given by Molly Drew. The pastor, Rev. Russ Shaffer, also participated in this special service.

DON'T FORGET the Institute of Religion at the United Church, Raleigh, on the next five Monday evenings — supper at six, classes at seven, speaker at eight. This is one of the BIG EVENTS in the year. Rev. Dr. James Robinson speaks on January 21 — pastor of the Church of the Master, New York; delivered the Lyman Beecher lectures at Yale last year; in 1951 he was sent by the Presbyterian Board of Foreign Missions on a six-month world-wide mission to students and in 1954 he visited eleven countries in South Africa. The classes are on fascinating topics: New Problems in the Changing South, Asia-Africa in the World Revolution, The Bible and Revolutionary Movements, Raleigh's Helping Hand, and Order in the Court.

Meetings, Meetings, Meetings

We have so many meetings in our area that sometimes one is inclined to feel like an old lady is reported to have said about death. "There are so many things to kill one between the cradle and the grave that it is difficult to get from one to the other."

But it is important to have meetings. Leaders must confer if they are to work together. However, we have so many committees with overlapping membership that quite a number of our ministers and some laymen, both men and women, are kept quite busy going from one meeting to another.

Meetings scheduled for the next few months are very important. The laymen meet in local areas and on the Convention level. Women are planning their spring rallies which come a bit later. Sunday school leaders and young people must plan their work. Evangelism comes to the front during Lent. The Mission Board has tremendous opportunities for service. All kinds of human needs stare at us from all angles.

But it must always be remembered that the work is not accomplished by having a meeting. The conference may be necessary to make plans, but the work is to be done after the plans are perfected. It is the carry-through that counts.

Winter Planning

So many of us work under electric lights that we may forget that daylight counts. Farmers still know that the sun gives the best light, and that it makes the difference between day and night. "From sun to sun" is the same length of time it was fifty, a hundred, or a thousand years ago.

There is something very enjoyable and strengthening about gathering with the family around the open fire at the close of day, when the work is done, the cold closed out, and the hearth becomes the center of the home. Wood for that fire is hard to get. It stands in the forest as trees until the farmer and his sons go with axes to make it into fuel for the family fire. By that fire the family is warmed with a knowledge of mutual understanding, a fellowship in work, a quietness that comes with the close of day, and a hope that e'er long a new day will dawn.

The late Dr. J. O. Atkinson, long time editor of this favorite Church paper, said that it was around this winter fire that farmers planned for the year to come. They counted their cash after selling tobacco and other crops, planned what they would plant and what they would buy. It was then, he said, more often than at any other season the farmers would subscribe to THE CHRISTIAN SUN.

If he was right, and he had good reason to know, one wonders if the home fires are still burning in our country homes, and if our good farmer friends will send in their subscriptions during January and February as in other years. The home heating may be different, as the paper is different, but the importance of subscriptions still remains.

Do you get the idea? Your subscriptions are really appreciated. They permit us to come into your family circle, to share with you joys and sorrows, to help you plan how to live nobly and usefully, and to join with you in the search for ways to make ours a better world.

"Jim Crow Cars"

A news item in this paper June 8, 1899, says that "the Jim Crow car law went into effect in North Carolina last Thursday; and now the white people and the colored people are required to ride in separate cars — each race to itself." That was 1899, fifty-eight years ago. How did they ride before that? When my father rode the train he could not go on just any car, but my grandfather was not so limited. He could ride anywhere he wanted to on the train. In fact my father could when he went to Mississippi one spring and returned that fall. I am really the only one of the three of us who has been limited always in this way. It took me a long time to become aware of my limitations. It never occurred to me and the boy across the road when we played together that we could not ride on the same train car.

In fact it never occurred to us that we could ride on a train. We knew how to walk, run, jump, perhaps to ride on a wagon. Those things we could do together. We were not separated because one was black and the other white. We both had the same name, we played in the same gullies, and drank from the same spring. We did go to different schools, but nobody ever told me why.

"Turn backward, turn backward, O time in your flight, And make me a child again just for tonight."

Those words were learned in those boyhood days. Sometimes, as one ponders, it seems that it would be wonderful to be as unprejudiced as in childhood, as free to go and come in any part of the world as children think they are, as happy with neighbors of every race and clime as we were playing over the hills of North Carolina a half century ago.

Those New Neighbors

Streams of people are pouring out of Hungary and seeking a new homeland. The same is true of both Christians and Jews in Egypt. It has been true for a long time in China. It is true in many other parts of our tragic world.

The old peddler with a knapsack on his back was familiar to our grandparents, but we have come to believe that everybody has a house in which to live. How mistaken we can be! Millions, millions, millions of people in our day are driven from their homes and wander in the desert places searching for food, clothing, friendship, hope.

Sometimes we become afraid of our new neighbors. We would much prefer that they stay in some refugee camp and let us send them our old clothes and give them a bit of our money rather than for them to move next door and seek a job where we work. Our President, some say, is being too generous with our country. We do not mind the money, either in taxes or gift parcels. "But let them stay over there." Where is there? We do not know, but we are not at all sure we want them as new neighbors.

But why not? They fought for their freedom as our forefathers did for theirs. When nothing better was in sight, they fled for their lives as did our forebears. They seek a new home in the New World as did the English, the Scotch, the Irish, the Dutch, and the German. If we can learn to be neighborly, they may teach us loyalty, sacrifice, fellowship in suffering. Move over and give the new neighbors room, and reach out a hand of friendship as you do it, for in so doing you may "entertain angels unawares."

CHRISTMAS MESSAGE FROM JAPAN

Angie Crew

To my friends across the ocean
Greetings! And God's richest blessings!

Sometimes I wonder if God's Time Clock
Hasn't had its workings wound up
Much too tight — so that it races
Past the days and months and seasons!
Here it is again November,
And I must hurry now to send you
Once again my Christmas Greetings.
These past days I've been too busy
Coaching girls for English speeches,
Also training my "Beginners"
For a little English playlet
To "show off" their English knowledge
To a group of High School teachers
Who will soon descend upon us.

How I miss Miss Murakami!
She is now at my old college
Where she's learning many new things,
Making friends and enjoying
Her strange life there at Defiance.
Some of you perhaps will meet her;
(Many of you have already.)
All of you I know will love her.

From our school (from Kobe College)
Have gone a number of our students:
Miss Doi, now at Monmouth College,
Won a scholarship for four years;
Miss Habu also, now at Rockford,
And Miss Kondo, sent to Cornell,
Miss Toyoda at Northwestern
All bring honor to our College.

Recently another teacher
Has joined the faculty of Kobe —
Dr. Cheek, retired from Rockford,
Former president of that school,
Comes to help us at this College.
We hope she likes it here at Kobe
So she'll spend a long time with us.

Those of you who now are dwelling
In a land where all small children
Can be saved from that dread Killer —

January 15, 1957

Polio — that Crippler, Maimer!
Can thank God for great hope given
By the Salk vaccine, fast winning
In the race to save the children.
In Japan not yet has help come.
Recently, our fine young pastor
And his lovely wife, the mother
Of two sweet little children,
Those two earnest Christian workers,
Had to see their infant daughter
Stricken by that Scourge of children.
There is no March of Dimes in Japan
To help Polio-stricken children.
The cost of care of all such children
Is beyond the means of many.
The monthly care of this one baby
Far exceeds the pastor's salary,
But his parishioners are trying
To help their pastor in his trouble.

Some of you perhaps remember
Florence Otis, whom I've mentioned;
For only two years in this College
She gave her best here as a teacher;
After her return she's kept on
Helping girls at Kobe College.
She raised a scholarship for one girl
With money gained from many speeches;
And when last summer I wrote to her
About a student she had known here
Who might have to give up college
For lack of funds to pay tuition,
Miss Otis found a lady willing
To help this girl finish college.
There're other friends, too, who are helping
(Some are living near my hometown)
In training hard-pressed, worthy students.
May God bless these "Friends of Kobe."

If time and space would just permit me
I'd tell you all much more of Kobe —
Of my summer on the Campus
With an old friend, Edith Husted —
How we kept house, cooked and rested
In this dwelling known as Edgewood.
Before this letter grows too lengthy,
Let me bid you "Sayonara,"
Wishing all a MERRY CHRISTMAS
And a HAPPY JOYFUL NEW YEAR.

Pastors Tell People Of New Year

1. Attend Sunday School and Church regularly.
 2. Try Tithing for this year.
 3. Bring a visitor once each month, if possible.
 4. Have grace at meals each day.
 5. Read a few verses from the Bible each day.
 6. Attend circle and fellowship meetings (members).
 7. Try to win one person to Christ and the Church.
 8. Attend choir practice regularly (members).
 9. Read the Sunday school lesson each week.
 10. Attend Pilgrim Fellowship regularly (members).
 11. Join January to Easter every-Sunday-attendance campaign.
- Rev. Clyde Fields,
Asheboro (N. C.) Church

The best preparation for a New Year is a good indoctrination in all that Christmas stands for in our living. We need the kindness, the peace and good-will, the sense of sharing and sympathy, the feeling of understanding which Christ's coming manifested and emphasizes. The goal of real living is reached when life no longer has to be forced to produce friendliness, honesty, truth and right attitudes. That is when we measure up to the power God has placed in us. Then, what lies ahead is a future of quality. . . Let us remember, as we stand on the threshold of a New Year, "The greatest use of a life is to spend it for something that will outlast it."

—Rev. Frank R. Hamilton,
The Temple, Norfolk

By the time this year 1957 has become history none of us will be quite the same as we were when it began. We will be older, which some of us do not like to contemplate. We may be wiser, which would be very good for us all. We may be richer or poorer. But none of these factors need make for any great difference in our lives, our attitudes, nor our opportunities if we strive to live each day in accordance with the manner and spirit of Jesus Christ. This is what being a Christian means. . . To the person who lives every moment of life on this basis no event, nor any consequence, can possibly deprive him of spiritual security, of happiness, of joy, or of peace.

—Rev. George Alley,
Suffolk Christian Church

THE NEW YEAR

What does the New Year hold for all of us?

I'll tell you what it holds:

The sun will rise and set on schedule every day in the year. The stars and moon will move in their orbits just as they have for thousands of years.

Rain and sunshine will be mixed in proper proportions, although there will be times when mere man will not think so.

The birds will sing in the early

morning as they have always sung, and they will not be the least disturbed by those matters which trouble human beings.

If you plant seeds, they will grow. The grass will be green, the trees will bud, and leaves will rustle in the wind in the fall. The flowers will be beautiful.

Yes, the world about us will be delightful, and God's schedule will not be changed.

Only man, inspired by the devil, will mess up the world. How sad!

— Quoted in "The Canvasser,"
Hank's Chapel

Meditation On A Shade Tree

One generation plants trees; another sits in their shade. — Confucius

REV. RUFUS ANSLEY
New Minister in Richmond

When you get right down to it, I am either planting trees or sitting in the shade. Many ministers have preceded me here at First Congregational. Over the years they have faithfully built good will, persuaded people to join this church and labored mightily that the Kingdom of God might come in Richmond. Now, to use an old phrase, I enter upon the fruits of their labor. A solid building is here with an ample Parish House. Strong loyalty is here. The debts have been paid. Staunch custom supports the program and brings the people to worship each Sunday. This church is respected in the community of Richmond and its members are, for the most part, devoted and properly proud of their church. Ministers and members, a good many now dead, planted trees here. The shade is very welcome. And so — I ask myself — what should I do about it? Sit in the shade and be thankful that the self-sacrifice is over, the buildings paid for, a congregation already here? Is that enough? Perhaps those others, who have left so much to make life easier and richer for me, are satisfied to have me merely enjoy that shade. That's possible. They were generous souls, happy in doing something for others. It is possible, also, that they expect me to not only enjoy the shade but to plant more trees. I suspect that is the real truth of the matter, since there is still far too little shade in the world for everyone to be able to enjoy it.

Thinking this over, there pops into the mind that familiar story of the

talents. The man with one talent was not condemned for stealing the talent but for keeping it without increasing what had been given him. Jesus says: "To whom much is given of him much is required." So that's it! Like Mark Twain, what I do not understand in the Bible does not trouble me. It is what I do understand that gives me a rough time. So — both God and those of his servants in this church who have gone on before me expect me to enjoy the shade but also to be busy planting more trees.

Here at First Congregational we do not have to build a church, organize a Sunday school. Those are already strong and healthy trees. But we should (shouldn't we?) be adding to our inheritance to pass along a little more than we received. There are more trees to be planted. We need 300 more members. Everybody knows that. No argument. We need to enlarge and enrich our weekday program. We must increase our budget. To be satisfied to "do what we did last year," I submit, is sitting in the shade. In a city environment, First Congregational must gather more strength or go under. There is a very real and deep satisfaction in knowing that one has left a stronger church for one's children and grandchildren than one joined. Won't you give this your thoughtful consideration? For my part, I have a "yen" to plant a tree myself. I am grateful for the shade that I have. I think I know why Jesus condemned the man with one talent. He did nothing but sit in the shade while the man with two and the man with five talents were out planting trees.

Safety And Our Churches

E. M. Allcox
Garner, N. C.

Every morning we go out and pick up our paper, and there on page one or at least page two is the picture of a wrecked automobile with maybe a mangled body inside or lying on the ground beside it. Maybe the one lying there on the ground saw a similar picture in yesterday's paper. We will look at the picture and read the news and then wonder, "When will they ever learn?" Maybe the one lying there said the same thing yesterday when he saw a like picture. Then we, like him, forget the picture, the news, all about it — after all, it was only a name anyway, let the highway patrol take care of it, they get paid for that. When are we ever going to learn to teach safety, think safety, and practice good safety habits?

Some are sure to ask, why print this in THE CHRISTIAN SUN? What does this have to do with the Church? Is this church business? That is the purpose of this article: to find out if it is not church business, why it can't be made the business of the church, and present a good sound argument why it should be.

The churches reach out to those in need. I can proudly and humbly say that they are one of the first to send a representative to an area of tragedy, whether it be from wind or flood or fire, to give a needed and welcome hand to those in need, and this in addition to their primary concern, the saving of lost souls. But let's admit, even if it be reluctantly, that we in the church could do more to prevent the needless slaughter on the highways. I believe the church is passing up a good opportunity by not teaching more emphatically safety on the highways and in the homes. The churches reach so many people and could become the greatest medium through which safety could be taught.

To look at it another way, can safety and Christian living be taught in the church at the same time? Well, they are in one respect one and the same thing. The two cannot be separated, and should be taught together. If a person lives Christianity in truth he is not through careless neglect going to endanger the lives and property of his fellow man. I believe we should have sermons on safety,

as we have them on stewardship and temperance. How can we save a man's eternal life after he loses his mortal life in an accident on the highway, or somewhere else?

THE BITTER WITH THE SWEET

While we are encouraged by the rapid increase in church membership in America, we are appalled by the fact that crime is also on the increase. This, for instance: In a recent report of the F. B. I., it is stated that if the crime rate continued in the last quarter of 1956 at the rate set in the first three-quarters, two and a half million major crimes will be committed. One major crime is committed in this country every twelve seconds. Thirty-seven are feloniously slain every day. 738 motor cars are stolen every day.

We celebrated the Christmas holidays by killing seven people every hour of the 102 hours of that holiday week-end, in automobile accidents alone! The New Year's total is to be added to that, making the number of deaths on the American highway more than 1,000 for the ten-day period. This comes from the fact that most people "celebrate" Christmas. They don't "observe" it. In the 700 deaths on our highways during Christmas it has been found that in more than half the accidents liquor played a part!

We furnish the "bitter." Let us turn to Christ. He must furnish the "sweet."

—In "Church News,"
First Church, Newport News

Lay Leaders Take Calves To Turkey

Readers of the New York Times saw an interesting picture in the issue for January 5 — Walter A. Graham, head of our Laymen's Fellowship, and Rev. J. Kenneth Kohler, leader of the Churchmen's Brotherhood of the Evangelical and Reformed Church, leading a herd of forty-four calves onto an airplane bound for Turkey.

The Times says, "Sitting astride a bale of hay on a runway at New York International Airport yesterday, Walter A. Graham of the Congregationalists said the calf shipment was the first joint aid project of the two men's groups. It is under the auspices of the Heifer Project, a relief agency specializing in livestock.

"Mr. Graham, the father of five children, was attired in blue overalls and brown felt hat. In his home town of Pembroke, Kentucky he is vice president of the bank. His only experience with cattle was when he was working his way through the Yale Law School during the depression.

"'But,' he said jovially, 'I guess I'll survice thirty-six hours in the air with these critters.'

"With the help of an airline animal steward Mr. Graham and Mr. Kohler will care for the forty-seven Brown Swiss calves until they land in Ankara. The herd will go to the Turkish Government's near-by Ataturk experimental farm."

The laymen's leaders expect to return January 23, according to a recent letter from Mr. Kohler.

Prayer Of A Motorist

Dear Lord, Before I take my place today behind the wheel,
Please let me come with humble heart before thy throne and kneel,
And pray that I am fit to drive each busy thoroughfare
And that I keep a watchful eye lest some small child be there.
Keep me thinking constantly about the Golden Rule,
When driving past the playground zones, or by some busy school.
When I stop to give someone his right to cross the street,
Let me my brother's keeper be and spare a life that's sweet.
Please make me feel this car I drive, you gave me to enjoy,
And that its purpose is to serve and not to destroy.
Amen.

(From "The Standard" — Evangelical and Reformed Church)

BETHLEHEM PILGRIM FELLOWSHIP REPORTS

Martha Brittle

We, the Pilgrim Fellowship groups of Bethlehem, Nansemond have been working hard the first quarter of our new year. Both the Junior and Senior groups have been working together on our projects. This strengthens our faith, widens our fellowship, and we can get so much more done.

For our "Work Day for Christ" we made and sold 125 lbs. of chicken salad, realizing \$110. Of this amount we sent \$20 to the C. M. A., \$5 for a T. B. bond, \$27 bought gifts and poinsettias to take to shut-ins when we went Christmas caroling, \$25 was sent to Moonelon, and \$25 went on our apportionment.

For our Sunday school Christmas program we gave a pageant entitled "Thou Shalt Call His Name Jesus."

New Year's eve we were entertained at a Watch Party by the Pilgrim Fellowship group of Holy Neck Church.

A TEST FOR PARENTS

1. Is my attitude toward the Church school such that my children, through me, respect it?

2. Do I know the aims and methods of Modern Church School work, or am I still judging by what was done in my childhood?

3. Do I appreciate the difficulties under which the Church School does its work: voluntary attendance and voluntary workers?

4. Have I placed the Church School on at least as high a plane as my child's music lessons, requiring prompt and regular attendance, conscientious preparation?

5. Do I encourage my children in the matter of church attendance by going myself?

6. What am I doing to make our home a place of religious training?

(Copied from Lawrence Plymouth News)

and other virtues. This approach to character education has also been tried in the United States. The failure to include religion in these studies was possibly one of the reasons they did not succeed.

The character of each of us governs the ethics we have. It is not easy to select or apply ethical principles in solving personal or social problems. Beside ethical principles we need reason and understanding also. Here is where character plays a very important part. We must ask ourselves are our ethics in accord with the teachings of our religion. Is it what God would have me do? Think of the Golden Rule. The Golden Rule is a way of Life that is set forth by Jesus in the New Testament. It is part of the Sermon on the Mount. The best known form of the Golden Rule is found in Matthew 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them for this is the law and the Prophets" — This is a positive rule for Christian living.

The Christian character and the ethics of the youth of today will be the solid foundation of tomorrow. Anything less will lead to what is happening abroad today.

In recent years, Fascist and communist dictators have put great emphasis on young people of their countries to be obedient servants of the state. Millions of young people have been taught totalitarian ideas through propaganda youth groups, work platoons, military drills and lessons in school. The present uprising in Poland and other Satellite countries tell how badly this has failed. This concluding poem in four stanzas is a wonderful character study. The author is unknown.

A careful man I ought to be,
A little fellow follows me.
I do not dare to go astray
For fear he'll go the self-same way.

Not once can I escape his eyes
What'er he sees me do, he tries.
Like me says he's going to be,
That little chap who follows me.

He thinks that I am good and fine;
Believes in every work of mine.
The base in me he must not see,
That little chap who follows me.

I must remember as I go,
Thru summer sun and winter snow;
I'm building for the years to be
That little chap who follows me.

"Our Youth And Character Development"

An Address By a Layman at Burlington On Laymen's Sunday

By J. W. McLennan

Much character education is picked up by associating with other persons. We learn by watching others, by receiving criticism or punishment and by thinking about conduct. Children usually learn to be truthful and helpful in a home where persons have these qualities. Character education in the home is likely to have a lasting effect because children usually take on the character, good or bad, of the adults with whom they live closely.

The school, like the home, has from early days tried to form good character. In ancient Greece the schools gave more attention to manners and morals than to reading. They even used reading lessons to develop character. They read about great and good men just as we read about Washington or Lincoln. Great men were studied by the children as models for imitation and the stories of their lives were supposed to lead the pupils to think about great and good deeds.

We should put a great deal of emphasis on religious character education. The moral and spiritual values found in religion are very important in the development of good character. Such qualities as tolerance, respect, reverence and charity are emphasized in church schools. Additional religious training in the home helps strengthen

concepts learned in church schools. The observance of religious customs by the family as a unit also helps contribute to the child's character. Attendance at church and Sunday school sets a fine example for the child.

In public school religious principles, such as the brotherhood of man, are often stressed. Some schools and colleges study the Bible as literature, and invite religious leaders to address assemblies. We are fortunate to have in this community institutions and clubs which place emphasis on character training — the Y. M. C. A., Boy Scouts, Girl Scouts, Boys State, Girls State, 4-H Clubs, Future Farmers, DeMolay, Hi Y clubs, the Yteens, and many others. These character building institutions should be used to the fullest extent of their physical abilities and supplemented as the need and demand arises.

The third republic of France made an attempt to teach good character by direct moral and civic instruction but without bringing in religion. Beginning in 1883 the French government required the public primary schools to use textbooks and conduct classes that taught children their duties and obligations to parents and other members of the family. There were lessons on sincerity, truthfulness, modesty, kindness, charity, tolerance, industry,

High Point Women Report

Mrs. B. P. Moffitt

Although the High Point Women's Fellowship has been silent in reporting its activities, it has not been idle.

At the September meeting the following officers were elected for the next year: President, Mrs. Gladys Garner; Vice-President, Mrs. Ole Sledge; Secretary, Mrs. Dot Woodell; Assist. Secretary, Mrs. Novella Woodell; Treasurer, Mrs. L. R. Hartsell; Assist. Treasurer, Mrs. Ole Sledge; Program Committee, Miss Louise Patton and Mrs. Mildred Brady; Reporter, Mrs. B. P. Moffitt. These officers were installed at a special meeting in the church in October.

November was an especially busy month. At the regular meeting held

in the home of Miss Louise Patton, plans were made for a supper for the purpose of aiding our Church Building Fund. The day of the supper was cold and rainy which accounted for a small attendance. But the fellowship of the hour was much enjoyed and around forty dollars was added to the building fund.

Our annual Thank Offering program was presented at an evening service in the church in November. We wish to take this opportunity to publicly acknowledge the cooperation that is being given us by the Church Laymen in all our programs and projects and to express our thanks to them. We realize that "in unity there is strength," and in the work of God's kingdom on earth it is one of the essentials which we can neither overlook nor minimize.

Instead of a Christmas party among ourselves we planned a Christmas

Cheer basket for an invalid confined to her home and another for a lady ill in the hospital.

We are looking forward to the fulfillment of other projects in our work. We herewith extend greetings to the other Women's Fellowships in our churches and wish you one and all a most successful 1957.



MRS. WILLIAM E. WISEMAN

The Mountain Revisited

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

In a home for aged women one resident was always complaining. Another (who, who confined to her room by a gangrenous foot, endured continuous pain and really did have something to complain about) said to her more fortunate friend: "Why are you always grumbling about the little things? Why don't you fix your mind on the big things? Why don't you look at the hills?" "From my room," was the gloomy reply, "I can't see any hills." "Well, then," came the unexpected response, "why don't you look at the clouds and imagine they're hills?"

This suggests not only the power of the religious imagination but also the advantage of having a hill-country of the soul. Matthew 5:1 tells how Jesus "went up on the mountain, and when he sat down his disciples came to him." In many artistic representations of the Sermon on the Mount, Jesus is portrayed as standing with cut-stretched arms and pronouncing His blessing upon the people. This may be partly due to the fact that, among us, men ordinarily stand to deliver sermons, but poor translation contributes to the false picture. Earlier version here said: "when he

was set, his disciples came unto him." To be "set" now conveys the taking of a fixed position, usually upright. The runner gets set for the race. A guard is set to keep watch over the royal palace. A telephone pole is set in place.

This usage tends to make us think that when Jesus "was set," it means he was standing. Hence the common representations in art. The dictionary, however, tells us that the first meaning of "set" is "to cause to sit, to make to assume a sitting position." Webster describes this meaning as "archaic," but it is no doubt the sense in which it was used by the King James translators. The Revised Standard Version gives us the true picture: "when he sat down." Even the King James Version at Matthew 15:39 tells us that Jesus "went up into a mountain and sat down there."

When the boy Jesus stayed behind in the temple, his parents found him "sitting among the teachers." Sitting was the usual position of a Jewish teacher, and in some Jewish lore the verb "to sit" becomes nearly synonymous with "to teach." The word "disciple" means "learner." A favorite term for Jesus was Master, which means Teacher. This teacher-pupil relationship the Revised Standard Version makes clear: "when he sat down his disciples came to him."

At the annual meeting of the Mission Board on January 10 at Elon College, Mrs. W. E. Wisseman was elected to serve as chairman for another year. Mrs. Wisseman is the wife of our minister at First Church, Greensboro. She has served as president of the North Carolina women, the Southern Convention women, vice president of the Board of Home Missions, and as a home missionary to Indian Americans.

REV. LYNWOOD HUBBARD of Alexander City, Alabama, has accepted a call to Pleasant Ridge and Spoon's Chapel churches in the Western Conference. He expects to begin work there about March 1, and to attend Elon College. He is married and has three children, and will occupy the Pleasant Ridge parsonage.

SEVEN MEMBERS were received into our Sophia church on January 6 by the pastor, Rev. Avery Brown. This church, which recently moved into a fine new building, will be needing a new minister, since Mr. Brown will serve Pleasant Grove and Union Grove churches beginning this week.

Enrich Culture Through Faith

RICHARD K. MORTON

Culture has a tremendous impact upon the lives of all individuals within its reach. This is to say that we are all to a great extent the creatures of those social influences which surround us from the first moments of our lives. Much obviously depends, therefore, concerning the trends of human life and relationships, upon what kind of a society or culture this is.

Our Christian life is concerned that this constantly inflowing influence from our culture environment should be as constructively Christian as possible — or at least not hostile to Christian thought and life.

The adult class member, as I know and have observed him, is concerned that we recognize what the role of culture is and how its influences make their mark upon the progress or retardation of Christian efforts.

Culture may be "the reflection of (dominant) personality traits" of those who are in a position to guide public and private progress. Enculturation is known, too, as a process whereby, according to Herskovits, a "society molds the biological organism of its neonates (newborn) to a set of pre-existing cultural norms." "Personality," writes Prof. Mischa Titiev in his "The Science of Man," "is the product of an inherited biological character modified by the demands of culture." The social nature of influences on the individual is also indicated in the words of Prof. Arnold M. Rose in his "Sociology: The Study of Human Relations:" "Personality: the combined reactive tendencies of an individual as products of all the forces playing on him."

In all our class discussions and activities we should keep in mind the processes whereby we as individuals and members of groups are most greatly influenced. This will help to determine methods and subject matter of discussions which should lead toward getting greater information, developing finer personality, and closer and more constructive contacts with the community.

Those involved in church work must also take into consideration the thought involved in the words of Prof. Raymond E. Callahan, in his "An Introduction to Education in

Modern Society: "Culture. . . transforms individuals into organized groups and gives these an indefinite continuity. . . Although culture is primarily born out of the satisfaction of biological needs, its very nature makes man into something essentially different from a mere animal organism." In another connection he points out that "Education always goes on within an individual human being and always involves the reorganization of his experience."

The church must accept some responsibility for this reorganization and reorientation. Often it is too late to change a person's life direction when the influence of his immediate environment has been long neglected. Class discussions, all too often, do not quite grasp the idea of what might be meant by "applying the lesson." This involves much more than an occasional apt illustration, local slang, and references to newspaper-featured items of current interest. It means careful and purposeful correlation of the lesson material with what the class members might be able to do with it — by virtue of their personal qualities, vocational connections, and the like.

Groups differ in ways of giving effect to such a suggestion as this. In some it is a matter of having a project committee keep before the class work immediately at hand which might be promoted as a natural outgrowth of the discussions of a given month. In others there are those who want to take a long-range view by working, for instance, with a group of boys or helping to improve the efforts of the community club, and so on.

The culture of our respective communities needs the transforming, dynamic influence of those who possess and live the Christian faith. The men and women of our classes must somehow be stimulated and empowered to go out into their world and find some point of attachment, some sphere of activity, in which their impact can be definitely felt.

In most cases we realize that our churches are working in fields where there is simply a veneer of culture and high purpose — and this often tries to substitute for the power of a transforming and enlightening faith. Our educational cultures seek largely to

improve and deepen this veneer. Our churches should seek to effect nothing short of a life transformation and the attainment of fullness and newness of life.

Dr. Morton is Assistant Professor in Jacksonville Junior College, Florida.

SPECIAL SERVICE AT LEAKSVILLE

Mrs. M. J. W. White

On Sunday, January 6, a very impressive and inspiring service was held at the Leaksville Congregational Christian Church, near Luray, Virginia.

This was the farewell service for the pastor, Rev. R. E. Newton, and a dedication service for the newly installed carollonic bells, given in memory of charter members Mr. and Mrs. G. W. Rothgeb by their children.

A brief history of the organization and building of the church was given, followed by the presentation of the memorial by Ray Rothgeb and its acceptance by Deacon Ben McDaniel.

Five members were received into the church, two infants were baptized, and holy communion was observed.

The Luray firemen attended this service in a body and presented Mr. Newton with a gold watch and chain in appreciation of his services as chaplain for their company.

An unusually large crowd worshipped together at this service.

FROM WARWICK TO NEWPORT NEWS

Here, as everywhere in the Church, there is a new "thrill of hope" as we enter into a New Year. Fifteen new members have joined us during the Christmas season, and we look with real enthusiasm toward being in the first unit of our building by Easter.

It is hard to write in a few paragraphs of our activities. We are seeking to serve the community by making ours the best church school we can make it, by seeking to make our services spiritually rewarding, and by reaching out in friendship to people in the community who are not in any church.

To you, our Mother Church, we extend the heartiest greetings for the year ahead and pray that it may be the most blessed year the church has known. God bless you all.

—Mrs. A. Lanson Granger, Jr.
in "Church News"
of Newport News Church.

Gospel Righteousness

Background Scripture: Matthew 5-7.

Devotional Reading: Matthew 6:25-33.

Memory Selection: For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven. Matthew 5:20.

THE MISSION OF CHRISTIANS

In the opening verses of the Sermon on the Mount, Jesus speaks about the CHARACTER of the Citizens of the Kingdom. These verses are called the Beatitudes. Immediately following these verses, we have the verses which serve as Background Scripture for today's lesson, and these verses deal with the MISSION or FUNCTION of the Citizens of the Kingdom. And in keeping with the spiritual genius and simplicity of Jesus, he uses homely and suggestive language. His followers, he says, are to be THE SALT OF THE EARTH, and THE LIGHT OF THE WORLD. In saying that he said a great deal.

SALT. First, a seasoning influence. Every once in a while I talk with people who have been put on a diet, and who can have no salt in their food. Almost invariably they say that they do not enjoy their meals, their food just does not taste good without salt. The salt shaker is one of the indispensables in the kitchen and on the dining table. In saying that Christians are the salt of the earth, Jesus is saying that they ought to give flavor and spice and taste and seasoning to life, making it more palatable and zestful and enjoyable.

And of course salt is a preserving influence. Folks put salt on meat and other things to preserve them, to keep them from spoiling. It may seem like a fabulous statement but it is true: Christians preserve and save society. It is the spirit of Christ in human life that keeps the world from being "plumb rotten" and going to ruin. An early writer said that "Christians held the world together." And like a little salt, even a little of the spirit of Christ in human hearts goes a long way. One genuine Christian in a home can sweeten and preserve a home. We Christians are the hope of the world. But only if the salt does not lose its savor or flavor.

LIGHT. Jesus also said that his disciples were the light of the world.

That is another simple but significant statement. Think of some of the things that light gives to the world: ILLUMINATION, CHEER, GUIDANCE, HEALING, EVEN LIFE ITSELF. Just so, the followers of Jesus, reflecting the light which comes from him, are to be lights of the world in a many-sided ministry. And we are to keep the lights burning or shining. And in all our shining we are to glorify him who is the Light of the world.

THE MISSION OF JESUS

"I came not to destroy the law, or the prophets. . . but to fulfil them." Jesus does not here sum up the whole of his mission. But he does say that he has come to fulfil and to fill full both the teachings of the law and of the prophets. Both stand forth with new meaning in the light of the spirit and life of Jesus. Beginning with them he went beyond them.

THE RIGHTEOUSNESS OF CHRISTIANS

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." That sounded like a big order. And it is a big order. The scribes and Pharisees were the most righteous people of the day, at least in a way. They meticulously observed all the detailed rules and regulations of the law, and forms of worship, they fasted more often than the law of Moses required, and tithed beyond what was required of them. They were the "good people" of the day. But their righteousness was formal, ex-

ternal, cold, even calculating. The act, and not the motive, was the thing with them. They observed the law of God but they did not have the love of God. Therefore their righteousness was inadequate. The Master wanted his disciples to be better than that. Their righteousness must be inner, sincere, uncalculating, spontaneous, rightly-motivated. They were not to be just "good" or "average" — they had to be better, so good that others would admire them and follow them into the Kingdom. There was point in the little girl's prayer when she asked God "to make all the bad people good, and all the good people nice." The righteousness which Jesus demanded of his disciples was the righteousness of love, and not of law.

Jesus goes on to show how this kind of righteousness operates in several areas of life. For instance, in the realm of one's relationships with his enemies. The law said, "Love your neighbor, hate your enemy." Jesus said "Love your enemy, do them good, pray for them, bless them." Only indistinguishable good-will should characterize a citizen of the kingdom in his relations with even his enemies. And he gives a sound reason for such an attitude: "That ye may be children of your Father in heaven." That is God's spirit, that is characteristic of him. One does not deserve much credit if he loves only those who love him. Nor does he have the true spirit of his Father if he does not do it. It is a "hard saying" but it is what Jesus says.

THE IDEAL OF THE CHRISTIAN

"Be ye perfect, even as your Father which is in heaven is perfect." Now that is a hard saying. That is going too far. That is impossible. The idea of anybody being perfect in this world! There just "ain't no such animal." What did Jesus mean? The truth is that he did not expect any of us to achieve this perfection, the moral perfection which is characteristic of God. But we are asked to strive for it, to make it our goal, to move toward it, to accept nothing less than it as our ideal. The character and spirit of God are to be our ideals and our goals. As the Methodists say, we are "to go on to perfection." We are to go from strength to strength and from grace to grace. Undaunted by failure and even defeat, we are to press toward the mark for the prize of the calling of God in Christ Jesus. Forward march! !!

SUNDAY SCHOOL LESSON

JANUARY 20, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Industries Urged To Aid Elon

L. E. SMITH, President

The increasing interest and support for privately endowed colleges on the part of America's great industrial organizations was pointed out by William S. Markham of Greensboro, when he addressed a dinner meeting of the steering committee for the Elon College Development Fund Campaign at the Alamance Hotel in Burlington on December 19, 1956.

Markham, who heads up the Retirement System and Profit-Sharing Plan for Burlington Industries and who is responsible for administration of the James Lee Love Educational Loan Fund for the company, was heard by more than fifty local business leaders who are associated with the great campaign that is designed to raise \$1,300,000 for the expansion and improvement of Elon College.

The Burlington Industries man, citing the fact that his company calls Alamance County its birthplace and that it regards Elon College as one of its principal sources of management personnel, declared that Elon and other American institutions of higher education face an ever-growing challenge in meeting the demand for

educating young men and young women. He pointed out that industry and business use a much higher percentage of educated personnel today than was the case twenty years or more ago and declared that the percentage is constantly growing.

Markham also declared that in most instances the best source of educated personnel for any company is the college in that company's own community, and he cited Elon College as that community source in this area of Piedmont North Carolina.

Speaking specifically of Elon College, he pointed out that three traditional sources of income for the college are student fees, donations from Congregational Christian churches and donations from alumni and friends; but he pointed out, too, that these traditional sources are unable to provide sufficient support in this modern era.

He then cited the great Foundations as an additional source of funds for Elon and other privately endowed colleges, but he pointed out that many of these Foundations make their gifts

in lump sums and for specific purposes. Then, by a process of elimination, he brought out that the much-needed additional support for such colleges is most logically to come from business corporations of the institution's own area.

Supporting this statement, the speaker quoted briefly from policy statements of a group of America's larger corporations and then outlined in some detail the wide program of educational aid now supported by Burlington Industries, a program which includes direct grants to selected schools, matching employee donations to their Alma Maters, student scholarships and matching tuition grants for recipients of student loans.

In closing, Markham cited once more the great challenge confronting Elon College today and urged that business leaders of this area share with the college the challenging task of educating the young people in this and adjoining communities.

The meeting was presided over by Clyde W. Gordan, who is general chairman of the Elon College Development Fund Campaign. He opened the meeting with brief remarks and presented John A. Boland, Jr., who introduced the visiting speaker.

The Calendar of Prayer

This is the beginning of the Mission Period in the Southern Convention. One thing we can all do is to remember in prayer our missionaries and friends in other countries. The list below is prepared by the American Board of Commissioners for Foreign Missions.

JANUARY

- 20—Medical Work of the Angola Mission—Bailundo, Chilesso, Dondi, Elende, Galangue.
- 21—Rev. and Mrs. Thomas Okuma; he is from Hawaii, she from West Virginia. She taught in Kauai, Hawaii, where he was pastor; married and to Africa in 1949; evangelistic work in Chilesso.
- 22—Harriet Summerville—supported by Reidsville, N. C., church; since 1946, teacher, supervisor, village extension program, mission secretary.
- 23—Mary Thomas — since 1927, in charge medical work, Bailundo.
- 24—Rev. and Mrs. William Tolley — he is from Lynchburg, graduate of Elon College. They became "accepted candidates" in 1956; studying this year at Hartford where he is working on doctorate.
- 25—Mr. and Mrs. Gordon J. Van Laan, since 1954, agricultural extension service, Galangue.
- 26—Rev. and Mrs. Duane Waln, since 1928, evangelistic work, Chilesso.

INTERESTED IN PUERTO RICO?

Free materials on Puerto Rico may be secured for use in young people's and Children's groups by writing Information Section, Migration Division, Puerto Rico Department of Labor, 88 Columbus Avenue, New York 23, New York. These include "Puerto Rico: Land of Two Christmases," a short story showing how Puerto Rico, with its Spanish heritage and close relationship with the United States, is serving as a bridge between the people of North and Latin America. This is part of a kit of material prepared especially for Cub Scouts in the U. S. Other materials are: "The Jobs We Do," "The World's Newest Commonwealth," "Operation Bootstrap," and "Songs and Games from Puerto Rico."

The highest and the lowest points of land in the United States are in Inyo County, California. Mount Whitney has an altitude of 14,496 feet, and Death Valley is 276 feet below sea level.

The Home For Children Says, "Remember"

John G. Truitt, Superintendent

Dear Friends:

We are in our fourth month of this fiscal year. Also this is the fourth month of the Conference year. We here at the Home for Children are glad that our fiscal year co-incides with the churches' year.

Heretofore our year here at our Home for Children has run on the calendar year. But this year we changed to conform to a regulation of the Duke Endowment which gives some assistance to orphanages and hospitals of North Carolina and South Carolina.

When you read the report each week just bear in mind that it goes back to October 1, 1956. This year will close September 30. Let us see to it month after month that our church, or some representative organization in our local church, sends an offering to help care for these needy children.

There will be no more Thanksgiving or Christmas in this year. "Christmas done come and gone!" so far as this fiscal year is concerned; and we shall have to close our books for this year, as I say, on September 30. Please begin right now to bear that in mind and plan accordingly. A safe way to measure up is to send an offering each month.

The churches are apportioned so as to raise \$20,000.00 through their local church budgets. They are asked to contribute a special offering. This special offering is designed by the Southern Convention to be \$25,000.00.

A local church budget is a good thing unless it tends to cause us to "harden our hearts and stiffen our necks" to duties for which no ordinary church budget provides. I try to make a personal budget, but I have long since learned that I can not satisfy my benevolent giving with the tithe only — "tithes and offerings." I had rather upset my "beautiful budget" than to have some child I could help go hungry, whether here or elsewhere.

The church pennant is the only flag ever flown from the same hoist above the Stars and Stripes.

SUNDAY SCHOOLS MONTHLY OFFERINGS FOR JANUARY 7, 1957

Amount brought forward\$10,677.94

Eastern North Carolina Conference

Fayetteville	\$ 10.00	
Henderson	208.00	
Hope Mills	3.20	
Liberty (Vance)	37.40	
New Elam	18.00	
Pope's Chapel	1.00	
Wake Chapel	24.06	
Wentworth	85.68	\$387.34

Eastern Virginia Conference

Berea (Norfolk)—Thanksgiving	82.00	
Bethlehem (Nans.), S.S.	70.10	
Dendron	24.25	
Liberty Spring — Thanksgiving	78.55	
Liberty Spring	203.00	
Mt. Carmel, S.S.	24.24	
Norfolk, First	6.00	
Oakland — Thanksgiving	53.45	
Windsor, S.S.	10.00	
Bayside	10.00	561.59

North Carolina and Virginia Conference

Berea	19.00	
Burlington, First	20.00	
Elon College — Thanksgiving	289.00	
Greensboro, Calvary, S.S.	18.00	
New Lebanon	158.35	504.35

Virginia Valley Conference

Antioch	17.00	
Dry Run, S.S.	29.00	
Winchester, S.S.	10.00	56.00

Individuals 25.00

Total\$ 1,534.28

Grand Total\$12,212.22

SPECIAL OFFERINGS

Amount brought forward\$16,667.15

Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	\$ 5.00
Mrs. Fannie K. Dameron Burlington, N. C.	25.00
Mr. and Mrs. C. C. McNeely, Jr., Burlington, N. C.	20.00
Mrs. Laurin E. Leete, Norlina, N. C.	20.00
Miss Clarice Gunn Reidsville, N. C.	25.00
Miss Ruth Helen Gunn, Reidsville, N. C.	10.00
W. K. Wicker, Burlington, N. C.	100.00
Mrs. Golden Carter and Miss Catherine E. Carter, Winchester, Va.	10.00
A Friend	5.00
I. H. Vickery, Henderson, N. C.	100.00
Vanceville Sunday School, Tifton, Georgia	3.00
Mt. Herman Christian Church — Christmas gift	41.98
Little Creek Cong. Christian Church, Norfolk, Va. (for curtains)	8.00
Mrs. W. Levi Burke, Sr., Burlington, N. C.	25.00
Roy Richardson, Suffolk, Va.	5.00
Mr. and Mrs. H. B. Newman, Henderson, N. C.	20.00
W. T. Joyner, Windsor, Va.	25.00
Mr. and Mrs. D. M. McLelland, Elon College, N. C.	10.00
Woman's Asso. Cong. Church, Lancaster, Mass.	10.00
Mrs. Essie Truitt Simpson, Summerfield, N. C.	10.00
A Memorial Gift	100.00
In Memory of Gail Alexander	2.50
In Memory of L. L. Stanback	10.00
Special Gifts	444.29

Total\$ 1,034.77

Grand Total\$17,701.92

Total for the Week\$ 2,569.05

Total for the Year\$29,914.14

CHURCH SECRETARIES AND ADDRESSES

VIRGINIA VALLEY CONFERENCE

Antioch—E. A. Showalter, Route 4, Harrisonburg, Va.
Bethel—Mrs. H. T. Hensley, Route 2, Elkton, Va.
Bethlehem—Mrs. Shirley White, R.F.D. 3, Broadway, Va.
Beulah—Mrs. Joe Tibbins, Keezletown, Va.
Concord—Mrs. Gayor Salyards, Timberville, Va.
Dry Run—Mrs. Gail S. Burke, Waterlick, Va.
Joppa—Miss Marie Cook, Mauretown, Va.
Leaksville—Ralph Rothgeb, Route 3, Luray, Va.
Linville—Mrs. Dorothy Sager, Route 2, Harrisonburg, Va.
Mayland—Mrs. Florence Spitzer, Broadway, Va.
Mt. Lebanon—Roy W. Comer, Shenandoah, Va.

Mt. Olivet (G)—Miss Winona Morris, Dyke, Va.
Mt. Olivet (R)—Miss Laura E. Lam, R.F.D. 2, Elkton, Va.
New Hope—H. E. Liskey, Route 3, Harrisonburg, Va.
Newport—Mrs. Owen Comer, Route 1, Stanley, Va.
Palmyra—Mrs. Shirley Olphant, Edinburg, Va.
Timber Ridge—Walton E. Brill, Yellow Springs, W. Va.
Winchester—Miss Winfred L. Whitlock, Box 178, Winchester, Va.
Wissler Chapel—Nina Will, Quicksburg, Va.
Woods Chapel—Mrs. Albert Shirley, Jr., R.F.D. 1, New Market, Va.

EASTERN VIRGINIA CONFERENCE

Antioch—Mrs. W. C. Wilkins, Windsor, Va.
Barrett's—P. B. Barrett, Sedley, Va.
Bayside—Mrs. C. H. Cummins, 2112 Poplar Rd., Bayside, Va.
Berea (Nans.)—Mrs. Herbert Harrell, Box 104, Driver, Va.
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NORFOLK

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Central—Mrs. E. E. Edelblute, 542 Timothy Dr., Norfolk, Va.

Cong. Christian Temple—L. W. Vaughan, 730 Delaware Ave., Norfolk 8, Va.
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Oakland—Mrs. J. Rollie Gayle, Carrollton, Va.
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Richmond—Miss Lottie Bentley, 3105 Patterson Ave., Richmond 21, Va.
South Norfolk—C. E. Hollowell, 1044 Chesapeake Ave., S. Norfolk, Va.
Rosemont—Mrs. H. R. Morrison, Jr., 905 Freeman Ave., S. Norfolk, Va.
Spring Hill—Howard E. Drewry, Jr., Wakefield, Va.
Suffolk—J. Leonard Byrd, 222 Nansemond Ave., Suffolk, Va.
Sunbury (Damascus)—I. H. Peave, Sunbury, N. C.
Union (South)—Miss Ruth Cobb, Franklin, Va.
Union (Surry)—F. F. Huber, Dendron, Va.
Wakefield—Wallace Brittle, Wakefield, Va.
Warwick—Mrs. J. H. Booth, Jr., 143 Winchester Dr., Hampton, Va.
Waverly—Mrs. W. H. Johnson, Waverly, Va.
Windsor—Miss M. Violet Griffin, Windsor, Va.

EASTERN NORTH CAROLINA CONFERENCE

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Antioch—Mr. H. L. Wall, Ebony, Va.
Aburn—Mr. Robert Gower, Rt. 1, Garner, N. C.
Bethlehem—Mrs. L. J. Walker, Rt. 3, Littleton, N. C.
Beulah—Mrs. Donald Privette, Rt. 1, Youngsville, N. C.
Chapel Hill—Mrs. J. R. Ellis, 36 Davie Circle, Chapel Hill, N. C.
Christian Chapel—Mrs. Virginia Cotten, Corinth Sta., Moncure, N. C.
Christian Light—Miss Sarah Jean Brown, Rt. 1, Fuquay Springs, N. C.
Clayton—Mrs. Dorothy Parrish, 418 W. Whitaker St., Clayton, N. C.
Damascus—Mrs. Paul Long, Rt. 3, Box 86, Chapel Hill, N. C.
Ebenezer—Mr. James A. Kiser, Rt. 4, Durham, N. C.
Fayetteville—Mrs. Christine Ledwell, 905 Chester Circle, Fayetteville, N. C.
Good Hope—Mrs. Carlton C. Davis, Rt. 1, Youngsville, N. C.
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Liberty (Vance)—Miss Margaret Alston, Rt. 1, Henderson, N. C.

Martha's Chapel—Mrs. Edward Currie, 722 Arnette Ave., Durham, N. C.
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Raleigh—Miss Susie Allen, 612 W. Lane St., Raleigh, N. C.
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Shallow Well—Mrs. Robert F. Watson, Rt. 7, Sanford, N. C.
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Wake Chapel—Mrs. B. B. Johnson, Box 666, Fuquay Springs, N. C.
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Youngsville—Mrs. Hattie Mae Haywood, Youngsville, N. C.

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 Antioch (R)—L. W. Hayes, Rt. 1, Seagrove, N. C.
 Asheboro—Mrs. James Gaddis, 533 Holly St., Asheboro, N. C.
 Bailey's Grove—Pearl Allred, 1512 N. Fayetteville St., Asheboro, N. C.
 Bennett—Mrs. Vellie Bray, Star Route, Siler City, N. C.
 Big Oak—Miss Elizabeth Whitley, Eagle Springs, N. C.
 Biscoe—Miss Betty Lou Coggins, Rt. 1, Biscoe, N. C.
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 Grace's Chapel—Wade Turner, Rt. 1, Sanford, N. C.
 Hank's Chapel—Mrs. Wilfred Lindley, Box 601, Pittsboro, N. C.
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 Liberty—Mrs. Ray W. Smith, Liberty, N. C.
 Mt. Pleasant—L. D. Brooks, Rt. 2, Vass, N. C.

Needham's Grove—Graham Hussey, Rt. 2, Seagrove, N. C.
 New Center—Mrs. A. L. Davis, Rt. 1, Seagrove, N. C.
 Park's Cross Roads—
 Fatterson's Grove—
 Pleasant Cross—Mrs. J. W. Wilson, Jr., Rt. 1, Asheboro, N. C.
 Pleasant Grove—Mrs. Geneva Jones, Rt. 1, Bennett, N. C.
 Pleasant Hill—Miss Lucy Ashley, Rt. 2, Snow Camp, N. C.
 Pleasant Ridge—Miss Dorothy Brown, Rt. 1, Franklinville, N. C.
 Pleasant Union—Mrs. Ira L. McDowell, Rt. 3, Asheboro, N. C.
 Providence Chapel—Mrs. C. B. Brewer, Rt. 2, Robbins, N. C.
 Ramseur—Miss Dorothy Craven, Ramseur, N. C.
 Randleman—W. G. Lamb, Box 95, Randleman, N. C.
 Seagrove—Mrs. She'ton Graver, Seagrove, N. C.
 Shady Grove—Mrs. W. T. Shan'le, Box 761, Troy, N. C.
 Shiloh—Miss Clarise Albright, Rt. 1, Seagrove, N. C.
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 Union Grove—R. Wade Brown, Rt. 2, Randleman, N. C.
 Zion—

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 Gibsonville—Mrs. S. J. Payne, Rt. 1, McLeansville, N. C.
 Graham, Providence Mem.—Miss Beatriz Foushee, 607 Peele St., Burlington, N. C.
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 Ingram—Mrs. Clarence Landrum, Vernon Hill, Va.
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 Lebanon—Mr. T. J. Earp, Milton, N. C.
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 Long's Chapel—Mr. R. W. Barnette, Rt. 4, Mebane, N. C.
 Lynchburg, Covenant—Mr. James P. Ould, Jr., Rt. 4, Gammoor Terr., Lynchburg, Va.
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Let's

Finish

the Job!

Join ^{THE} MARCH OF DIMES

IN JANUARY



MEN AT WINDSOR, VIRGINIA

The picture above is of a fine group of men at Windsor, Virginia, who did an every member canvass last fall under the leadership of the Reverend Fred P. Register, Secretary of Stewardship and Evangelism for the Southern Convention. An article near the time of the canvass told of the fine work they did, and the joy of the church caused by their consecrated service. The picture is used now more as a symbol than for news.

ORGANIZED MEN

The big news in our churches these days is of the organization of groups of men who set themselves to do specific things within their own church, and in cooperation with men in other churches. Since 1912 the women have been organized, and their work still grows. But the organization of men is quite new for us.

When the men of a church organize themselves into teams, study the work that needs to be done, consecrate themselves at the altar, and then go out two-by-two to present the claims of the Church, the church is stimulated, the men find joy in Christian activity, and the project is usually underwritten by enough people to reach the required goals. The men pictured above are a symbol of this organized, consecrated manhood that is being found in more and more of our churches.

CHURCH BUDGET

Church budgets are fast taking the place of the old slip-shod method of raising money for the churches. Intelligent people representing all groups in the church get together, consider what the church needs to spend during a year, estimate how much the people need to give, and recommend a budget to the church that includes all the work that calls for money. The church analyzes the proposed budget and votes what it thinks wise. Then every member of the church, and all who are in any way connected with the church, are asked to give regularly to the total support of the church.

This makes special drives unnecessary, does away with beggars and collectors, and gives the church a sense of security and dignity. The picture is a symbol of this budget business.

CHRISTIAN GIVING

It is as important for Christians to give as it is for sweethearts to do so. Giving is an expression of intelligent emotion. All who love want to give.

Because Christians love God and their fellows, they feel impelled to give as part of their worship of God, and to show their interest in people. They have in their possession the Good News that "God so loved the world that he gave," and they are eager to pass along that message which means so much to them.

Christian giving is far more than paying the bills of the church. It is an expression of our inner interest in the things that are highest and best; it is our attempt to say thanks to the kind Father, and to share with Him in bringing hope to the hopeless.

Organized men in our churches are a symbol of Christian Giving; they give themselves and their money, and they enlist others to do likewise.

The

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

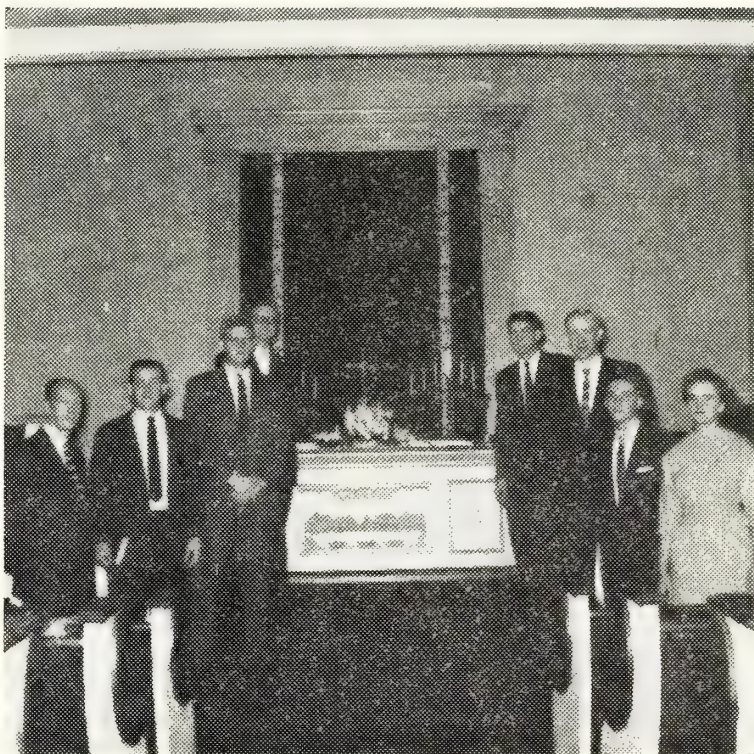
JANUARY, 22, 1957

NUMBER 4

OBSERVE

YOUTH WEEK

January 27 - February 3



COLLEGE DAY AT SANFORD

On December 30 eight of the twelve college students of our Sanford, North Carolina, church participated in the morning service. They are, from left to right, Lynn Cashion, James Caddell, Jr., Truby Proctor, Jr., W. E. Watson, Larry Watson, Bill Willet, J. Rex Thomas, and Patricia Proctor. Dr. Will B. O'Neill is the pastor of this fine group of young people.

Organ of the Southern Convention of Congregational Christian Churches.

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Fields Installed At Asheboro

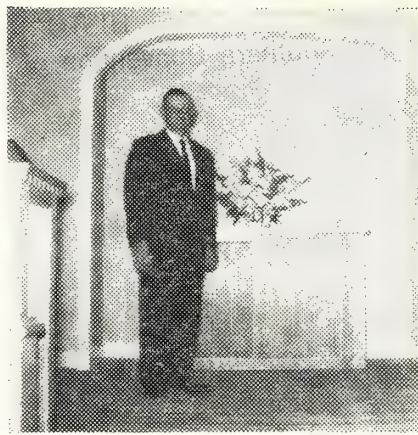
The Reverend Clyde L. Fields was installed as the fourth pastor of the Asheboro Congregational Christian Church on Sunday afternoon, January 13. Sermon for the occasion, entitled "The Church's Ministry," was given by Rev. Fred P. Register, secretary of stewardship and evangelism for the Southern Convention. The installation service was conducted by Superintendent William T. Scott. Others participating in the service included the president of the Western North Carolina Conference, Rev. L. M. Presnell, who read the Scripture; the vice president, Rev. Winfred Bray, who led the call to worship and gave the invocation; and Rev. F. C. Lester, former pastor, who led the installation prayer. Rev. Lawrence Leonard, pastor of the Evangelical and Reformed church of Asheboro and president of the Asheboro Ministerial Association, brought greetings from the ministers and churches.

Music for the service was provided by the adult choir of the church under the direction of Mrs. John L. Davis and the church organist, Mrs. Armeta Spivey. Beautifully rendered was the anthem "Seek Ye the Lord." Altar flowers for the occasion were given by the choir in honor of their minister.

Guests included Dr. and Mrs. John G. Truitt of the Christian Home for Children at Elon College, and members of many churches in the conference. Recognized visitors at this first installation service for a minister of the Western North Carolina Conference, were representatives from Albemarle, Bailey's Grove, High Point, Liberty, Pleasant Hill, Pleasant Grove, Pleasant Ridge, Pleasant Union, Ramseur, Randleman, Spoon's Chapel, and Union Grove.

HOLLAND CHRISTIAN CHURCH has received a gift of four hundred dollars in memory of Mr. and Mrs. J. P. Dalton. This was presented to the church by their children.

WESTERN N. C. LAYMEN meet at Pittsboro High School on Saturday, January 26, at 6:30 for supper furnished by Hank's Chapel, according to announcement by president H. V. Cox, Jr. Rev. Clyde L. Fields of Asheboro is to be the speaker.



REV. AVERY BROWN

This picture was made in the new Sophia Church on the opening day, December 30, and shows Rev. Avery Brown by the altar. He has now moved to Pleasant Grove parsonage, and will serve that church and Union Grove.

SEVENTH ANNIVERSARY of Trinity Evangelical and Reformed Church, Concord, N. C. was observed January 6-13. Dr. Banks J. Peeler is the minister of this church, which produced a very attractive brochure in connection with this anniversary.

MINISTER'S CONVOCATION will be held at Moonelon May 13-15, according to announcement from Rev. Bill Rich, Secretary-Treasurer of the group. He requests all ministers to put this date on their calendar now, so these days will be saved for the Retreat.

A PRAYER BENCH has been presented to our First Church, Greensboro, in memory of Samuel D. Scott by his family. It will be used for such occasions as weddings and baptisms. The bulletin says concerning Mr. Scott, brother of Dr. W. T. Scott, "He was for many years a faithful member of this church. It was his church and he had a deep love for it. He played a vital part in the progress of the church through the years. Mr. Scott served as a Deacon and for many years was Chairman of the Board; he held the office of Church School Superintendent and for a good many years was a teacher of the O'Kelly Bible Class."

FIRST CHURCH, GREENSBORO received ten members into its fellowship on January 13. Dr. W. E. Wiseman is the pastor of this church.

INSTITUTE SPEAKER at our Raleigh church on next Monday evening is the now-famous Dr. Omer Carmichael, superintendent of schools in Louisville, Kentucky. Remember — supper at six, classes at seven, address at eight.

DR. ROBBINS W. BARTOW, a secretary of the National Council of Churches, spoke in our First Church, Burlington, on last Sunday.

"YOUR CHURCH AND THE WORLD TASK" will be studied by the members of Palm Street Church, Greensboro, on six Wednesday evenings. This study of Our Christian World Mission began last week. Rev. Bill Rich is the minister.

Volume 109

Number 4

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A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
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Philippine Missionary To Speak

Rev. Fred P. Register

For some time I have been hoping that the people in our area might hear Rev. James F. McKinley of the Philippines. I am happy to tell you that "Jim" McKinley will be with us for the first ten days of February. I hope as many of our church people as possible — men and women, young and old — will be able to attend the meeting nearest their church.

Mr. McKinley is the dean of the School of Theology, Silliman University, Dumaguete City, Philippine Islands, where he has served since 1930. Mrs. McKinley was a home missionary teacher before their marriage in 1928. She is a teacher of Church Music at Silliman. From January 1942 to February 1944 they were in hiding in the Philippines, while the Japanese had control of those islands. His is a thrilling story. Be sure to hear it!

Places and Dates

Bethlehem, Tenth Legion, Va. — February 1 — 7:30 p.m.

Waverly, Waverly, Va. — February 2 — 7:30 p.m.

Suffolk, Suffolk, Va. — February 3 — 11:00 a.m.

Rosemont, South Norfolk, Va. — February 3 — 7:30 p.m.

Holland, Holland, Va. — February 4 — 7:30 p.m.

Henderson, Henderson, N. C. — February 5 — 7:30.

Wake Chapel, Fuquay-Varina, N. C. — February 6 — 7:30 p.m.

EASTERN N. C. OFFICIALS MEET

Carl E. Wallace, President

The Executive Committee and the chairmen of standing committees of the Eastern North Carolina Conference met on January 7 at the United Church in Raleigh for a Conference planning session.

Highlights of the plans made are:
1. A spring Conference session on March 12 at Chapel Hill.

2. Five leadership training schools to be held soon (dates and places to be announced later).

3. A goal of 1,000 members for the Ten Dollar Club, giving the Eastern N. C. Conference an eventual \$10,000 annual capital fund source for new church projects.

January 22, 1957

Asheboro, Asheboro, N. C. — February 7 — 7:30 p.m.

Union Ridge, R. 2, Burlington, N. C. — February 8 — 7:30 p.m.

Monticello, R. 1, Brown Summit, N. C. — February 9 — 7:30 p.m.

First, Greensboro, N. C. — February 10 — 11:00 a.m.

Third Avenue, Danville, Va. — February 10 — 7:30 p.m.

Fifty-three young Filipinos in the mountains of Luzon hiked four miles to Sagubo to show the pagan inhabitants of that village, until recently fierce headhunters, what great joy Christianity had brought them. As the curious villagers gathered around, the Christians sang their hymns and proclaimed their new faith. They made friends easily with the village people and invited them to join in games, community singing and dancing. The next day began with morning prayer, and after breakfast the group divided to visit their new friends. They told them about the new religion that had freed them from fear and superstition.

On Cebu Island, Philippines, four old churches have been rebuilt within the past year. The people of each congregation accomplished the work because, like King David, they had it in their hearts to build a house for the Lord and prepared with all their might.

Evangelism Workshops Planned

Dr. W. C. Timmons

The Evangelism Committee is happy to announce that Dr. Robert W. Spike, director of the Department of Evangelism for our denomination, will be the leader for Evangelism Workshops planned preceding the Lenten season.

Under the leadership of Rev. Fred P. Register, the committee has planned these workshops as follows:

Valley Virginia — February 11 — Bethlehem, Tenth Legion, Va.

Eastern Virginia — February 12 — Great Bridge, R. 3, Norfolk, Va.

Unique Visit in February

Elena Maquiso

Ruth H. Dunn

Miss Elena Maquiso, who is now teaching at Silliman University in the Philippines and directing the Chapel Choir, will be in our churches, February 1-10, in a very unusual way. Rev. James F. McKinley, Dean of the College of Theology at Silliman, will be speaking in our churches and has brought with him from Silliman some recordings of hymns and other sacred music which Elena has written and recorded by the Choir.

Elena graduated from Silliman University. She studied at Hartford School of Religious Education, Hartford, Connecticut, before returning to Silliman to teach. Elena is known in our Southern Convention by our young people and women. In 1950 she was a guest and counselor in our summer camps at Elon and Crabtree and just before returning to the Philippines in 1952 she spent one day at the School of Missions at Elon College.

Miss Maquiso is one of the many young people who have been educated at Silliman and have returned to serve their people. You will want to hear Mr. McKinley's story through word, picture and music. Hear him at one of our meetings in the Convention, February 1-10.

North Carolina and Virginia — February 13 — First Church, Burlington, N. C.

Western North Carolina — February 14 — Union Grove, R. 1, Asheboro, N. C.

Eastern North Carolina — February 15 — United, Chapel Hill, N. C.

These Workshops will begin at 2:00 p.m., with the afternoon session especially for ministers. Dinner at 6:00 p.m. and an evening session at 7:30 are for key laymen as well as ministers. These sessions will offer us both information and inspiration, for Dr. Spike has a message we need to hear.

"Young But Once"

You are young but once. So what?

Some think that because youth lasts only a few years that those years should be filled with frivolity, irresponsibility, and perhaps deviltry. They advise one to kick up his heels while he can. On the other hand, there are gloom dispensers who would hang a bit of crepe across the doorway of youth and say, "Be solemn; you will never come back this way."

Since God has made us young just once there must be some sense in this arrangement. As a child grows to be a youth, so a youth grows to be an adult. Proper development of the child makes a better youth. It is in youth that one dreams the long, long dreams, for it is then that plans are laid for the many more years of adulthood. If those plans are good, then the sunset of life can be golden. If they are bad, that person, like Jacob, may limp through life, and never be his best.

That is why Youth Week is so important, and why churches spend so much for buildings, literature, camps and conferences for their young people. Those who are old enough to know are well aware that as the twig is bent so the tree will grow, as the mind is set, so the person will become.

This little Church Paper is hoping that the young people in every church will have a wonderful week of study, inspiration, service, and delightful fellowship during that week designated by the churches as Youth Week, January 27 to February 2. Opportunities for young people appear to be unlimited. Another generation said "the sky is the limit," but that is outmoded for young people of our time who fly far beyond the sky into outer space. Take your bundle of tools given you by your families and your God, sharpen those tools, and use them for the welfare of people and the Glory of God, for in so doing you will make your youth memorable, useful, delightful, and unnecessary to be repeated. You will become an adult equipped with full armor of goodness, love and beauty.

But Young Once

One of the glorious facts of life is that everybody is young once. It matters not how many years have accumulated, so long as mind is clear there are sweet and beautiful memories of those days when life flowed freely through the veins, the road ahead offered its challenge, friendships were maturing into love, the parental home gave way to a new home and family, and everything seemed to be in flower.

Youth is always remaking our world of human relations. Young people are not quite satisfied with things as they are. That eagerness for change has sent explorers across the dangerous deep, delving into the earth, flying into the sky, searching out the cause and cure of disease, and remaking the political and religious maps of the world. What a debt we owe to the restlessness, courage and faith of youth!

And we were all young once. We, too, believed that things needed changing, and that they can be changed for the better. Experience of the years may give a bit of wisdom as to methods, but it is the spirit of youth that dares undertake what may seem to be impossible. And that youthful spirit may last down to old age.

What Is Different?

In a fast changing world, it is pathetic to see a person or a church standing still, making no change, clinging to the past.

What will your church do this year that it has never done before? Are you going to be content with the same old programs, the same methods of teaching, the same routine of services, the same budget, the same everything — except perhaps the change of pastor? Well, if you are, one might like to say, "Drop dead." But there is no need to say it.

Teaching is not the same in the public schools, there are new ways of doing almost everything. The whole world of experience is just bursting with new ideas, new opportunities, new demands.

Recently a minister of a sizeable church said that since they have two Sunday morning church services they reach at least 150 more people than they did when they had one morning and an evening service. But some of the people didn't want to change, and still are not in favor of it.

Reports are that some church members say, "No, I won't use an envelope to put money in the church offering. It doesn't matter to me whether I get any credit or not." It is also reported that one of those wage earners put a nickel into the offering plate. Guess he didn't expect much credit. And he didn't want to change.

Churches are trying experiments; they are setting new goals, seeking new ways to work, reaching out for the things that are yet to be revealed. When the Son of Righteousness appears, they will be awake, and ready to meet Him, whether in the air as some expect, or in the regular accomplishments of the Church where many confess they find Him.

A Bit Of Shop Talk

Lists of ministers, church secretaries, Sunday school superintendents, and convention and conference officers have been, or will be, printed in this paper for two reasons: (1) So those who need to write them will know their address, and (2) So all of us can at least know the names of that fine group of people who are our leaders. The list should be correct before it goes into the ANNUAL, so please send corrections to the Convention Office at Elon immediately.

Papers are being mailed at Asheboro on Tuesday. If yours does not arrive soon after that, please let us know. We want, and expect, prompt delivery.

Subscribers are still needed. Last week we mailed exactly 3,000 papers. That is more than it has been sometimes, but it is far from the number who should read THE CHRISTIAN SUN. If you like the paper, the best way to show your appreciation is to subscribe, and to get others to do likewise.

Please keep on sending materials for publication. And don't forget to tell the editor what you want in the paper. Your help is greatly appreciated.

At Evening: This has been a delightful and successful day, for which I am deeply grateful.

Institute Of What?

More than a few in Raleigh have questioned the propriety of this name — Institute of Religion. Yet there would appear to be no term which better embraces the breadth of our concern. For here we would speak in seriousminded and moral terms to the issues of the present. And whenever a man goes beyond casual curiosity to serious inquiry, whenever he sees a question in a moral way, his own ultimate loyalties are soon involved and he is discovering part of God's way of addressing him. Broad social concerns and personal faith cannot be divorced. In short, he is becoming a religious man.

Religion is not the church, it is not simply Christian theology, though without these a man's faith easily becomes inert or vapid or positively wrong. Religion is not petty morality — smoke and sex and alcohol. It is the way you commit yourself to life. In these days God challenges great commitments from our people — toward peace and toward true brotherhood. In facing revolutionary times in the South and throughout the world, we face God's will to make us stretch and grow — if we will.

— Rev. Gaylord Noyce
in "United Church Letter"

Eastern North Carolina Conference

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MISS BOUNEVA FARLOW

After two years as a teacher of
English and Physical Education in
Uduvil Girl's School, Ceylon, Miss
Bouneva Farlow has returned to her
home at Sophia, N. C. She will be
glad to speak and show slides of Cey-
lon in nearby churches.

The Mountain Revisited

(Sermon on the Mount
as translated in RSV)
J. CARTER SWAIM

Galilee was a surprisingly populous
region. Josephus, in his history of
the Jewish War, tells us that "the
Galileans. . . have been always very
numerous. . . the cities lie here very
thick, and the very many villages
there are here are everywhere so full
of people, . . . that the very least of
them contained above fifteen thous-
and inhabitants." Since the number of
these "villages" was reckoned at 204,
or — as it reads in some versions of
Josephus' autobiography — 240, that
would mean a total population of well
over three million, in an area of about
a hundred square miles.

Josephus is the only reporter we
have for these matters, and there is
reason to think he may have exagger-
ated. Since he made terms with the
Romans and was by them appointed
military governor of Galilee, he was
always eager to make as good a show-
ing as possible, and it would certainly
not be like him to underestimate the
population over which he ruled.
Making allowance for that, however,
it is clear that Galilee was a place
where people thronged. The Gospels

reveal how, at the shortest notice,
crowds gathered about Jesus where-
ever he went. Matthew's preface to the
Sermon tells us how "Seeing the
crowds, he went up on the mountain."

The Revised Standard Version helps
us to get this sense of how great num-
bers of people were always making
it difficult for Jesus to do his work.
At Matthew 5:1 the King James
Version says: "And seeing the multi-
tudes." "Multitudes" is a fine old
Latin word, meaning a great number
of persons collected together. A
volume on best sellers in the United
States is entitled "Golden Multitudes."
Webster, in fact, tells us that "multi-
tude" is "now, somewhat bookish."
Really to get a picture of people
tumbling over each other, we need
the word "crowd," which suggests
masses milling in disorder. Although
"multitude" is a Latin word, even the
Vulgate here has a word for tumult,
mob, commotion, the word from which
we get "turbulent." The opening
words of the Sermon make it clear
that Jesus' work was not done in
lonely seclusion, but rather that he
lived and labored.

"Where cross the crowded ways of
life."

Massachusetts Women Make Gift For Warwick Church Kitchen

Warm friendly thoughts from the Women of the Congregational Christian Church in Warwick, Virginia will be traveling North each time we go into the kitchen of our new church.

Several weeks ago our pastor received a check for \$300.00 from the Massachusetts' Woman's Home Missionary Union with a letter saying the Women wanted to make this gift to our Building Fund for kitchen equipment. Isn't that wonderful?

Our Building Committee had to "cut out" a number of things which we need, including the kitchen sink and all other kitchen equipment, when the contract was let several months ago for the first unit of our church. A kitchen is just NOT a kitchen without a sink, stove, and a few other essentials. Our women are especially glad the gift was specified for the kitchen. Our most gracious thanks go to the women of Massachusetts.

Since receiving the gift, the state of Massachusetts again makes an impact upon our church. This time we are the losers! Two of our charter members who have meant so much to us are moving up near Boston.

Mr. and Mrs. Aldie Johnson were among the organizers of our church. Mr. Johnson has served on the Building Committee since its organization and was the chairman much of the time. Mrs. Johnson has served as corresponding secretary of the church, chairman of visitation, and

pianist and choir director. The Johnsons have three fine children. We surely hate to lose them. Our loss is Massachusetts' gain!

These two events bring this scripture to mind: "Cast thy bread upon the waters; for thou shalt find it after many days."

Financial Report

VIRGINIA VALLEY WOMEN'S FELLOWSHIP

QUARTER ENDING DEC. 15, 1956

Women's Societies — Apportionments

Antioch	\$ 20.00
Bethel	15.00
Leaksville	5.80
Linville	25.00
New Hope	10.00

Thank Offering

Antioch	19.46
Bethel	44.88
Bethlehem	35.30
Dry Run	11.00
Leaksville	37.66
Linville	19.00
New Hope	15.65
New Port	21.00
Timber Ridge	25.80
Winchester	121.04

Life Memberships

Winchester	10.00
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Young People

Antioch	7.00
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Cradle Roll

Antioch	2.50
Dry Run	1.00
Balance from last quarter	\$112.51

Receipts:

Apportionments Women's Societies	\$ 75.80
Thank Offering	\$350.79
Life Memberships	10.00
Young People	7.00
Cradle Roll	3.50
Total Receipts	\$559.60

Disbursements:

G. G. Price & Sons — Bond	\$ 5.00
Mrs. J. D. Strader Sr. Convention Treasurer	447.09
Total Disbursements	\$452.09
Balance	\$107.51

Mrs. Stella Liskey.
Treasurer

WOMEN'S FELLOWSHIP
Mrs. J. H. Booth, Jr., Editor
143 Winchester Drive
Hampton, Va.

VISUAL-AIDS ARE AVAILABLE

Mrs. Jerry Humphries, Chairman
Southern Convention Women's Fellowship

What are you doing about Visual Aids in your church this year? Did you know that because of visual aids, people are learning more in less time, they are remembering longer, and they are putting into practice more of what they have learned?

Did you know that a study was made that shows that attendance at P. T. A. meetings doubles whenever a motion picture is announced? Did you know that in the Marine Corps ten times as many men turn out for film discussions on world affairs as for discussion-only sessions?

You have some wonderful subjects to put across in your church this year. We are studying the Life of Christ in our Sunday schools this quarter. There is a wonderful set of 24 full color filmstrips to help you teach it better and more effectively. These can be secured from several places one of which is: Church-Craft — 3312 Lindell Blvd. St. Louis (3), Missouri.

Mrs. Emily Lester sent me some information on four new filmstrips in the Convention Office, Elon College. They are:

IF YOU LIVED IN MALAYA, which is made in Malaya. Use it to stimulate discussion on Southeast Asia.

ELENA OF THE PHILIPPINES, photographed in the Philippines, is about a Filipino girl who lives in the city and helps in a vacation school in the country and finds it to be great fun.

A PUPPY FOR JOSE, a migrant filmstrip showing how migrant families work and live.

DICK'S DISCOVERY centered around young people in the city, particularly newcomers, and their problems and shows how the church's fellowship is extended to help them.

Of course, you haven't forgotten to reserve our denominational film "A GIFT OF MY SON."

These are all free and can be received by writing to Miss Ruth Dunn, Southern Convention Office, Elon College, North Carolina.

I hope you will find your work with visual aids so effective that you will use them in all areas of your work.

WOMEN'S SOCIETY REORGANIZED

Mrs. Betsy S. Gay

The Women's Missionary Society of Piney Plain Christian Church was re-organized on January 6. The meeting was called to order by our pastor, Rev. G. M. Tally, who explained how useful this organization could be to our church and community.

The following officers were elected: President, Mrs. D. I. Stephenson; vice president, Mrs. E. O. Sessom; secretary-treasurer, Mrs. T. A. Prince; assistant secretary-treasurer, Mrs. J. R. Jones; program committee, Mrs. L. L. Woodall and Mrs. Fred Stephens.

Charter members are: Mrs. Floyd Hardison, Mrs. H. S. Stephens, Mrs. Aaron Gentry, Mrs. M. E. Gay, Mrs. Norman McConnell, Mrs. Marvin Taylor, Mrs. T. A. Prince, Mrs. J. R. Jones, and Mrs. E. O. Sessom.

June 8, 1899

Emmett L. Moffitt,
Editor and Proprietor
Rev. M. L. Hurley, Traveling Agent

Quite a number of Negroes have left Wilmington, N. C., for different points North. They have been induced to go by employment agencies that make a special business of transferring laborers from one section to another. These agencies are at work in many sections of the South — and there will be very little objection interposed.

* * *

Ohio has "broken the record" so far as punishment for crime is concerned. The Mayor of Boling Green had a fourteen year old boy before him charged with misdemeanor, who being found guilty, was sentenced to "attend Sunday school and church at the Disciples church for eight weeks, or go to jail for twenty days." If, at the end of the eight weeks he can show a certificate from his Sunday school teacher, he is to be paid \$1.00 for his good conduct. It is a novel idea; but, judging from their actions, there are not a few boys who would choose the latter alternative.

That the deadly cigarette is getting in its work of death is too plain for denial. We recently saw a case mentioned from its use. But why note particular cases where there must be thousands scattered all through our country? The examinations of surgeons in the Spanish war are "proof strong as Holy Writ." Of those examined for entrance into the army thousands were rejected on account of the cigarette habit. A great many at discharge were found to have "tobacco hearts," and were in a serious condition. In yesterday's Messenger it was reported that before the National Convention of Carities and Correction, Mr. George Torrence, superintendent of the Illinois State Reformatory, gave it as the result of his large observation and experience that the deadly cigarette is destroying and making more criminals of youth than the saloons. That is fearful reproach. Think of anything on earth beating the saloons in destroying life and making criminals. In one institution the figures given were indeed most startling. Mr. Torrence said that "of sixty-three, averaging 12 years of age, fifty eight were cigarette smokers. Of 133, averaging 14 years of age, 125 were cigarette smokers. Of eighty-two,

averaging 15 years, seventy-three were cigarette smokers.

"This demonstrates that 92 per cent of the whole number were cigarette fiends at the time of committing the crimes for which they were committed to the reformatory."

What is to be the future of the boys with such a record? How about the country? And yet the deadly cigarette is popular, is winked at, is fostered and scattered broadcast. The law makers sit serene and self-contained not seeing or caring.

—Wilmington Messenger

* * *

We had the pleasure of taking part in the services at the Haw River church last Sunday. Professor Newman preached a sermon that seemed to be very much appreciated (he having exchanged appointments with Rev. W. G. Clements). It was our first visit to this church, and we confess our agreeable surprise at the beauty and equipment of the church. The pews surpass anything, we believe, in the Southern Christian Convention, and the house makes a very striking appearance from any direction. It is by far the handsomest in the town. And what is still better, the little band of Christians worshipping there, even now only 34 in number, dwell together and work together in a spirit that is even more beautiful than the sanctuary itself. Bro. Clements may well be proud of this little band.

When "Offend" Means "Cause To Sin"

LUTHER A. WEIGLE

In addition to its usual meanings, the verb "offend" is used by the King James Version of the New Testament in a peculiar sense, as translated in the Greek verb *skandalizo*. The noun *skandalon* meant a trap or snare, and the verb meant to place something in another's way which would cause him to stumble or fall or sin.



"If thy right eye offend thee, pluck it out . . . And if thy right hand offend thee cut it off" is translated in the

Revised Standard Version: "If your right eye causes you to sin, pluck it out . . . And if your right hand causes you to sin, cut it off" (Matthew 5:29, 30 and parallels in Matthew 18:8, 9 and Mark 9:43, 45, 47).

"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" now begins "whoever causes one of these little ones who believe in me to sin . . ." (Matthew 18:6 and parallels in Mark 9:42 and Luke 17:2).

"It is impossible but that offences will come; but

woe unto him, through whom they come!" now reads "Temptations to sin are sure to come; but woe to him by whom they come!" (Luke 17:1, with parallel in Matthew 18:7). In Matthew 13:41 "all things that offend" is now "all causes of sin."

Jesus' statement to his disciples as they went together to Gethsemane, "All ye shall be offended because of me this night" means, and is now translated, "You will all fall away because of me this night" (Matthew 26:31, 33 and Mark 14:27, 29). In John 16:1 "that ye should not be offended" means "to keep you from falling away."

Paul's declaration, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," is more accurately translated: "Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall" (1 Corinthians 8:13). The climactic question in his spirited defense of himself in 2 Corinthians (11:29), "Who is offended, and I burn not?" means "Who is made to fall, and I am not indignant?"

Board Of Christian Education Plans For 1957

Rev. Max Vestal

The Rev. William J. Andes, pastor of the Elon College Community Church, and chairman of the Board of Christian Education of the Southern Convention for the past four years was re-elected to serve another two year term as chairman of that Board when it met at Elon College January 11-12.

The Rev. W. T. Scott, Jr., made an enthusiastic report of the opportunities for **student programs** on the college campuses of the Southern Convention area. Scott also reported on the meeting of the United Student Christian Council, an ecumenical conference of students from 90 colleges and universities, which was held at Davidson College December 27- January 1. The Board was urged to provide greater support for our student program.

The Board voted to plan and sponsor a **Christian Vocations Conference** for the youth of our churches. Interested senior high youth will be given an insight into church vocations by leaders in particular fields. This will be held April 27-28. The planning committee is composed of Rev. George Alley, chairman, Mrs. Vance Pegram, Dr. H. S. Hardcastle, and Rev. John Graves.

Mr. Graves will again direct the **camping program at Moonelon**. Student Summer Service workers will be used to staff the camp. The Board expressed enthusiastic approval of last year's camping program at Moonelon. Volunteer teachers and counselors will be needed to serve for one and two week periods. Interested persons, both clergy and laity, should contact Mr. Graves at Elon College.

State-wide **Pilgrim Fellowship Rallies** have been planned. The Virginia Rally will be held at our Richmond church on April 7. The North Carolina Rally will be in the First Church, Greensboro, April 14. These are scheduled from three to five o'clock. Miss Faye Gordon, president of the Southern Convention Pilgrim Fellowship, will preside at both meetings. Rev. Edward Powers, national secretary of youth work, will be the featured speaker.

Sunday School Superintendents will meet as follows:

January 19 — Western N. C. — Liberty — 6:30 supper meeting — Dr. A. J. Walton of Duke Divinity School, speaker.



REV. W. J. ANDES

January 25 — Eastern N. C. — Wake Chapel

March 25 — Suffolk

Sunday School Convention dates are as follows:

June 13 — Valley Virginia — Bethel, near Elkton, Va.

July 22 — N. C. & Va. — Reidsville, N. C.

July 23 — Eastern Virginia — Eure Gatesville, N. C.

July 24 — Eastern N. C. — Hayes' Chapel, Garner, N. C.

July 25 — Western N. C. — Seagrove, N. C.

Leadership Training Schools are being planned in many areas. It is hoped that officers and teachers from each church will attend these schools. Prospective officers and teachers are also invited to attend. Rev. John Graves and a team of Elon College students will conduct schools in the central North Carolina area. If your church would like to have the assistance of this team, please contact Mr. Graves.

Children's Day material will be prepared and mailed to local churches by the Committee on Children's Work. Children's Day will be observed on June 9.

Those present for the meeting included these members of the Board: Rev. W. J. Andes, Rev. John S. Graves, Mrs. E. C. Wilkins, Miss Ruth Dunn, Rev. G. D. Alley, Algie Blalock, Rev. H. V. Harman. Others in attendance were: Dr. L. E. Smith, Dr. W. T. Scott, Rev. Fred Register, Miss

Edna Fitch, Miss Dorothy Foltz, Mrs. Vance Pegram, Rev. John Lackey, Dr. Raymond Andes, Rev. Thomas Madren, Rev. Bill Simmons, Rev. Gale Brady, Rev. W. T. Scott, Jr., Rev. and Mrs. Max Vestal.

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Vice Chairman — Rev. John S. Graves, Elon College, N. C.

Secretary — Miss Ruth Dunn, Elon College, N. C.

Treasurer — Mr. Walter Cooper, Burlington, N. C.

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Leadership Training — Mr. Algie Blalock, chairman, Rev. John Lackey, Rev. A. Lanson Granger, Jr.

Youth Work — Rev. H. V. Harman, chairman, Mr. Jack Shoffner, Mrs. R. E. Brittle, Miss Winnie Whitlock.

Children's Work — Mrs. E. C. Wilkins, chairman, Mrs. George A. Robertson, Jr. Mrs. Vance Pegram.

Camps and Conferences — Rev. John S. Graves, chairman, Miss Dorothy Foltz, Rev. Thomas Britton, Mr. Bill Mahan.

SUNDAY SCHOOL CONVENTION PRESIDENTS

Virginia Valley — Dr. Raymond Andes, Bridgewater College, Bridgewater, Va.

Eastern Virginia — Rev. H. E. Crutchfield, Wakefield, Va.

Eastern North Carolina — Rev. T. W. Madren, R. 5, Sanford, N. C.

Western North Carolina — Rev. Bill Simmons, Pittsboro, N. C.

North Carolina & Virginia — Rev. John R. Lackey, 637 S. Sunset Dr., Winston-Salem 7, N. C.

CHAIRMEN — CONFERENCE CHRISTIAN EDUCATION COMMITTEES

Virginia Valley — Mrs. E. J. Rohart, R. 2, Harrisonburg, Va.

Eastern Virginia — Rev. A. Lanson Granger, Jr., 50 Tucker Lane, Warwick, Va.

Eastern North Carolina — Rev. Max Vestal, 509 E. Main St., Sanford

Western North Carolina — Rev. Gale Brady, 911 Tryon St., High Point

North Carolina & Virginia — Rev. John R. Lackey, 637 S. Sunset Dr.

Sanford Student Service

J. Rex Thomas

The Sanford Church recognized its college young people by allowing them to arrange and conduct the morning service on December 30. An unusually large number of college students, a total of twelve, are members of the Sanford church.

Those participating in the special service were: Patricia Procter, a student at Duke, led the Call of Worship; Truby Proctor, a student at U. N. C., led the responsive reading; James Caddell, Jr., a student at State College, read the Scripture; W. E. Watson, a student at Elon, sang a solo and presented one of the morning messages; Bill Willet, a student at Piedmon, led in the morning prayer and presented one of the morning messages; Larry W. Watson, a student at State College, also presented one of the morning messages; Lynn Cashion, a student of law at Wake Forest, served in the usher's corps;

Rex Thomas, a student at Elon, led in the Invocation and Lord's Prayer and Prayer of Consecration. Dr. W. B. O'Neill pronounced the benediction at the close of the service.

Other college students in the church who were unable to participate in the service are: Sybil Kelly, a student at East Carolina; Ervin Covert, a student at the University of Louisiana; Jimmy Seagroves, a student at Louisburg; and Linda Faye Tillman, a student at the University of Miami.

The theme of the service was "My Vocation in the Light of Christian Service." The service was well received by all and was followed by a coffee hour in the Fellowship Hall to which the entire congregation was invited.

Our Aleppo College in Syria enrolls about 500 students from various parts of the Near East. Roughly one-third are Muslim Arabs, one-third Christian Arabs, and one-third Armenians. An observer has called it "a miniature United Nations of the Near East."

The Pilgrim Fellowship

Parents, teachers and ministers all can testify to the way in which summer camps and conferences change adolescent lives. Church sponsored summer experiences often are climaxes which illuminate the church school teaching that has gone on from early childhood. What has been heard and only partly understood in church school and church is transformed into a revelation or "encounter" during summer conference days.

Summer camp is an incident, albeit an important one, in a life. Whether the decisions made will endure depends upon what goes on in the churches. It is only when the values of church membership and participation are crystallized in a youngster's thinking that God's claim on his life becomes a personal reality. The Pilgrim Fellowship organization is our chief means of guiding high school youth in Christian living and keeping them in close affiliation with the church.

All of the frightening problems of adolescence are grist for the Pilgrim Fellowship mill. The young people are counseled in ethical living, how to handle personal relationships, vocational choices.

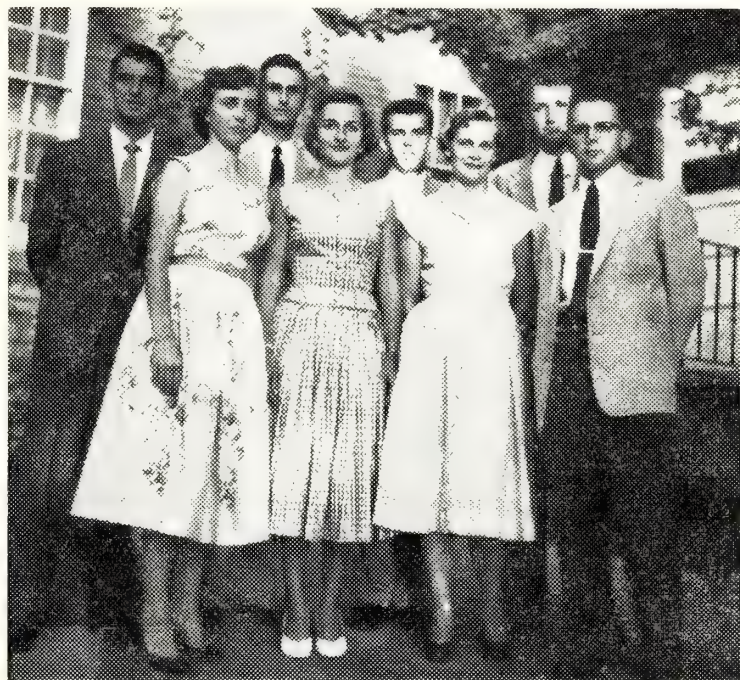
They continue their formal Christian education. They learn to love their neighbors through Work Days for Christ and summer work camps.

There is a strong bond between the local church and the Conference and National Pilgrim Fellowship that fosters the feeling of being part of a fellowship that is world-wide and time-wide, that has a history and a destiny and goals that are worthy of ultimate striving to attain. The fellowship is the Church.

The future of our churches depends on these keen-minded youth who are serving their apprenticeships in Pilgrim Fellowship.

— "The Record of a Mission"
Biennial Report of the Board of
Home Missions
Congregational Christian
Churches

At International Christian University, Tokyo, Japan, the student body is international, with American, Chinese, Korean, Indian, and Thai, as well as Japanese students.



YOUTH LEADERS

Center girl on front row is Miss Faye Gordon, Pres. of So. Conv. Pilgrim Fellowship. Rev. Edward Powers is at right.

January 22, 1957

Needs That Jesus Meets

Temperance

Memory Selection: Son, be of good cheer; thy sins be forgiven thee. Matt. 9:2.

Background Scripture: Matthew 8:1 to 9:34.

Devotional Reading: James 5:13-20.

If you will read the entire Scripture passage assigned for today's lesson, you will find that Jesus asserted his mastery, or his Lordship over (1) Nature — he stilled the winds and the waves; (2) Physical illness — he healed the man sick with the palsy, Peter's wife's mother, the woman with an issue of blood, the centurion's servant the blind man, and the dumb man; (3) Mental illness — he healed the Gadarene demoniac (and perhaps the cure of the dumb man possessed with a devil should be listed here); (4) Moral illness or sin — he forgave the man sick of the palsy his sins; and (5) Death itself — he raised the daughter of the ruler from the dead. This is in keeping with Matthew's purpose to show Jesus as the King. He is the Lord of Life, the King of Kings. Today's lesson, as printed, is concerned with the Master's cure of the man sick of the palsy, and the call of Matthew. You will do well, however, to read the entire Scripture lesson — it will give you a lift.

THE CURE OF THE MAN SICK OF THE PALSY

Here is a man who is a helpless cripple — he is paralyzed and cannot walk. He is also hopeless — he has no hope of being cured. But he has some friends who are concerned about him, and who cherish hope about him. Whether they had seen some of the miracles which Jesus performed or simply had heard about them, we do not know. But they believed that if this man could be brought to Jesus, he could do something for the man. Accordingly they picked up the bed or pallet on which the man was lying, and brought him to Jesus. And then a strange thing happened. Jesus, seeing their faith, said unto the sick of the palsy, "Son, be of good cheer; thy sins are forgiven thee."

The first thing Jesus did was to awaken faith or hope. "Be of good cheer," he said. "Something can be done for you." That must have given the man a thrill and a lift. He probably expected Jesus to say next "You are cured, get up and walk, and go home." Instead of that Jesus said "Thy sins are forgiven thee." That was a let-down both for the man and for his friends. The blunt fact is that, like people today, these folks were more concerned with relief for bodily ills than for cleansing of heart. And like many moderns, this man's illness was due to his sins. There is many a person who goes to the psychiatrist, who ought to go to the minister. There are many people suffering from bodily ills who will get no relief until they get rid of the sense of guilt in their hearts and the curse of sin in their lives. This is not to say that all illness is due to sin; it is to say that

many of the ills of man are due to sin. And for many there is no healing of body until there is first a cleansing of heart, and reconciliation with God in Christ. Alas, that we should be so concerned about getting rid of our aches and pains, and so little concerned about our sins.

The Master's words not only surprised the man and his friends; they shocked the scribes. "Such blasphemy — the idea of this man claiming God's prerogative in forgiving sin." Jesus knew what they were thinking about, and so he said "Which is easier, to forgive sins, or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy) Arise, take up thy bed, and go into thy house." And lo, the man got up, took up his bed, and walked away whole! ! ! Who can forgive sins but God? No one, of course. What the scribes did not know was that this Man was God in the flesh, and he had power on earth to forgive sins. And as is so often the case, with the forgiveness of sins, there came healing for the body.

Here is one point to be stressed in connection with this incident. By concern and resourcefulness, we can often

bring our friends to Christ. Even when there is little or no faith on the part of those in need, faith and persistence on our part can win the coveted thing. Our faith and our work can bring our friends into a saving relationship with Christ, the Great Physician.

THE CALL OF MATTHEW

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he said unto him 'Follow me.' And he arose and followed him." With this deft and delicate touch, Matthew tells of how he became a disciple of Jesus. It was all so simple. And so significant! Little did the folks in the tax-collector's office, or in the community, or even Matthew himself dream of what would come out of that call and that commitment. Here was a man probably well-to-do, a capable business man, engaged in a shady business, held in contempt by many of his fellow countrymen, and probably quite unhappy about the whole business, perhaps hating himself for doing what he was doing, but seeing no way out of it. And there walks by his place of business a young, itinerant teacher and preacher, and practically commands him to "follow him." There was something about this young man that awakened something slumbering in the older man. "Chords that were broken" began to vibrate once more. And to the surprise of those around him, and perhaps more to his own surprise, Matthew arose and followed Jesus. And immediately he felt different. There was a new self-respect, a new dignity to life, new direction, new dimensions, new meaning. It was the beginning of the process whereby Matthew the sinner became Matthew the saint, whereby the man who wrote tax receipts became the man who wrote the gospel according to St. Matthew, one of the world's greatest pieces of literature, whereby a man who would have lived and died in obscurity, became famous and immortal. And this dramatic incident has been repeated a thousand times through the centuries. Christ is always taking nobodies and making them somebodies, finding folks who are concerned with making a living and inspiring them to make a life.

Two things are to be noted in this story. First there was Jesus' estimate of and belief in Matthew. As Jesus passed by, he saw a man — not only the man that was, but the man that could be. He saw the fine possibilities

— Continued on page 11

SUNDAY SCHOOL LESSON

JANUARY 27, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

SUNDAY SCHOOL LESSON

Continued from Page 10

in this publican. He saw what he could become. Jesus always looks at man in this way. As no other man ever can, he sees us as we are. But as no other man ever can he also sees us as we can become. His faith in us is unlimited.

The second point is that when Jesus called, Matthew answered and rose up to follow Jesus. So much depends upon our response to the Master's call. Today if ye hear his voice, rise up and follow him.

PINEY PLAIN MAKES PLANS

Mrs. Betsy S. Gay

The regular quarterly conference meeting of Piney Plain Christian Church, near Raleigh, N. C., was held January 5. The meeting was opened with the singing of a hymn and a short talk by our pastor, Rev. G. M. Tally on "How God would have done things in an orderly and Christ-like way."

A set of By-laws was submitted to the church to become effective in October 1957.

The church voted to support "The Declaration of Purpose for Carolina Hall" at Elon College.

We are to have a dedication service

We, the members of Burton's Grove Congregational Christian Church, wish to pay tribute to the memory of our friend and member, Mr. James Lafayette Parsons, who died suddenly of a heart attack on May 1, 1956. He had been a faithful companion and loving father.

We are grateful to God for what his life has meant to his family, church and community. Therefore be it resolved:

1. That we humbly submit to the Father's will, knowing that he doeth all things well.

2. That we extend to his beloved wife, Mrs. Rena Stephenson Parsons, our sincere sympathy and pray that God's richest blessings may strengthen her.

3. That we extend our sympathy and love to his children and grandchildren.

4. That a copy of these resolutions be sent to the family, a copy be entered in our church records, and a copy sent to THE CHRISTIAN SUN for publication.

Committee:

J. H. Stephenson, Sr.

D. C. Gay, Sr.

L. F. Logan

in the near future to burn our note. We hope to have Dr. L. E. Smith of Elon College as speaker for this special service.

In Memoriam

"Blessed are the dead who die in the Lord."

PARSONS

RAWLES

We, the members of the Liberty Spring Christian Church, acknowledge with deep sorrow our loss in the passing of one of our oldest members, Miss Pocohontas Rawles, who was called to her eternal reward on October 23, 1956, at the age of 86.

We will not forget the radiant life she lived which will remain to us as a candle upon a hill. Her winsome personality shall continue to be an inspiration to those who were blessed by having known her.

Because of our appreciation for the life she lived among us, and for her loyalty to our church, therefore, be it resolved:

First: That we shall cherish the memory of her unfailing cheerfulness though she suffered much for several months.

Second: That we extend to her family circle our sincere sympathy and pray our Father's richest blessings may ever be with them along the way.

Third: That a copy of these resolutions be sent to her family, a copy to THE CHRISTIAN SUN for publication, and a copy entered in our church records.

Mrs. R. Wesley Harrell

Mrs. Charles E. Nichols

Mrs. William T. Harrell

Committee

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JANUARY

ANGOLA MISSION, AFRICA

27—Retired personnel of the Angola Mission.

28—Rev. and Mrs. Richard Webb, since 1929 evangelistic work in Dondi, Bailundo, Galangue.

29—Rev. and Mrs. Maxwell Welch, since 1947, rural work, general station work, preparation visual aids materials for Council of Evangelical churches.

30—Rev. Dr. and Mrs. Berwyn Woodman, since 1954, Sara Hurd Memorial Hospital, Dondi.

RHODESIA MISSION, AFRICA

31—In the short span of 60 years of our Mission one of the darkest, wildest, most backward parts of Africa is well on the way to transformation with a well-rooted church, self-supporting on the local level; a Christian community that is growing; medical, agricultural and educational work, the latter rising to the secondary level for the first time in 1955.

February

1—Rev. and Mrs. Donald K. Abbott — Appointed 1950, superintendent Mission Primary Day Schools, now acting principal, Mt. Silinda Institute; she is station treasurer.

2—Miss Abbie E. Andrew — Three-year term as teacher of Domestic Science, Mt. Silinda; in charge of sewing at Primary Out-Schools.



**Tender hands
trained by the
MARCH OF DIMES**

Join Today!

Industries Support Of Privately Endowed Education

L. E. SMITH, President

More and more, business and industry in the United States realize their indebtedness to privately endowed education for trained and efficient leadership. Of course, all such leadership does not stem from our privately endowed colleges but the greater part of such leadership has come from this source. Presently, such leadership seems to be on the decline and business and industry are beginning to realize what a calamity it would be if our privately endowed colleges were closed. Curricula for our liberal arts colleges lay a much broader foundation for leadership than trade or technical schools do. Consequently, we have appearing in magazines and periodicals appeals from business and industry for a more generous and wide-spread support for our privately endowed colleges. This is wholesome, and such support is necessary if our privately endowed colleges are to continue their offerings in the field of Christian Higher Education.

The following article appeared in the "Burlington Times News" Saturday, January 12.

* * *

Western Electric Gift To Elon

Continuing its long and splendid cooperation with Elon College, the Western Electric Company presented Elon Friday, January 11, with a check for \$2,000 to be applied on the purchase of equipment for an electronics laboratory.

The \$2,000 gift was presented to Dr. Leon E. Smith, Elon president, by S. C. Donnelly, of Burlington, who is assistant works manager for the Western Electric plants in Burlington and Greensboro. Also present for the ceremony in Dr. Smith's office were H. W. Sharp, superintendent of the company's Burlington plant, and J. G. Gardiner, superintendent of engineering for the company.

In receiving the gift, Dr. Smith expressed to the Western Electric officials his appreciation and the appreciation of all Elon officers and personnel for Western Electric's con-

tinued support for and interest in Elon College, pointing out the close ties which have existed between the company and the college since the Western Electric plant was first opened in Burlington.

The new electronics laboratory equipment, which becomes possible through this gift, will be installed and operated by the Elon College physics department. Prof. A. L. Hook, head of the physics department, pointed out that with the new equipment the department will be able to greatly expand its teachings in the field of electronics.

He pointed out that the equipment will be used in Electronics 35, a course which involves a study of the vacuum tube characteristics, various types of coupled circuits, amplifiers, power supplies, oscillators and allied electrical phenomena, along with electro-magnetic radiation, photo-electric cells and cathode-ray oscilloscopes.

In the purchase of the electronic apparatus, Prof. Hook stated that there will be particular emphasis upon instruments for electronic measurement. A portion of the fund will be used for parts for surplus apparatus now on hand to make the equipment complete and available for laboratory use.

LIBERAL ARTS EMPHASIZED BY COLLEGE ASSOCIATION

George M. Modlin, president of the University of Richmond, was elected treasurer of the Association of American Colleges at the final session of the organization's 43rd annual meeting, January 10 in Philadelphia.

A total of 753 presidents and high officers from 650 colleges in 45 states attended the annual sessions of the Association here this week. General theme was "Education of Free Men in a Free Society for a Free World." Host local colleges were Drexel Institute, University of Pennsylvania and Temple University.

Far more stress must be placed on the liberal arts, the college leaders concluded in three days of meetings, if American education is to play its proper role in saving and strengthening the kind of freedom born in Philadelphia generations ago.

Much encouragement was seen in

the trend of U. S. industry to bolster the liberal arts colleges financially.

There was widespread feeling that higher education should turn its back on "curricula wanderings and assorted hobbies" and devote itself far more to basic disciplines which cultivate the character and spirit of American youth.

Among the bevy of major speakers addressing the Association were: President A. Whitney Griswold of Yale, Dr. Pitirim Sorokin, Harvard, sociologist; Dr. Arthur S. Flemming, director, U. S. Office of Defense Mobilization, and Devereux C. Josephs, chairman, The President's Committee on Education Beyond the High School.

APPORTIONMENT GIVING

The amount apportioned to the churches for the college is the same for 1956-57 as it was in 1955-56. The college keeps its records on the calendar basis. Our churches keep their records on the conference year basis. Our records show that we received during 1956 the sum of \$28,594.16. The amount apportioned was \$35,000.

The college is submitting its first report for this year on amounts received from the Sunday schools and churches. This report, as you will observe, is very good and the college expresses its appreciation. It is our hope that, since our obligations must be met monthly, contributions from the churches will come in regularly and in approximately the amount that the churches are asked to contribute week by week. Thank you.

Eastern North Carolina Conference

Fayetteville	\$ 12.33
Liberty (Vance)	100.00
Mt. Auburn	9.43
Pope's Chapel	1.00
	\$122.76

Eastern Virginia Conference

Dendron	\$ 4.95
Mt. Carmel	15.05
First	13.00
Richmond, First	100.00
Windsor	23.29
	\$156.29

North Carolina And Virginia Conference

Union (Va.)	\$ 20.00
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Virginia Valley Conference

Antioch	\$ 31.00
Dry Run	5.25
	\$ 36.25

TOTAL RECEIPTS **\$335.30**

The Christian Sun

The Homeless Child Might Be Yours

John G. Truitt, Superintendent:

Dear Friends;

What can be better than being a real friend to a little boy or little girl who has no refuge in the hearts of the big, grownup people about him? There he is outside. No mother, no father, and none but the cold "bread-and-beans" help provided by whoever will have a little bit of reluctant compassion. He needs to be brough inside to the understanding heart of a real friend.

Suppose by some cruel fate it should turn out to be your own Frankie. Look at him now with your love and his mother's love. He is your deep concern, your great joy, one of the biggest reasons for your good conduct, and your life is tied up in him and for him you would, if need be, give your own life. He has an anchor. He has a refuge. He has your love and his mother's love. He has you.

Suppose by some cruel fate he found himself destitute. As for me I can think of nothing much worse.

There are people so anxious to have their own way, so thoughtless of duty, so short on keeping self out of the way, so immature, childish, undisciplined, hopeless that they even bring such a destitute condition upon their own little ones.

There is so much all about us, so many young parents with real character and maturity, so many happy homes and lovely children it shows how much we have to be thankful for, and also emphasizes the ugliness of littleness and selfishness and sin. In fact almost all the people I know are good people. Some of them, to be sure, are deprived of many of the things they might have, but they learn to be happy with what they have and press forward in thanksgiving and self-control to better things.

I have seen people who had a very little come along to make a big place for themselves in the hearts of their neighbors and an everwidening circle of people who seeing their humbleness of spirit and goodness of heart were inspired to better themselves.

But, as I say, what can be better than being a real friend to a little

boy or little girl who has no refuge, who is destitute? I have hope for such a little boy and little girl. I confidently believe in the work the Church and many friends are doing right here at our Congregational Christian Home for Children. I see the great improvement in so many little folks I am encouraged. For you as a generous church people I take their burdens

on my own shoulders and trust you to let us share them together.

My little 13-months-old granddaughter pulled the little portable radio off the table. As Ann, my daughter, picked it up she said: "Oh! I have cracked it." Yes, little Susan had someone to shoulder her burdens for her! It's God's way. "We who are strong bear the burdens of the weak."

The Gatling gun was invented by Richard J. Gatling of North Carolina, during the Civil War.

REPORT FOR JANUARY 14, 1957	
SUNDAY SCHOOLS MONTHLY OFFERING	
Amount brought forward	\$12,212.22
NO REPORT THIS WEEK	
Grand Total	\$12,212.22
SPECIAL OFFERINGS	
Amount brought forward	\$17,701.92
Philathea Class, Reidsville Christian Church	\$ 20.00
First Cong. Sunday School, Ashtabula, Ohio	84.79
First Cong. Christian Church, Roanoke, Alabama	12.65
Young People's S.S. Class, Reidsville Church	15.00
In Memory of Mrs. R. W. Scott	7.50
In Memory of R. M. Dickens	5.00
In Memory of R. M. Dickens	5.00
In Memory of Mrs. Josephine Himler	5.00
In Memory of Swain and Suzanne Loy	10.00
In Memory of E. F. Blake, Sr.	5.00
In Memory of Henry Gardner	5.00
In Memory of G. Marvin Holt, Sr.	10.00
In Memory of G. Marvin Holt, Sr.	5.00
In Memory of G. Marvin Holt, Sr.	5.00
Special Gifts	295.02
Total	\$ 489.96
Grand Total	\$18,191.88
Total for the Week	\$ 489.96
Total for the Year	\$30,404.10

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

.....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

.....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name

Address

Sunday School Superintendents And Addresses

VIRGINIA VALLEY CONFERENCE

Antioch—Waldo Showalter, Dayton, Va.
Bethel—William Dofflemeyer, Rt. 2, Elkton, Va.
Bethlehem—Leon Lohr, R.F.D. 3, Broadway, Va.
Beulah—Calvin Tutwiler, Keezletown, Va.
Concord—Fred Campbell, Timberville, Va.
Dry Run—Richard Lichter, Seven Fountains, Va.
Joppa—None.
Leaksville—Keyser T. Rothgeb, Rt. 3, Luray, Va.
Linville—Eldon J. Layman, Rt. 2, Harrisonburg, Va.
Mayland—Thomas Stover.
Mt. Lebanon—J. H. Supples, Shenandoah, Va.

Mt. Olivet (G)—Elphis Morris, Rt. 2, Standardsville, Va.
Mt. Olivet (R)—C. J. Hensley, Jr., McGaheysville, Va.
New Hope—Nelson L. Liskey, 451 Ohio Ave., Harrisonburg, Va.
New Port—Page Fultz, Shenandoah, Va.
Palmyre—Mrs. Shirley Olphant, Edinburg, Va.
Timber Ridge—Henry F. Seldon, R.F.D. 1, Gore, Va.
Winchester—Rodney M. Keller, South St., Winchester, Va.
Wissler Chapel—Donald Litten, Mt. Jackson, Va.
Woods Chapel—Mrs. Albert Shirley, Jr., Rt. 1, New Market, Va.

EASTERN VIRGINIA CONFERENCE

Antioch—A. Raby Cobb, Zuni, Va.
Barrett's—John Simms, Jr., Sedley, Va.
Bayside—Roy Twiford, Rt. 1, Box 168, Bayside, Va.
Berea (Nans.)—R. T. Bradford, Rt. 2, Suffolk, Va.
Bethlehem (Disp.)—Mrs. Edward Bresko, 1638 Mt. Vernon Ave., Petersburg, Va.
Bethlehem (Nans.)—Arthur Wilkins, R.F.D. 3, Suffolk, Va.
Burton's Grove—Charles Stephenson, Wakefield, Va.
Centerville—R. F. Livesay, Disputanta, Va.
Cypress Chapel—J. H. Bayette, R.F.D. 2, Suffolk, Va.
Dendron—E. T. Atkinson, Dendron, Va.
Eure—Allen E. Askew, Gatesville, N. C.
Franklin—H. A. Lankford, R.F.D., Franklin, Va.
Great Bridge—Ralph Nichols, Rt. 3, Box 165, Norfolk 6, Va.
Holland—G. D. Underwood, Jr., Holland, Va.
Holy Neck—J. O. Davidson, Jr., Holland, Va.
Hopewell—Gene Simmons, 1110 W. Broadway, Hopewell, Va.
Isle of Wight—Ben F. Barlow, Jr., Windsor, Va.
Johnson's Grove—
Liberty Spring—Luther W. Wilkins, R.F.D. 1, Suffolk, Va.
Mt. Carmel—A. L. Duck, Jr., Walters, Va.
Mt. Zion—Elmer Hogue, Jr., Eclipse, Va.
New Lebanon—A. T. Sowder, Elberon, Va.
Newport News—Donald R. Taylor, 430 Newport News Ave., Hampton, Va.

NORFOLK

Bayview—L. D. Albert, 9400 Sturgis St., Norfolk, Va.

Central—Scott Maxwell, 191 Maple Ave., Apt. 5C, Norfolk, Va.
Cong. Christian Temple—Norman Etheridge, Jr., 309 W. 29th St., Norfolk 8, Va.
First—Dallas Berry, 1328 22nd St., South Norfolk 6, Va.
Little Creek—P. F. Price, 4310 Sharp Rd., Norfolk 3, Va.
Oak Grove—Mack Eason, Sunbury, N. C.
Oakland—P. D. Howell, Jr., Chuckatuck, Va.

PORTSMOUTH

Elm Avenue—Robert B. Deans, 107 Baldwin Ave., Portsmouth, Va.
First—H. F. Collette, 2210 Air Line Ave., Portsmouth, Va.
Shelton Memorial—Dawson E. Hardin, 222 N. Elm St., Portsmouth, Va.
Richmond—A. A. Dofflemeyer, Skipwith Rd., Richmond, 26, Va.
South Norfolk—Ellsworth Morris, 1529 Chesapeake Ave., S. Norfolk, Va.
Rosemont—Mrs. J. H. Worrell, Jr., 1001 Edgewood Ave., S. Norfolk, Va.
Spring Hill—G. C. White, Waverly, Va.
Suffolk—O. F. Story, 107 Maury Place, Suffolk, Va.
Sunbury (Damascus)—Carson Winslow, Sunbury, N. C.
Union (South.)—LeRoy Allen, R.F.D., Franklin, Va.
Union (Surry)—G. S. Huber, Spring Grove, Va.
Wakefield—J. L. Seeley, Waverly, Va.
Warwick—Joseph Tyson, 1 Beverly Lane, Warwick, Va.
Waverly—R. H. Clark, Waverly, Va.
Windsor—Edward Hall, Windsor, Va.

EASTERN NORTH CAROLINA CONFERENCE

Amelia—Mr. Leon Stevens, Rt. 2, Clayton, N. C.
Antioch—Mr. H. C. Carroll, White Plains, Va.
Auburn—G. C. Ford, Garner, N. C.
Bethlehem—Mr. Luther Walker, Rt. 2, Littleton, N. C.
Beulah—Mr. William Barham, Rt. 2, Wake Forest, N. C.
Chapel Hill—Mrs. J. R. Ellis, 36 Davie Circle, Chapel Hill, N. C.
Christian Chapel—Mr. Bryden Horner, Rt. 1, Moncure, N. C.
Christian Light—Mr. Willie Cameron, Rt. 3, Lillington, N. C.
Clayton—Mr. Marshall Duncan, Clayton, N. C.
Damascus—Mr. William Crabtree, Rt. 3, Chapel Hill, N. C.
Ebenezer—Mr. L. G. King, Rt. 3, Durham, N. C.
Fayetteville—Mrs. Don Stout, 1921 Spruce St., Fayetteville, N. C.
Good Hope—Mr. Emerson Herring, Rt. 1, Franklinton, N. C.
Haves Chapel—Mrs. Robert T. Goss, Rt. 3, Raleigh, N. C.
Fuller's Chapel—Mr. T. T. Coghill, Rt. 4, Henderson, N. C.
Henderson—Tancey Forsythe, Norlina Rd., Henderson, N. C.
Hope Mills—Mr. Carl Edwin West, Box 603, Hope Mills, N. C.
Lebanon—(No SS)
Lee's Chapel—Mr. J. R. Underwood, Sr., Rt. 5, Sanford, N. C.
Liberty (Vance)—Mrs. Calvin Ayscue, Rt. 1, Henderson, N. C.
Martha's Chapel—Mrs. Alma Council, Rt. 3, Apex, N. C.

Moore Union—Mr. Gilbert Lett, 112 McGill St., Sanford, N. C.
Morrisville—Mrs. Essie Cotten, Morrisville, N. C.
Mt. Auburn—Mr. Wilson Fleming, Manson, N. C.
Mt. Gilead—Mr. A. C. Gupton, Rt. 2, Louisburg, N. C.
Mt. Herman—Mr. Alford Thompson, Rt. 1, Garner, N. C.
New Elam—Mr. R. L. Trotter, Pittsboro, N. C.
New Hope—Mr. B. T. Bunn, Rt. 1, Louisburg, N. C.
Oak Level—Mr. Kelton Grissom, 22 Ramey's Circle, Franklinton, N. C.
Piney Plain—Mr. Robert M. Woodall, Rt. 4, Raleigh, N. C.
Pleasant Hill—
Plymouth—Mr. T. Glenn Ogburn, Rt. 1, Wil'ow Springs, N. C.
Pope's Chapel—Mr. Richard R. Holmes, Franklinton, N. C.
Raleigh—Miss Suzanne Axworthy, 407 Dixie Trail, Raleigh, N. C.
Sanford—Mr. C. D. Tillman, Austin St., Sanford, N. C.
Shallow Well—Mr. Fairley Cameron, 802 N. Endor, Sanford, N. C.
Southern Pines—(Not elected 11-6-56)
Turner's Chapel—Mr. Harold Sauls, Box 872, Sanford, N. C.
Wake Chapel—Cary Powell, Jr., Fuquay Springs, N. C.
Wentworth—Mr. B. C. Brown, Rt. 3, Raleigh, N. C.
Youngsville—Mr. Neal A. Brown, Youngsville, N. C.

WESTERN NORTH CAROLINA CONFERENCE

Albemarle—Martin Deese, 109 Hillcrest St., Albemarle, N. C.
Antioch (C)—
Antioch (R)—Newman Stovt, Rt. 1, Ramseur, N. C.
Asheboro—A. B. Caviness, Jr., 1711 Liberty Rd., Asheboro, N. C.
Bailey's Grove—Mrs. Docia Wallace, 206 Underwood St., Asheboro, N. C.

Bennett—L. M. Murray, Bennett, N. C.
Big Oak—Connie Cole, Rt. 1, Box 61, Biscoe, N. C.
Biscoe—Joe Saunders, Biscoe, N. C.
Brown's Chapel—Reid Lyndon, Rt. 2, Robbins, N. C.
Center Grove—
Ether—K. G. Freeman, Star, N. C.
Flint Hill (M)—Benton Britt, Rt. 1, Box 103, Biscoe, N. C.

Sunday School Superintendents And Addresses

Flint Hill (R)—Harvey Lanier, Rt. 1, Sophia, N. C.
 Grace's Chapel—James A. Bullard, Rt. 1, Sanford, N. C.
 Hank's Chapel—Wilfred Lindlev, Box 601, Pittsboro, N. C.
 High Point—Jerry Brady, 309 Carolina Ave., High Point, N. C.
 Liberty—Earl Stout, Jr., Liberty, N. C.
 Mt. Pleasant—A. D. Wooten, Rt. 2, Vass, N. C.
 Needham's G.—Willie H. Comer, Rt. 2, Seagrove, N. C.
 New Center—Elbert Beck, Rt. 1, Seagrove, N. C.
 Park's Cross R.—
 Patterson's G.—
 Pleasant Cross—J. W. Wilson, Jr., Rt. 1, Asheboro, N. C.
 Pleasant Grove—Leland R. Jones, Rt. 1, Bennett, N. C.
 Pleasant Hill—Parks Teague, Box 1054, Liberty, N. C.

Pleasant Ridge—Hilton Beane, Rt. 1, Asheboro, N. C.
 Pleasant Union—Lewis Trotter, Rt. 3, Asheboro, N. C.
 Providence C.—C. B. Brewer, Rt. 2, Robbins, N. C.
 Ramseur—Elvin Cox, Ramseur, N. C.
 Randleman—Vance Dorsett, Rt. 1, Randleman, N. C.
 Seagrove—Morris King, Seagrove, N. C.
 Shady Grove—Paul Martin, Troy, N. C.
 Shiloh—Carl C. Needham, Rt. 4, Asheboro, N. C.
 Smithwood—
 Sophia—Leonard Staley, Box 300, Sophia, N. C.
 Spoon's Chapel—Otis Johnson, Rt. 1, Asheboro, N. C.
 Union Grove—Clinton Brown, Rt. 4, Asheboro, N. C.
 Zion—

NORTH CAROLINA & VIRGINIA CONFERENCE

Apple's Chapel—Mr. Loyd I. Chrismon, Rt. 1, Brown Summit, N. C.
 Asheville, First—Mr. Marshall Abell, Hickory Mt. Gap, Fairview, N. C.
 Belew Creek—Mr. F. D. Dunlap, Walnut Cove, N. C.
 Berea—Mr. Edsel McIntyre, Rt. 2, Elon College, N. C.
 Bethel—Mr. Eurell Stanfield, Rt. 5, Burlington, N. C.
 Bethlehem—Mr. Ralph Sutton, Rt. 1, Elon College, N. C.
 Burlington, Beverly Hills—Fred Bowman, Elon College, N. C.
 Burlington, First—Mr. J. Elmer Workman, 1710 Trail 5 Grove Park, Burlington, N. C.
 Burlington, Lakeview—Mr. Charles Lee, Rt. 2, Burlington, N. C.
 Carolina—Mr. Percy Smart, RFD, Graham, N. C.
 Concord—Mr. Vernon Durham, Rt. 1, Elon College, N. C.
 Danville, Third Ave.—Mr. Clarence Willis, 510 Norwood Drive, Danville, Va.
 Durham, First—Mr. W. T. Dickerson, 2630 Indian Trail, Durham, N. C.
 Elk Spur—
 Elon College, Community—Mr. J. B. Lonz, Elon College, N. C.
 Gibsonville—Mr. H. O. Wyrick, Gibsonville, N. C.
 Graham-Providence Mem.—Mr. Robert M. Russell, McGee St., Graham, N. C.
 Greensboro, Calvary—Mr. Clinton Upchurch, 2002 Independence Rd., Greensboro, N. C.
 Greensboro, First—Mr. M. M. Martin, 204 N. Holden Rd., Greensboro, N. C.
 Greensboro, Palm St.—Mr. Herbert Hussey, 3403 Kenmore St., Greensboro, N. C.
 Happy Home—Mr. Leonard Powell, Rt. 2, Ruffin, N. C.
 Haw River—Mr. Vernon Cheek, Rt. 4, Mebane, N. C.
 Hebron—Mr. Carl Chandler, Nelson, Va.
 Hendersonville—Mr. Asa B. Hadden, Hendersonville, N. C.
 Hines Chapel—Mr. Steve Eure, Rt. 5, Greensboro, N. C.

Honedale—Mr. J. Carl Lee, Rt. 2, Burlington, N. C.
 Howard's Chapel—Mrs. J. P. Carter, Rt. 2, Reidsville, N. C.
 Ingram—Mr. B. G. Whitlow, 1425 E. Green St., Danville, Va.
 Kallam Grove—Mr. T. A. Washburn, Rt. 1, Summerfield, N. C.
 Lebanon—Mr. E. O. Stowe, Semora, N. C.
 Liberty—
 Long's Chapel—Mr. H. L. Foster, Rt. 4, Mebane, N. C.
 Lynchburg, Covenant—Mr. James P. Ould, Rt. 4, Gaymoore Terr., Lynchburg, Va.
 Mebane—Mr. Wayne Moore, Mebane, N. C.
 Monticello—Mr. Garland Geringer, Rt. 1, Brown Summit, N. C.
 Mt. Bethel—Mr. Martin Barham, Rt. 2, Stokesdale, N. C.
 Mt. Zion—Mrs. Lorena Warren, Rt. 5, Burlington, N. C.
 New Lebanon—Mr. J. I. Sharpe, Rt. 4, Reidsville, N. C.
 Pfafftown Community—Mr. James H. Cohn, Pfafftown, N. C.
 Pleasant Grove—Mr. G. C. Tallert, Rt. 1, Halifax, Va.
 Pleasant Ridge—Mrs. Emma O. Nelson, P.O. Box 2603, Greensboro, N. C.
 Reidsville—Mr. C. H. McKinney, 807 Lawsonville Ave., Reidsville, N. C.
 Rocky Ford—
 Salem Chapel—Mr. Otis Montgomery, Rt. 2, Walnut Cove, N. C.
 Shallow Ford—Mr. J. C. Matkins, Rt. 4, Burlington, N. C.
 South Boston, Center—Mr. T. S. Earp, 1312 Irish St., South Boston, Va.
 Tryon, Church of Christ—Mr. Elbert H. Arledge, Tryon, N. C.
 Union (N. C.)—Mr. R. L. Gilliam, Jr., Rt. 2, Burlington, N. C.
 Union (Va.)—Mrs. Elson Newton, Rt. 3, Virgilina, Va.
 Winston-Salem—Mr. S. L. Mauldin, 317 Corona St., Winston-Salem, N. C.
 Zion—Mr. Jerry Pitts, Rt. 4, Burlington, N. C.

STATISTICAL TABLE No. 11—SUMMARY OF MEMBERSHIP

CONFERENCE	Membership Last Year	Received by Confession	Total Number Received	Lost by Death	Total Number Lost	Present Membership	S. S. Officers and Teachers	Sunday School Enrollment	Membership in Y. P. Soc., Classes, and Organizations
Virginia Valley Central	2,340	65	96	25	92	2,344	227	1,670	287
Eastern Virginia	11,250	482	1,048	103	682	11,616	785	8,384	915
Eastern North Carolina	7,221	193	385	58	319	7,287	510	5,203	401
Western North Carolina	4,517	160	200	29	106	4,611	390	4,287	460
North Carolina and Virginia	10,299	295	568	98	409	10,458	717	8,240	804
Totals	35,627	1,195	2,297	313	1,608	36,316	2,629	27,784	2,867

YOUTH

Youth am I!

I am a skylark on the wing,
Alive, alert to joy and spring,
No valleys tempt me; peaks allure —
Long flights my quivering wings endure;
And only he who seeks the height
Of great adventure, views my flight
Toward the light.

Youth am I!

I seek new ways beneath the blue;
I take far flights unknown to you —
Yet do I need your faith in me,
For though I seem so wild and free,
When comes the storm and darkened sky,
I would you had climbed as high
As skylarks fly.

Youth am I!

Since you were young it is so long
That you forgot life's morning song,
And do you doubt my loyalty
To ideals high; or can you see
Beneath my shining, morning face
The semblance of an inner grace,
High heaven's trace?

— Alice G. Moore

The **HISTORICAL SOCIETY, 1956.**
Southern Convention of Congregational Christian Churches.

Elon College Library

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Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

JANUARY 29, 1957

NUMBER 5

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REV. JOE A. FRENCH

The Reverend Joe A. French is returning to Virginia after serving in Reidsville, North Carolina, from 1941 to 1949, and in Lanett, Alabama, since then. He served Berea (Norfolk) and Ocean View (now Bay View) from 1933 to 1941, and previous to that had served several churches in the Virginia Valley Conference two years.

He was born in Wedowee, Alabama, received a B.D. degree from Elon College in 1928, an M.A. from Vanderbilt in 1932, and a B.D. from Vanderbilt in 1933. August 12, 1936, he married Miss Anna Mae Taylor of Crossville, Tennessee. They have two daughters, Carolyn Irene and Agnes Louise.

On February 7 the French family will move to Hunterdale, Franklin, Virginia, where he will serve the church that was vacated last fall when the Reverend Clyde Fields moved to Asheboro, North Carolina. Welcome home, friends.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication Offices at Asheboro, North Carolina.

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Here And There Among The Churches

THE SANFORD Congregational Christian Church held its annual business meeting January 9, 1957. The two primary articles of interest which were transacted as business: (1) a unanimous vote of approval to change the name of the local church to the United Church of Christ as soon as the merger between the Evangelical and Reformed Church and our denomination goes through, and (2) to change our fiscal year so that it coincides with the fiscal year of the Conference.

ATTENDING Buck Hill Falls meetings are Mrs. F. C. Lester, president of Southern Convention Women's Fellowship, Mrs. Ray Gordon, president of the Eastern Virginia Women's Fellowship, and Mrs. W. B. Williams, member of the Board of Directors of the Board of Home Missions.

BAY VIEW received three members January 6, pounded their minister, Rev. J. Everette Neese, at Thanksgiving and gave him money at Christmas, joined with nine other churches in a religious survey of the Ocean View area January 13, and recently made for themselves a new chancel.

PLEASANT GROVE in the Western N. C. Conference made their new minister, Rev. Avery Brown, and his family happy by furnishing trucks and workers to move their furniture from Sophia to the Pleasant Grove parsonage where a warm fire awaited them, and by a delicious supper in the Fellowship Hall where seventy five people dined with the new minister and family. Then on Sunday, January 20, some 200 people were at the morning church service to worship with their new minister.

BETHLEHEM (Disputanta) elected officers for church and Sunday school recently. In the bulletin for January 20 was inserted a folder listing all the workers and telling the duties of each. The minister, Rev. James Walters, may surely expect this to be a good year for his church.

S. L. MAULDIN of Winston-Salem has been chosen president of the Laymen's Fellowship of the Greensboro Division of the Congregational Christian Church. Other officers are Greensboro residents, Austin Lane, vice president, and Frank Vanstory, secretary-treasurer. — Greensboro DAILY NEWS, January 23.

FIRST CHRISTIAN, Portsmouth, Virginia, reports income for this year both for current expenses and benevolences in excess of the budget, a family life Sunday evening program in which the filmstrip "Is Your Home Fun?" was shown, slides of England and the Continent shown by T. D. Mitchel of the U. S. Air Force, a Sunday evening service with Mrs. Bessie Edwards leader, and Mrs. J. L. Story speaking on "Building on God," and the young people leading the morning service on January 27, Youth Sunday.

STEWARDSHIP AND APPORTIONMENTS were studied by Conference chairmen of these committees at Elon College on Tuesday of last week under the leadership of Rev. Fred Register. Plans for Stewardship Clinics were made. Those attending were Rev. Jesse H. Dollar of Eastern Virginia, Rev. Eugene Tally of Eastern North Carolina, Rev. Mark Andes of the North Carolina and Virginia Conference, and Rev. Avery Brown of the Western North Carolina Conference.

HOLLAND, Virginia, joined recently in a religious survey of Suffolk and Nansemond county. Minister of the church, Rev. James H. Lightbourne, Jr., is the new Chairman of the Board of Trustees of Franklinton Center, and he is attending the Mid Winter Meetings of denominational leaders at Buck Hill Falls this week.

COMMUNITY CHURCH, Elon College, reported receipts of \$4500 during the last quarter of 1956 for local expenses and benevolences, a teacher training school with 55 people attending from Elon and near-by churches, and special prayers for President Eisenhower at noon January 20 when he was taking the oath of office (one lady and four men taking part in the prayers).

DENDRON, Virginia, Rev. Henry E. Crutchfield, minister, is planning Holy Week services beginning on Palm Sunday night, April 14.

DAMASCUS IS GROWING

Superintendent Scott reports from a letter received from Rev. Stanley S. Snead, pastor of Damascus Congregational Christian Church, Sunbury, North Carolina, that the Damascus church is continuing to make splendid progress. Mr. Snead reported a Sunday school enrollment — an active enrollment — of 122, and an average attendance during the past quarter of 104, or about 86%. That is an excellent record. The church has 187 members, 135 of whom are active members and attending rather regularly.

Damascus church is one of the older churches of the Eastern Virginia Conference, being one of our centennial churches, and it is encouraging to note that they have continued vigor and success, says Superintendent Scott.

Volume 109

Number 5

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor

840 Sunset Avenue, Asheboro, North Carolina

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Club of at least 1/2 church families	2.00

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New Life at Beulah

Beulah Church of the Linville Parish in the Valley of Virginia Conference, of which Rev. Emerson Rohart is pastor, has been making steady progress recently. About two years ago the average attendance at a worship service was only fifteen, and the Sunday school had been disbanded for some years. In October, 1955, the pastor held a revival meeting there with increased attendance each night. The interest in the work of the church also increased. Four new members were added to the church. A Sunday school was organized and the worship hour changed from the afternoon to a morning and evening service. The Sunday school now has an enrollment of fifty-five, with an excellent attendance at the worship services.

Electric lights have been put in the church, which had used oil lamps until 1955; the church has been redecorated inside; a new chimney has been built and other improvements planned.

Rev. James Walters was the exchange evangelist for the spring meeting in 1956. His ministry was a blessing and greatly appreciated by the church.

A Christmas program was held with children, youth and adults participating. The first Watch Night service in the history of the church was held December 31, beginning at nine thirty and closing at twelve-thirty New Year's morning. A business man in Harrisonburg had a Hammond electric organ put in for the service. The Cline family rendered several musical numbers; Mrs. Spitzer, organist in one of the large city churches was organist for the evening; Paul Rohart played the accordion and Marth Rohart the violin and together they gave several organ and piano duets. During the first minutes of the new year Paul sang "My Task," and as a closing number he sang "The Lord's Prayer." Throughout the service the entire congregation participated enthusiastically in an old fashioned hymn sing.

Much of the progress of the Sunday school is due to faithful laymen of New Hope and Antioch churches who alternate in going to Beulah each Sunday to teach the Bible Class.

Pastor and people of Beulah ask an interest in the prayers of all, that this church may continue to go forward and be a strong church for His glory.

January 29, 1957

NEWTONS SHOWERED AT MT. LEBANON

Mrs. Arthur Manuel

The Women's Fellowship Society of the Mt. Lebanon Congregational Christian Church recently gave their pastor, Rev. R. E. Newton, and wife a going-away shower. Rev. Mr. Newton has retired after serving this pastorate of five churches for seventeen years.

Rev. and Mrs. Newton left January 7, for their new home in Pomona Park, Florida. They have a host of friends who wish them Godspeed in their new home. They will be greatly missed in the churches on the charge. Rev. Mr. Newton has accomplished a great work in the churches.

For the party the church basement (it is a nearly new church, Ed.) was

beautifully decorated in red and green and carried out the Nativity scene. The gifts were placed under two Christmas trees.

After the delicious refreshments were served, the Rev. and Mrs. Newton opened the many lovely and useful gifts. At the close of the party, Mr. Newton sang his favorite song, "Blest Be the Tie That Binds," and closed his services with a prayer.

AN OLD CHINESE PROVERB

If there is righteousness in the heart,
There will be beauty in the character.
If there is beauty in the character,
There will be harmony in the home.
If there is harmony in the home,
There will be order in the nation,
If there is order in the nation,
There will be peace in the world.

Unity And Brotherhood

By Virginius Dabney, Editor,
Richmond (Va.) Times-Dispatch

This is published in the interest of Brotherhood Week, February 17-24, sponsored by the National Conference of Christians and Jews.

A united country is a strong country. Cordial relations between the various segments of our population tend to promote and reinforce national unity.

No one would be happier than Soviet Russia if the Catholics, Protestants and Jews of the United States could be brought to hate and distrust one another. It is a foremost objective of the Communists to stir up antagonisms and sow seeds of discord among the major religious groups.

Since Communists have no use for religion, they despise members of all religious faiths. Persons of a religious turn of mind are not likely to become robot-like and obedient "comrades," for Communism decries the dignity and worth of the individual, and the

belief that every soul has a right to worship as he pleases.

Brotherhood Week, by contrast, is based on this concept. Members of the Protestant, Catholic and Jewish faiths who observe this week annually, under the auspices of the National Conference of Christians and Jews, are determined that good will among the various faiths shall be promoted, and that those who seek to stir up strife among these groups shall be fought with every legitimate means.

The National Conference of Christians and Jews with headquarters in New York and regional offices all over the United States, celebrated its twenty-eight anniversary last year, and is becoming increasingly influential.

Brotherhood Week should remind us of the essential objectives for which the Conference stands, and should cause us all to strive for a more complete realization of these objectives.

**BROTHERHOOD
WEEK**
February 17-24
**Brotherhood
For Peace and Freedom**
SPONSORED BY
**THE NATIONAL CONFERENCE
OF CHRISTIANS AND JEWS**

Good Luck To Youth

Several churches report that the young people will have complete control of the worship services next Sunday. At Asheboro they will conduct and teach the Sunday school and conduct the morning church service, even acting as deacons to meet with the minister before the service.

This is a fine gesture of confidence on the part of the church leaders. It is a grand opportunity for the young people who get this training under guidance. It is more than a chance to show what can be done; it is more than an honor. It is the chance to present real ideas of religion; to dig into one's faith and put into words and action that which one really believes; to help others to be better Christians. Do the job enthusiastically and humbly, and God bless you everyone.

Hear The Visitors

Within a few weeks we are to have three distinguished people to come to our area with information and inspiration that will be very valuable to those who hear them.

Most of us will never see the Philippine Islands, and will know our mission work by what we learn from others. When those who have worked for us come to

tell us about the people and the work, we need to hear them. The Rev. Mr. McKinley is one of those persons. So is Dr. Alford Carleton who is to be in Burlington and at Moonelon February 16,17.

Mr. Spike will certainly be able to tell us something about stewardship — something that will bless our churches.

But these world-famous people will do us good only if we hear them. Attendance at the meetings is exceedingly important.

Yield

Instead of stop signs where highways merge there are now to be found in many places a sign which simply says yield. That means that if a car is coming on the other road, it has the right-of-way and we must give it a chance to go. Otherwise we do not need to stop.

This week the editor is yielding. There was much material that seemed to need first chance, and it is given that priority — with but little exception. It is hoped that materials will continue to come in sufficient quantity so there may be choices to make in its selection.

It is often a good thing to yield — “in honor, prefer one another.” If people would yield at the right time, there would be no quarrels, no wars.

Meet Missionary McKinley

The Rev. James Franklin McKinley, a Congregational Christian missionary educator who has spent 26 years in the Philippines — two in the jungle hiding out from the Japanese — will speak in a series of institutes as scheduled on the back page. Please note changes from previous announcement.

Mr. McKinley and his wife, the former Virginia Pierson, were appointed career missionaries to the Philippines in 1930 by the American Board of Commissioners for Foreign Missions. Since then, except for the war years, they have served at Silliman University College of Theology, of which Mr. McKinley is dean. Located in Dumaguete, a small seaside town on the island of Negros Oriental, the school is a center of learning for the Filipino pastors of the future. The McKinleys have trained hundreds of Christian pastors, laymen and deaconesses for service in the Philippine churches.

In 1948 Dean McKinley introduced



REV. JAMES McKINLEY

to the college a new type of scholarship called the Honor Scholarship. To the student with the highest academic

standing for the previous year goes a sum to cover books and tuition, board and room. In return the student devotes two hours of his time every day to research or parish service.

During the war years the McKinleys and their three small daughters spent more than two years in hiding from the Japanese. Driven from jungle to jungle, from village to village, they hung on amid severe hardships in more than a smore of different hiding places, often escaping their pursuers by only an hour. Even in exile Mr. McKinley carried on his Christian work, helping the villagers, starting schools, and holding Christian services.

A native of Missouri, Mr. McKinley was educated at Drury College, Springfield, Mo., Yale Divinity School, Union Theological Seminary and Columbia University. He has served on many important committees in the Philippines and is now a member of the Board of Trustees of the Cebu Institute and the Farmer's Institute of Bonifacio, Misamis Occidental. From 1948 to 1951 he was secretary of the Commission on the Ministry of the United Church of Christ.

The Christian Sun

Rider Memorial Hospital

A SPECIAL PROJECT FOR FEBRUARY

Let us take you this month on a trip to the "commonwealth" island in the Caribbean: Puerto Rico. The object of our visit is the Ryder Memorial Hospital in Humacao. This 60-bed hospital, since its founding in 1914, has been making a significant contribution to the general health of the surrounding area and is known to thousands as a source of spiritual and physical blessing. For Ryder has an outreach that far exceeds its official 60-bed capacity. It deals each year with thousands of persons through its out-patient clinics. It includes on its staff trained persons who believe in going to the root of many of the illnesses which it treats through public health education. Also it is raising the standards of the nursing profession through its new School for Practical Nurses, the first accredited school for the training of practical nurses on the island.

Let us introduce you to some of the staff of more than 70 persons all of them devoted to the service of their fellowmen. Dr. John Smith, the chief of staff prepared originally for the ministry, but feeling that this was not enough, he studied medicine as a means of serving the "whole man." Dr. Adaline Pendleton Satterthwaite, a former American Board missionary in China, is the obstetrician on the staff. "Dr. Penny" is known not only for her skill in medicine but also for her charm and loving kindness to all she serves. Miss Betty McDonald, trained medical social worker, is known far up into the surrounding hills where she goes to teach the people better ways of sanitation and nutrition. Miss Maria Robles who assists the hospital chaplain, is already known to many in this country as she receives and acknowledges gifts from Friendly Service.

Ryder Memorial Hospital needs right now more than \$75,000 to complete its building program of a new clinic, a laundry and a kitchen. Part of this amount will, of course, be raised in Puerto Rico among the people whom the hospital serves. But we in America must also lend our help.

An excellent new filmstrip on Puerto Rico is now available from January 29, 1957

your conference office or through the Missions Council. This filmstrip has been prepared for adults but could be adapted for use with children. Contributions for Ryder may be sent to the Southern Convention Office, Elon College, N. C., clearly marked "February Project of the Month, Ryder Memorial Hospital."

A PRAYER FOR THIS WEEK

Holy Father, help me to remember that no matter how blameless my life may seem to me, I am constantly in need of forgiveness. Grant me, I beseech Thee, the strength to be fair, just and kind to those whom I dislike. May all that I am this week make it easier rather than harder for the ones who know me to believe in Thee. In Christ's name I pray. Amen.

— Richmond Courier

WESTERN CONFERENCE S. S. OFFICERS MEET

Mrs. Sherman Maness

Superintendents and officers of the Sunday schools of the Western N. C. Conference met at our Liberty church Saturday evening January 19 with 38 people present, seven of whom were ministers. Rev. Bill Simmons, president of the Sunday School Convention, presided. Devotional services were led by Rev. Gene Thomas, pastor of Seagrove church.

From a prepared chart Mr. Simmons pointed out our gain and loss in Sunday school attendance in 1954, 1955, and 1956. He complimented Pleasant Grove for a gain of forty members during those years.

Announcement was made that the Sunday School Convention Committee on Christian Education and officers of the Convention will meet at the Asheboro church at three o'clock Sunday, February 3, to plan a leadership training school for sometime in March, the exact date to be announced later.

President Simmons presented Dr. A. J. Walton of Duke Divinity School who spoke on "Worship in the Sunday School." Dr. Walton suggested that a good leader will:

1. Find some way to help people appreciate God.
2. Create a setting in which the

Word of God will be more meaningful.

3. Unify the group of old and young.
4. Broaden the hungers — spiritual and intellectual.
5. Stimulate the discovery of the people.
6. Create a desire to be used of God and to be guided by him.

A question and answer period followed the address.

A delicious dinner was served by the ladies of the Liberty church.

Help Hungarians

Thousands of Hungarian refugees await settlement in this country. North Carolina churches and communities wishing to sponsor refugees may obtain the simple sponsorship forms by writing Dr. Ellen Winston, North Carolina State Board of Public Welfare, Raleigh. All that is required on the form is the description of the job which the sponsoring group and of the housing which will be available. Our United Church of Raleigh, in cooperation with the Trinity Lutheran Church, has already settled two families since January 1.

Churches in India do not have influential periodicals with high circulation. There are no trained Christian journalists as yet, and the Christian church in India is poor. Only 15 per cent of the people are literate.



Robert E. Lee's Birthday

By H. H. Smith, Sr.

Has it ever occurred to you that Robert E. Lee — if any man — answers to Kipling's description of an ideal man, as portrayed by that poet in his familiar poem "IF?"

As we commemorate the 150th birthday anniversary of General Lee (January 19), let us note some of the leading thoughts of Kipling's poem, and recall some of the outstanding traits of our great Southerner. The sentiment of Kipling's poem is that, if one can keep his head when others are losing theirs; be lied about and hated and not give way to hating; if he can meet with triumph and disaster — and treat them both alike; if neither foes nor loving friends can hurt him — then the earth is his — and what is more — he will be a man!

Lee's serenity and self-control, his humility and magnanimity, his sympathetic nature and devout Christian character, are some of the outstanding traits of the man.

The battle of Gettysburg may still be a matter of debate among military men, but Dr. J. William Jones, Lee's chaplain, called it "self-abnegation which rises to the sublime," when Lee took all the blame upon himself and said: "I have lost this battle, and you must help me out of it the best way you can."

When Lee was criticised for not fighting in the West Virginia campaign, he explained that no substantial success could be expected, and when one of his officers urged, "But your reputation was suffering, the press was denouncing you, your own state was losing confidence in you, and the army needed a victory to add to its enthusiasm," Lee replied with a smile: "I could not afford to sacrifice the lives of five or six hundred of my men to silence public clamor."

On one occasion when Lee urged the promotion of a certain officer, it was pointed out that that officer had been very free in criticising the General. "The question is," Lee answered, "not what he thinks or is pleased to say about me, but what I think about him."

We should not think of Lee as lacking in passion or sensibility because he governed his spirits so admirably. Colonel Venable, of Lee's staff, says; "No man could see the flush come over that grand forehead and the temple veins swell on occasion of great trial of patience and doubt that Lee had the high, strong temper of a

Washington." But what a supreme self-control he exercised!

When the army would camp near a house, the occupants of the home would prepare their best for General Lee, but he preferred to share the hardships with his soldiers, and would sleep in his tent or on the ground with his staff. "While his soldiers were almost starving he would not allow special provision to be made for himself, preferring to share their coarse fare — a dinner often consisting of cabbage boiled with a little salt. . . . He regularly robbed his own poorly-supplied mess-table of luxuries which friends would send him, in order that they might go to his ragged, suffering boys in the hospitals."

After the war, he said: "I have fought against the people of the North, because I believed they were seeking to wrest from the South dearest rights. But I have never cherished bitter or vindictive feelings, and have never seen the day when I did not pray for them."

The New York Herald said: "Dispatching neither bitterness nor regret over the irrevocable past, he conquered us in misfortune by the grand manner in which he sustained himself, even as he dazzled us by his genius when the tramp of his soldiers resounded through the valleys of Virginia."

Robert E. Lee, Jr. bears this testimony to his father's religious life: "His was a practical, everyday re-

ligion which supported him all through his life, enabled him to bear with equanimity every reverse of fortune, and to accept her gifts without undue elation." A better description of the spiritual life of Lee perhaps has never been given than that.

PILGRIM FELLOWSHIP EXECUTIVE COUNCIL MEETS

Donna Jeffreys

The Executive Council of the N. C. and Va. Pilgrim Fellowship met at Elon College on January 18. Those present were: Mildred Murray, president; Frank Rich, vice president; Donna Jeffreys, secretary; Sandra Hopper, treasurer; Linwood Rudd, action chairman; Jo McAdams, faith chairman; Mrs. D. W. Shepherd, advisor; and Rev. John S. Graves.

The work of the various officers and commission chairmen was discussed. They are asked to meet preceding the state-wide Pilgrim Fellowship Rally to be held at First Church, Greensboro, April 14 (3:00 to 5:00 p.m.). The Pilgrim Fellowship group of Virgilina church will provide the worship service for this rally.

The group agreed that they wanted an officers' camp next summer at Moonelon.

The amount set for a financial goal for 1957 was \$1500. Moonelon is one project for Home Missions. All local Pilgrim Fellowship groups in this conference are asked to send their money to Miss Sandra Hooper, Box 718, Reidsville, North Carolina. Please designate the project for which the money is sent.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

February

- 3—**Schools of the Rhodesia Mission** — Chikore (Central Primary, Primary Out-Schools, Girls' Boarding Hostel, Boys' Boarding Hostel, Gazaland Secondary School); Mt. Silinda (Mt. Silinda Institute).
- 4—**Mr. and Mrs. Maurice W. Belair** — Appointed 1956, mission treasurer and business agent; she teaches at Mt. Silinda Institute.
- 5—**Mr. and Mrs. Louis A. Bergdolt** — Appointed 1950, principal Chikore Primary School, principal Mt. Silinda Institute, graduate study 1956-57.
- 6—**Rev. and Mrs. Charles P. Blakney** — Appointed 1954, superintendent of churches.
- 7—**Miss Therest R. Buck, R. N.** — Appointed 1938, Nursing Sister in charge, Willis F. Pierce Memorial Hospital, Mt. Silinda.
- 8—**Miss Helen Dizney, R. N., P. H. N.** — Nurse in North China, 1920-42, 1947-50; transferred Rhodesia Mission, 1951, hospital nursing and public health work, Mt. Silinda, 1951-52, Chikore, 1952 to present.
- 9—**William C. Dizney** — Nephew of Helen; went in 1953 for four-year term as teacher in Chikore Schools. Was married to Dr. Desmon Liebengerg, acting medical officer of Mt. Silinda Hospital last December 14.

Chapel Hill Youth To Lead Services

Members of the Pilgrim Fellowship will experience a high moment of achievement and inspiration as they lead every part of the service of worship at the United Congregational Christian Church on Sunday at 11:00 A. M. The service will be in keeping with the nationwide, inter-denominational observance of Youth Sunday.

Jan Martin Pinney, senior at Chapel Hill High School, will deliver the sermon using the theme of Youth Week, "Consider Your Call" as the topic. Jan was born October 5, 1938 in Washington, D. C., moved to Burlington, N. C. in December of 1944 and has lived in Chapel Hill since 1949.

Chess is Jan's chief recreation, and a sport in which he excels. He now holds two important state titles: North Carolina Open Chess Champion for 1956 and North Carolina Closed Chess Champion for 1956. He also enjoys listening to shortwave radio. He will attend U. N. C. in the fall, and is planning a career in radio and television. At present he is disc

jockey on the "Records from the Rec" program each Saturday from 10:00 to 11:00 A. M. over radio station WCHL.

Jan is the son of Mr. and Mrs. James M. Pinney, formerly of Mt. Sterling, Kentucky. Mr. Pinney is a representative of the U. S. Vitamin Corp. for North Carolina and West Virginia.

Music for Youth Sunday will be provided by the Cherub Choir and the Junior Choir, directed by Mrs. Harvey L. Carnes. Selections will include "Children's Processional" by Lorenz; "Savior, Like a Shepherd Lead Us;" "Brother James Air," an old Scottish hymn tune; "Psalmody Sacra;" and "Sanctus" by Schubert. Mrs. John Alexander is Junior Choir Mother, and Mrs. Hugh Hartshorne is Choir Mother for the Cherubs.

Linda Watts, Pilgrim Fellowship president, will give a brief talk on "The Meaning of Youth Week 1957." and John M. Walters will give the Call to Worship. Ushers for Youth Sunday will include Robert Neal Larsh, Chairman; Robert Page Lloyd,

William H. Ellis, and Zan Ritchie.

Robin Fine will give the invocation, with the dedication of the offering by George E. Nicholson III, and the service of prayer led by Cara Ellen Neville. Kathy Whitt will lead the responsive reading from the Psalms and Judy Ferguson will read the New Testament lesson. James Albert Polard will give the benediction.

Rev. Samuel Magill, Chairman of the Christian Education Committee, will present the Sunday School officers and teachers to the congregation as a gesture of appreciation for their faithfulness in the training of youth. He will also call upon the congregation to pledge their moral support to the continued spiritual development of the young people of the Church.

The Boy Scouts of Troop 835, sponsored by the Laymen's Fellowship of United Church, will attend the service as a group, with their Scoutmaster, Paul Trimbley. The pastor, Rev. Harvey L. Carnes, will also sit with the congregation. Mrs. J. R. Ellis, Pilgrim Fellowship Advisor, has guided the preparations for the Youth Sunday Observance.

The Mountain Revisited

(Sermon on the Mount as translated in RSV)

J. CARTER SWAIM

Jonathan Swift considered that "the two noblest things" are "sweetness and light." Many suppose that Christianity is summed up in what Matthew Arnold calls "the pursuit of sweetness and light." In the Sermon on the Mount, however, Christianity is described as salt and light. Jesus did not say that Christians were to be sugar of the earth. Sugar is not so necessary to life as salt, nor is it so widespread in nature. Sugar may cause disease; salt may be used in the cure of disease. Sugar, too, is easier to adulterate than salt.

There are some who act as if Christianity were nothing but sweetness. In an effort always to be agreeable, they accommodate themselves to existing prejudices, rebuke no wrong, speak no stern word. In one of his plays Shakespeare writes:

"Your fair discourse hath been as sugar,
Making the hard way sweet and delectable."

Elsewhere the bard says:

"With devotion's visage and pious

action we do sugar o'er the Devil himself."

A few sweets are desirable, but life cannot be sustained upon them. Too much of them leads to obesity, diabetes and gangrene. So men are quickly fed up with honied words and come

"To loathe that taste of sweetness,
whereof a little
More than a little is by much too much."

"You are the salt of the earth," said Jesus, and added: "if the salt has lost its taste, how can its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men." One translation at this point reads: "it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." That can still be understood, but plainly the Revised Standard Version expresses the idea in the phrases that are common in the 20th century.

An ancient writer tells how salt that had become unfit for use was sprinkled in wet weather upon the slopes and steps of the temple, so the feet of the priests would not slip. But



REVEREND J. CARTER SWAIM

Dr. Swaim, a native of Alabama, is Executive Director of the Department of English Bible for the National Council of the Churches of Christ.

this is not the function salt was intended to serve, and it is still true that salt that has become corroded is no longer good for anything except to be thrown out — far from the household uses it was intended to serve.

At Home With Jesus

Rev. Max Vestal

Call to Worship

Draw nigh unto God and he will draw nigh unto you. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint. Wait on the Lord, be of good courage, and he shall strengthen thy heart: wait, I say, on the Lord.

Invocation

O Lord, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ, our Lord. Amen.

Hymn

Scripture:

Matthew 2:23; Luke 2:39-40; 51-52.

Meditation:

Jesus lived about 30 years of his life in a little town called Nazareth. What was his life there like? What sort of boy was Jesus? How did he get along with other children? Did he tire of long hours of study? Did he enjoy the smell of fresh wood in the carpenter's shop? There are so many questions that each of us might ask. Doubtless, our questions would vary. Francis Thompson has put some of our questions into these lines of a child's prayer:

Little Jesus, wast Thou shy
Once, and just so small as I?
And what did it feel like to be
Out of Heaven, and just like me? . . .
Hadst Thou ever any toys,
Like us little girls and boys? . . .
And did Thy Mother at the night
Kiss Thee, and fold the clothes in right?
And didst Thou feel quite good in bed,
Kissed, and sweet, and Thy prayers said?

What really did happen in the home life of Jesus during these years as he grew into manhood? Although we don't have too many references to the home life of Jesus, we do have these significant ones in the scripture lesson. And they tell us more than at first we might imagine.

We know, of course, of his birth away from home — in the Bethlehem stable. And we are told, too, that Mary and Joseph were forced to flee to Egypt, taking Jesus with them. Just as soon as possible, however, they returned with the boy Jesus to

Nazareth. Luke tells it this way: "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

Mary, like the mother of John Wesley, had a sense of the wonder and glory surrounding her son. Luke was so impressed by this that he mentioned it twice in the same chapter. Concerning the birth of Jesus, Luke wrote: "Mary kept all these things and pondered them in her heart." After telling of their visit to Jerusalem when Jesus was 12, Luke wrote: "His mother kept all these sayings in her heart."

You will remember Luke's account of the Jerusalem trip. Jesus, the twelve year old, stayed behind when his parents started home. Supposing him to be somewhere in the crowd, they didn't miss him until late in the evening. Then Mary and Joseph were very much disturbed. They looked frantically for him, and finally decided to return to Jerusalem. There they found Jesus in the temple, talking with the men who were the religious and political leaders of Israel. Too happy upon finding him to be angry, and too surprised to understand, they again headed for Nazareth, with the boy Jesus safely in tow.

What wonderful things Mary had to keep in her heart — the visitation of the angel, the night of His birth, this strange and almost fearsome indication of Jesus' greatness. Can you imagine being the mother of Jesus? Can you picture yourself in the place of Mary? Suppose you had been entrusted with His upbringing? Mary and Joseph must have done well. Speaking of Jesus, Luke tells us: "And he went down with them and came to Nazareth, and was subject unto them. . . And Jesus increased in wisdom and stature, and in favor with God and man."

Even the boy Jesus, the son of God, was subject unto Mary and Joseph. He grew up under the discipline of the home. Many times the disciplines of the home tire us. There are so many things to do — over and over and over again. There are dishes to

wash, lawns to mow — and we could go on and on. Each person has a place in the family, and the home is incomplete if one is out of place. If this seems too confining, if the discipline seems too much to bear, then we should remember that Jesus too grew up in a home, as a part of a family, subject to Mary and Joseph. Thus God put His stamp of approval upon the home, and upon the idea of parental responsibility in the training of the children. Perhaps children have come into your home and are subject unto you, even as Jesus was to Mary and Joseph. Will you help them to grow in wisdom and stature, and in favor with God and man? It'll take some doing, but with God's help, you can help them.

But, you may say, my home is poor. The children have to help on the farm, or they have to carry papers, or work in a store to help with the family income. What chance is there for spiritual growth in this sort of situation? Take courage, then, from the fact that God chose the home of a carpenter for His Son. Surely Jesus helped with the chores, and he learned the carpenter's trade when he grew older and stronger. Wealth can either help or hinder the spiritual growth of youth, but neither its presence nor its absence should be allowed to thwart the spiritual development that should make them whole.

Finally, on our glance into the home of Jesus, we discover that he was not an only child. Several brothers and sisters recognized Jesus as their elder brother. This was a position of responsibility, especially in the light of the probability that Joseph died while Jesus was yet a youth. Certainly it was a singular tribute to Joseph as the father in the home, that Jesus chose the title "Father" to describe and to apply to God — for all men and not just for his special sonship. And it was a tribute to his brothers and sisters that he talked of brotherly love. In fact, Jesus used many analogies of the home in his ministry.

Jesus, born into a poor home, one of several children, was subject unto his parents, and he grew in wisdom and stature, and in favor with God and man.

The most inspiring way for a new church to come into being is for an older church to follow the time-honored Congregational Christian custom of acting as a missionary.

Franklinton Center At Bricks

MARY H. BOOTH

It was a rewarding experience to attend the Retreat for Southern Convention, Conference and District Officers of the Women's Fellowship held at Franklinton Center at Bricks, North Carolina in the fall.

Our Convention President had an article in THE CHRISTIAN SUN about the retreat.

I would like to write a little about the meeting place. In a vague sort of way, I had known a little about Franklinton-at-Bricks, but I lacked a clear picture of the center we have there and of the work which is being done and how it is operated, etc.

I enjoyed hearing Rev. Judson King, president of Franklinton-at-Bricks, tell us a little about the history of Bricks. He also gave each of us a brochure with pictures and data about the center.

In the late 1890's, Mrs. Joseph K. Bricks of Brooklyn, New York, a member of the Clinton Avenue Congregational Church, now the Cadman Church, gave a large tract of land containing over eleven hundred acres, to the American Missionary Association for a school so that worthy and ambitious Negro children might have a chance to receive an education.

Rev. Mr. King said that when the school first opened, the ages ranged from 6 to 80. There were many older people who had not been to school who were primarily interested in learning to read their Bibles. Through the years it grew from an elementary school, to grammar school, to high school, to junior college.

By 1933 it was no longer needed as a school, since the public school system of North Carolina took more and more responsibility for Negro education. The American Missionary Association next turned its attention to the need of adult vocational education among the Negro farmers of this share-cropper area. The school was re-named the Brick Rural Life School. As time went on the National and State governments extended their agricultural services to Negro farmers and Bricks was used to motivate the plans made by the government agencies.

Bricks is located on Highway 301, sixteen miles north of Rocky Mount. There is a United States Post Office located in one of the buildings on the campus. This same building houses a thrift shop where clothing

and other articles which are given to the center are sold at a very nominal price.

Now a word about Franklinton. Sixty miles west from Bricks is another historical Home Mission Center. This was established by the Mission Board of the General Convention of the Christian Church and incorporated in 1891 as Franklinton Christian College. However, it really never got beyond the high school level. Through the years hundreds of promising Negro students were helped by Franklinton to become leaders in their communities after completing their studies there. As in the case of Bricks, the need for church sponsored schools diminished and the depression dealt a great blow to the school. Soon after the merger of the Congregational and Christian Churches, Franklinton Christian College was discontinued.

In 1937, however, Franklinton found a new and important work to do. Renamed Franklinton Christian Center, it became a conference and training center for our Negro churches in North Carolina and Virginia. The need for such a program was great; before the establishment of Franklinton there was no place where an in-service training program was available to these churches and their pastors. The Church Extension Division of the Board of Home Missions, and later the Christian Education Division were glad to help provide a place and personnel for special leadership training courses and for summer and winter conferences of Negro church members and ministers.

In the course of time much renovating was needed at Franklinton. A large sum of money was needed which was not available.

In 1953 the American Missionary Association suggested that Franklinton Center be relocated at Bricks, that the old Franklinton properties be released for other purposes or sold, and that the rural life program at Bricks be carried on in connection with the new institution. The suggestion carried the further proposal that the new institution should not limit its ministry to Negro members of our Fellowship but should serve all the churches, and so far as possible, should operate on interracial lines. Once the merger suggestion was formally made things moved fast. In late 1953 steps had been taken by the trustees of Franklinton and by the American Missionary Association to unite the two cen-

ters along the lines suggested. A new, strong, interracial board was chosen; on its organization it elected as chairman, the executive of the Southern Convention and as secretary, the executive of the Convention of the South (Convention of Negro churches). A new Statement of Purpose reads:

"to provide Congregational Christian Churches and their constituencies, especially in North Carolina and Virginia, in cooperation, mutual planning and understanding with the Conferences and Conventions of the Region:

... and institution and program for in-service training of ministers;

... short courses, institutes and training conferences for ministers, lay persons and youth;

... retreats, opportunities for Christian fellowship and recreation;

... demonstration and extension service in agricultural, and in health and community cooperation;

... and such other educational and religious activities as may be in harmony with the Christian ideas and purposes of the churches, and for the perpetuation of the heritage developed over many years both at Franklinton and at Bricks."

A church has now been organized at Bricks which meets in the auditorium of Fellowship House. Sunday School is held each week in class rooms in this same building. The former chapel of the original Brick School may be remodeled to house the church. However, there are those who want to build a new chapel.

Also on the campus you will find a guest house with two dormitory wings, the building which houses the library, conference rooms, kitchen, dining room, and rest rooms. A brick home has recently been built for the president of the Center.

The Reverend King said that the facilities at Franklinton were also available for interdenominational use. He said that the emphasis on the work of the Center is now placed on "vertical extension."

In this connection, our own Mrs. W. B. Williams of Newport News will head the Work Shop on Women's Work to be held at Franklinton on February 4 through 8. There will also be a representative from the Missions Council to interpret OUR CHRISTIAN WORLD MISSION. This workshop is being held for the women leaders in all the churches of the Convention of the South.

FLASH — Mrs. W. B. Williams elected president National Women's Fellowship.

The Mission Of The Twelve

Background Scripture: Matthew 9:35-10:42.

Devotional Reading: Matthew 10:34-42.

Memory Selection: The harvest is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Matthew 9:37, 38.

THE MISSION OF JESUS

The Master had a three-fold ministry: **TEACHING, PREACHING, and HEALING.** Matthew writes that he "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

TEACHING. Jesus was a master teacher. Indeed we call him "Teacher" and we do well. He was "The Teacher." He was profound, but clear and simple. He used illustrations, stories, question, dialogue, hyperbole. He usually spoke in terms of the concrete instead of the abstract. His characters and materials were drawn from common life — a man sowing seed, a man keeping a vineyard, a shepherd tending sheep, a woman making bread, a man building a house, and so on. Salt, light, flowers of the field, sunrise and sunset, a vine or a vineyard, bread, a towel, wolves, buried treasure, yeast, fire — he took these well-known things and used them to teach profound spiritual truths. He spoke of the unknown in terms of the known. He was especially adept in telling stories — where in all literature are there any finer stories than the story of The Good Samaritan, or The Prodigal Sons! It was because his teaching was so clear, simple, direct, fresh, and authoritative, that the common people heard him gladly, and remembered what he said. Without knowing anything about modern pedagogy or psychology, the Master used every device of effective teaching which is emphasized today in modern education. He came teaching.

PREACHING. It is difficult to say when Jesus was preaching and when he was teaching, so closely were these two functions of his ministry blended. But the central meaning of his preaching must be kept clear — it was the proclamation of the "good news." The Greek word for preaching is just that — good news. Jesus was sure he had good news for men — God was a Father, God loved folks, all kinds of folks, every person; God had sent his Son into the world to make himself known and to reconcile men

unto himself; man was a child of God with infinite capacities and possibilities and capable of fellowship with God; life had meaning and dignity and direction and dimensions and destiny of eternal consequences; the world was God's world, and a good world, and eventually righteousness would triumph over evil. It was all good news, wonderfully good news, and Jesus proclaimed it. He came preaching.

HEALING. Jesus was not only the Master Teacher, and Preacher; he was also the Good Physician — he came healing all manner of sickness and disease. As the Son of God he had power on earth to heal bodily ills, mental ailments, and spiritual sickness. Sometimes he did by mere word, sometimes he touched the sufferers, sometimes he used material things — you will recall that on one occasion he made clay and put it on the eyes of the blind man. But always there was healing in his touch and in his word. And more strange, he had power over death itself. On at least three occasions Jesus raised the dead again to life. He came healing.

And the motive, or the secret of it all? It was **COMPASSION, CONCERN, CARE, LOVE.** Whenever he saw people, as individuals or in crowds, he was moved with compassion on them. He wanted them to have physical, mental and spiritual health. In all this he revealed God's care and concern and compassion and love.

THE MISSION OF THE TWELVE

One thing bothered and burdened the Master — the fields white unto the harvest, and the scarcity of laborers, the work to be done, and the lack of workers to do it. So he called the Twelve unto him and commissioned

and empowered them to help him in Kingdom service. As God had sent him into the world, so sent he them into the world.

THE MEN. They were not saints — there were no halos around their heads. They were a mixed and motley group — fishermen, tax-collectors, business men, one a political agitator, others of occupation unknown. They had different gifts and temperament. Two of them "were sons of thunder," while others were quiet. Some were leaders, others were followers. Some were good speakers, others were practical men of affairs. One was a doubter, another a traitor. Some were better known than others. A few were famous, a few obscure. They were ordinary men who were made extraordinary through their contacts with Christ. As Dr. Mead writes "They were an orchestra, playing their different assigned parts under Christ's leadership in Christ's great symphony of love." The important fact about these men was their willingness to commit their lives to Christ and to follow him. When any man does that, Christ can do things for him and through him and with him.

THE MISSION. Broadly speaking they were to do the things that Christ himself was doing; preaching, teaching, and healing. He gave them power over unclean spirits, to cast them out. He still gives men that power. Christ has a great legion of men and women who have the power, in his name and by his Spirit, to cast out unclean spirits, and to help men and women to mental and spiritual health, as he has of course, given to other men, the power to heal the bodies of men. He told them to preach, saying with a sense of urgency that "the kingdom of heaven is at hand" — the new order is at hand; make ready to enter into it. And they were to teach as they preached. Here is the vanguard of that great army of ordained, and unordained men and women, who have been called by the Master into a many sided ministry of service in his name and for his sake among his people. It should be noted that in this case the Twelve were not to go among the Gentiles. Christ came first unto his own, and when his own received him not, he and his followers went to the Gentiles. His gospel and his grace for all, both Jew and Gentile.

THE MOTIVE. What was the motive? From whence came the impulse to do this work? It was **Gratitude.** Because they had "so freely re-

— Continued on page 11

SUNDAY SCHOOL LESSON

FEBRUARY 3, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Continued from Page 10

ceived, they were as freely to give." Christians are not to be containers, but conductors. They are under compulsion, a divine compulsion, to share what they have received. God gives to us that we may give to others. Because we have so freely received, we are as freely to give. There are other motives in Christian service, but the one that wears best, and empowers one most, is the motive of gratitude. Except the love of Christ constrain us, our words become as sounding brass or clanging cymbal, and our work becomes dull and deadening.

Mr. and Mrs. Angnal Ahal have the only Christian home in the village of Sekmai, Nega Hills, Assam. He is a Christian leader who is secretary of the Church Association in the southern part of the state. His wife uses her training as a pharmacist and midwife to help the needy. She has made their home into an orphanage for fourteen children who would otherwise be homeless.

Wake Chapel Men Visit

The laymen of the Wake Chapel have adopted as their latest project the under shepherd visitation plan.

Under this plan, ten shepherds have been appointed with approximately ten families of the church who live near the shepherd assigned to each shepherd. It is the duty of the shepherd to know the reason why any person on his list is absent from church, and to report any need for pastoral visitation to the pastor.

However, not all the responsibility for the success of the program lies with the shepherd. Those on his list have the responsibility to report to him any need that arises not only in their immediate families but also in the neighborhood. It is also their duty to report to him any new family moving into the area.

The under shepherd plan has been used very effectively by the Evangelical and Reformed Church.

MRS. LESTER TO SPEAK AT
NEWPORT NEWS FEBRUARY 15

The Women's Fellowship of the Newport News Congregational Christian Church will observe its Nineteenth Anniversary on February 15. The Women's Missionary Society and the Ladies Aid Society of this church united to form their Women's Fellowship.

Plans have been made to make this a SPECIAL occasion. Mrs. F. C. Lester, President of Southern Convention Women will be the guest speaker at a program beginning at 7:00 P.M. She will present our Foreign Mission Theme on Southeast Asia.

The Women's Fellowship of the Warwick Church have been invited to share in this observance.

Pauline King, Evangelical and Reformed Church nurse in India reports, "There is one nurse for each 43,000 people, and one public health nurse for each 400,000 and I thought I was busy when, as a county nurse in the U. S., I served an area with a population of 14,000!"

The Meaning Of "Occupy"

LUTHER A. WEIGLE

"He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." So reads the King James Version, Luke 19:13. The Greek verb which is translated "Occupy" is *pragmateuomai*, which means "Do business." Tyndale and the Geneva Bible translated it, "Buy and sell till I come." But the King James translators followed Coverdale, the Bishops' Bible, and the Rheims translation in using the word "occupy." The Revised Standard Version has, "Trade with these till I come."

The version of Psalm 107:23 in the Book of Common Prayer, "They that go down to the sea in ships, and occupy their business in great waters," goes back to Coverdale. Here the King James translators changed to a perfectly literal rendering "... do business in great waters."

In all but two cases, "occupy" is used by the King James Version in the now obsolete senses of "use" or "trade with." "All the ships of the sea with their mariners were in thee to occupy thy merchandise" means "all the ships of the sea with their mariners were in you, to barter for your wares" (Ezekiel 27:9). The word occurs often in this chapter of Ezekiel, a lamentation over Tyre, which should be read as a whole in the two versions.

When Samson tells Delilah that he would be weak and like other men "if they bind me fast with new

ropes that never were occupied," the Hebrew means "with new ropes that have not been used" (Judges 16:11). "All the gold that was occupied for the work" (Exodus 38:24) means "All the gold that was used for the work."

In his warning against "tongues," and urging the use of the understanding, Paul wrote in I Corinthians 14:16: "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" This is the translation of Tyndale and the sixteenth-century translations generally. "Room" means "place." The Greek word here rendered "unlearned" is *idiotes* which Wyclif simply transliterated as "an idiot" and for which Rheims had "the vulgar." The Revised Standard Version has "... how can any one in the position of an outsider say the 'Amen' to your thanksgiving when he does not know what you are saying?"

In Hebrews 13:9 "have been occupied" represents the Greek verb which means "walk" or "live." This is a difficult verse to translate without resort to paraphrase. Rheims was baldly literal — "not with meats, which have not profited those that walk in them." The Revised Standard Version has, "not by foods, which have not benefited their adherents." Goodspeed's phrase is clearer — "not through scruples about food ..."

Progress At Elon College In 1956

LUTHER BYRD

While registering a record of fine accomplishments during 1956, Elon College kept a face to the future and set the high mark of the year with the launching in October of a new fund raising campaign, designed to provide \$1,300,000 to assure the continued expansion and development of the institution.

The launching of the new Elon College Development Fund Campaign, however, was only one of a number of high-lights in the 1956 saga of Elon progress, for the new campaign followed the successful completion of an older \$2,500,000 campaign which had been in progress for ten years.

There was concrete evidence of the success of that older \$2,500,000 campaign, for Elon College during 1956 completed and occupied three magnificent new buildings, including Virginia Hall, a dormitory for girls; Carolina Hall, a dormitory for boys; and the James H. McEwen Memorial Dining Hall, which also provides a spacious banquet hall and social rooms.

Other high-lights in the progress of Elon College during 1956 were found in a record student enrollment, which brought on the necessity and announcement of plans for another new dormitory for boys, an increase in the membership of the Elon faculty and constant self-improvement by members of the faculty, and a highly successful program of student activities in several extra-curricular fields.

DEVELOPMENT PROGRAM LAUNCHED

The opening of the New Elon College Development Fund Campaign was signalized by the visit to the campus on October 15 of North Carolina's Governor Luther H. Hodges, who was the keynote speaker for Elon's annual Founders' Day observance. The campaign, which is being conducted under the guidance of a national fund-raising agency, has attracted much and favorable attention, with a large number of outstanding citizens of this area cooperating in the drive.

The three new buildings occupied when Elon opened its 1956-57 term in September were really a carry-over from the progress made in 1955, for the construction had been started with the laying of cornerstones at the 1955 commencement, but

construction work itself was concluded during the first half of 1956.

Work was completed on the McEwen Memorial Dining Hall by last April, and it was used at the 1956 commencement for the annual Alumni Banquet, which featured an appropriate tribute to the late James H. McEwen, Burlington industrialist and civic leader. Also used for the first time at the commencement last May was the new girls' dormitory. The boys' dormitory was completed during the past summer.

ENROLLMENT INCREASED

Even the opening of the new buildings fell short of furnishing accommodations for the record enrollment of students which was recorded at Elon at the opening of the 1956-57 college year in September, an enrollment which showed a net increase of approximately 200 over that set the previous year.

There were 1,356 individuals registered at Elon during the fall quarter, and the college registrar reports that 64 new day-time students have been registered since the opening of the winter term at Thanksgiving, thus swelling the total number of students at Elon this year to 1,420. It is true that there were a few losses at the end of the fall term, but the present enrollment is still at a record level.

Slightly more than 400 are enrolled for the night classes, with the remainder attending regular day-time classes. Between 700 and 800 are residents of Burlington and Alamance County and commute to the campus from their homes.

Many of the night school students continue to come from the G. I. ranks, but there are also many others who enter directly from high school. Practically all of them have full-time occupations, and some local industrial leaders have taken steps to encourage their employees to improve their education.

BIG BUSINESS HELPS

Of especial significance in the increasing interest of big business in higher education was a number of special grants and gifts made to Elon College during the past twelve months, gifts to the school's regular program rather than to the campaign.

The Ford Foundation, which announced a grant to Elon of \$125,700 during the late weeks of 1955, increased that grant to \$150,000 last year and paid half of the amount in

July. The payment made possible a substantial bonus to the Elon instructional staff at Christmas. Other significant gifts to the regular program were \$3,000 from the Palmer Fund of New York, \$2,000 from the Esso Foundation and more than \$5,000 from the N. C. Church Related Colleges Foundation.

The growing enrollment speeded the efforts of the administration to provide additional accommodations, and in the closing days of 1956 came confirmation on a government loan of \$250,000, which is to be supplemented by \$75,000 or more from college funds, to provide another dormitory for boys. The contract for this dormitory is to be let within a few days, with plans that the building be ready for use by next September.

INCREASED FACULTY

Also as a result of the growing enrollment was the increase of faculty personnel. Nineteen new members were added to the faculty in September, with six of the new members assigned solely to duties in the night classes. The Elon faculty continues to rank with the finest among the South's small colleges, with each member a specialist in his or her field.

Self-improvement by the faculty members was evidenced in the leave of absences granted several instructors for advanced study during 1956. Others took advanced work during summer school, and four faculty members spent the summer in foreign travel.

RELIGION EMPHASIZED

There was particular emphasis upon the religious life of the students during 1956, for there were two different series of "Religious Emphasis" services held in 1956. Dr. Eldon Mills, of West Hartford, Conn., was a campus speaker for several days last February; and Rev. Cloma A. Huffman, chaplain of the United States Military Academy at West Point, led a week-long series of services in December.

The Elon Players presented no less than five full-length plays during 1956, including a fine production of Shakespeare's "The Tempest" at commencement. The student dramatists also presented a new Easter pageant, "He Is Risen," which is planned to become an annual feature. The Elon Choir once more gained acclaim for itself and for the college on a 10-day northern tour and by its traditional renditions of Handel's "Messiah" and the Easter cantata, "The Seven Last Words of Christ."

Our Church College — Elon

L. E. Smith, President

THE CAMPAIGN

It is generally known throughout the church, the alumni, and the State of North Carolina, that Elon College is conducting an intensified campaign to secure \$1,300,000 in cash and pledges. Three hundred Thousand dollars has been assumed by the churches in the Southern Convention. This money would be used indirectly for the payment of obligations to the United States Government totaling \$825,000. When we have raised \$1,300,000 this money is to be invested as follows.

1. \$150,000 as a matching fund for the Ford Foundation gift.

2. \$150,000 as a scholarship fund, the income from which to be used to assist worthy students.

3. \$50,000 to be used to repair and improve existing apartments for married students in Elon College and to provide new apartments for married student.

The remaining \$950,000 to be invested as wisely and profitably as possible. The income from the investments to be used to meet the annual requirements, principal and interest, of the government for the loan. The loan granted was \$675,000 at 2¾% interest, \$250,000 at 2⅞% interest. The entire loan to be paid within 40 years. (The college has paid out of its own funds, \$100,000.)

At the end of 40 years income from the money invested should pay the obligation, principal and interest, in full, and after that, income from the investment would be applied to the needs of the college.

I am sure that when the friends of the college understand what this means, they will be happy to support this investment that the college may eventually be free of its debts and its permanent funds increased by more than \$1,000,000.

An effective organization is being completed for the campaign and a great deal of enthusiasm is already manifested in these cooperative efforts in the interest of our college.

Let everyone hope and pray for the complete success of this undertaking.

January 29, 1957

APPORTIONMENT GIVING

On one occasion I heard the late Fred B. Smith, one of the best platform men I have ever known, say in an address, "A man was walking down the boardwalk in Atlantic City, New Jersey. He noticed a little fellow cramming a \$10 bill through the crack in the boardwalk. The man said to him, "son, is that money you are cramming down that crack?" "Yes sir." "Is it a \$10 bill?" "Yes sir." "Why are you putting a \$10 bill through the crack?" "Well, sir, I dropped a dime on the boardwalk and it went through the crack, I am putting the \$10 bill in the crack so that I'll have enough in it to justify tearing up the boardwalk."

I am not sure about the wisdom of the youngster, but I am sure that the more money an individual or a church puts into Elon College the more interest he has in it, and chances are, that the more money he will put in. It is useless to say that at this juncture Elon College needs the generous support of the church, the alumni, and friends. We have on a great program

that will mean much to Elon College and the church, and I am sure that everybody will be anxious to do his share to make sure that all efforts for our college are successful.

RECEIPTS

Eastern North Carolina Conference
Bethlehem \$ 37.00
Christian Light 20.00
TOTAL \$ 57.00

Eastern Virginia Conference
Oakland \$ 31.00

North Carolina and Virginia Conference
Bethel \$ 5.00
Ingram 150.00
Mt. Zion 11.13
New Lebanon 15.40
TOTAL \$181.53

Western North Carolina Conference
Pleasant Grove \$ 15.00

Virginia Valley Conference
Mt. Olivet \$ 8.00

TOTAL RECEIPTS \$292.53

Sales of Bibles, Testaments, and Scripture portions in Japan during 1955 were up 40 per cent over sales in 1954. The number of complete Bibles sold more than doubled.

Elon Ministerial Students

Attend Institute

J. REX THOMAS

Seventeen members of the Elon College Ministerial Association attended the Institute of Religion at United Church in Raleigh on Monday evening January 21, 1957. After having enjoyed a delicious meal and a period of warm fellowship, members of the organization attended various of the discussion groups which followed the dinner. The discussion group which seemed to draw the greatest amount of attention was on "New Problems in the Changing South." This discussion was led remarkably well by Dr. Ellen Winston, the chairman of the North Carolina Department of Public Welfare.

The featured speaker for the evening was Dr. James E. Robinson. Dr. Robinson is pastor of the Church of the Master in New York and Director of the Morningside Community Center in Harlem. Last year, he delivered the

Lyman Beecher lectures at Yale University. Speaking on "The Struggle for Men's Minds," Dr. Robinson gave a brilliant analysis of the struggle between the forces of Communism and Democracy in the African-Asian world for the minds of men. His major point of emphasis was that the only way the minds of people, especially young people, in Africa and Asia can be won is through human personalities. He stressed the fact that only through the media of Western doctors, nurses, psychologists, teachers, agricultural experts and technicians, and others in the service professions can the minds of the African-Asian world be directed toward a democratic way of life.

The group so enjoyed the evening that many of us have made plans to attend some of the other sessions. Dr. F. E. Reynolds, advisor to the Elon College Ministerial Association, accompanied the group.

Churches Are Charted By Church Home For Children

John G. Truitt, Superintendent

Dear Friends;

Thank you for the good report this week. It encourages us here very much when the churches remember these children — when they remember that they are depending on the churches for their home, food, shelter, raiment and their start and chance in life.

That reminds me to tell you that our chart of the churches for this year began the first of October, and will close the last day of September. Please see that an offering is sent each month either from the treasurer of your church or the treasurer of your Sunday school.

On our chart of the churches we have a column for the funds which you send us through the Convention office, and another column listing money from classes, individuals, or special offering which you send directly to us. We do this so as to give every church full credit for all it or any of its members send us. If you send us a check direct and wish it to help build up the total amount which your church pays in let us know which is your local church, please.

Last week we mailed coupons to General Mills Co. — 16,548 of them. We are expecting to mail that many to the Colgate Co. this week, maybe more. Counting them is a big job. It would not take you long to sort and count those you mail us and it would help us so much. Please do! Counting around 40,000 coupons is a big job. When you count them for us remember that those which have double or triple value should be counted as two or three as the case may be. Remember the story of the beggar who wanted the corn shelled! We still want the coupons, but we would like them counted. However, anyway you send them we shall much appreciate them. This coupon business is growing. Save them for us.

So many good friends from the North and West are helping us with coupons. Also, let me tell you, they are joining with our women in sending us Friendly Service gifts. It they only knew how happy it makes me to have them help us it would add still more joy to their sharing.

Write and ask us how your church's record looks on our chart of the churches? I shall be glad to add it up, beginning October 1, and let you know. And while you are writing for the information just enclose a check to help make it look good! Thank you.

REPORT FOR JANUARY 21, 1957

MONTHLY OFFERING

Amount brought forward \$12,212.22

Eastern North Carolina Conference

Bethel	\$ 25.69	
Bethlehem	33.00	
Christian Light	40.00	
Fuller's Chapel	79.00	\$177.69

Eastern Virginia Conference

Antioch — Thanksgiving	11.30	
Antioch	10.00	
Burton's Grove	7.00	
Holy Neck	155.00	
Isle of Wight	33.00	
Newport News, S.S.	16.69	
Newport News	76.56	
Christian Temple	20.00	
Norfolk, Central	77.00	
Oakland, S.S.	21.00	
Spring Hill — Thanksgiving	7.95	
Spring Hill, S.S.	15.17	450.67

North Carolina and Virginia Conference

Apple's Chapel	25.00	
Belew Creek, S.S.	13.00	
Bethel, S.S.	10.77	
Greensboro, First	52.42	
Greensboro, First — Special	269.25	
Hebron, S.S.	10.00	
Ingram	135.00	
Lynchburg	21.00	536.56

Western North Carolina Conference

Pleasant Grove	15.00	
Zion	30.00	45.00

Virginia Valley Conference

Mt. Olivet (G), S.S.	5.00	
Mt. Olivet (R), S.S.	20.06	
Winchester — Thanksgiving	28.50	53.56

Total \$ 1,263.48

Grand Total \$13,475.70

SPECIAL OFFERINGS

Amount brought forward \$18,191.88

Mrs. C. E. Leonard, Eureka, Kansas — Golden

Anniversary Gift	\$ 1.00
Lawrence S. Holt Trust Fund	150.00
Ralph Foushee, Sanford, N. C.	25.00
Philathea Class, Suffolk Christian Church	5.00
Miss Blanche Holt, New Hill, N. C.	5.00
Women's Christian Fellowship, First Congregational Church, Hendersonville, N. C.	5.00
Lester A. Smith, High Point, N. C.	56.00
In Memory of G. Marvin Holt, Sr.	10.00
In Memory of G. Marvin Holt, Sr.	10.00
Special Gifts	161.06

Total \$ 428.06

Grand Total \$18,619.94

Total for the Week \$ 1,691.54

Total for the Year \$32,095.64

In Memoriam

"Blessed are the dead who die in the Lord."

BARNES

Whereas, we the members of Oak Grove Congregational Christian Church, wish to pay loving tribute to the memory of one of our beloved members, John T. Barnes, whom God in his infinite wisdom called to his eternal home on November 5, 1956.

Now, therefore, be it resolved, by the members of Oak Grove Church, as follows:

First — That we bow in humble submission to the will of our heavenly Father, who doeth all things well.

Second — That we express appreciation for the privilege of having known a man who was friendly and kind and so patient in affliction.

Third — Though we shall miss his kind words and friendly smile, may we strive to emulate the good characteristics exemplified in his life.

Fourth — That we extend to his family our deepest sympathy and commend them to God who can heal the wounds of sorrow.

Fifth — That a copy of these resolutions be sent to the family, a copy placed on the records of our church and a copy sent to THE CHRISTIAN SUN for publication.

John Rufus Eason
Mrs. T. A. Greene
Ethel H. Parker
Committee

ELLIS

On May 25, 1956, God in His infinite wisdom saw fit to call to his eternal reward Timothy Roscoe Ellis, better known as "Mr. Tim," one of our beloved members and deacon of Oak Grove Congregational Christian Church.

He was a man of simple tastes, friendly spirit, strength of character. He was a consecrated Christian. In his quiet, unassuming manner he often did many good deeds in an unknown way. He has left a goodly heritage, and although he is with us no longer, his good works will follow him.

We are grateful to God for what his life has meant to his family, church, and community.

Therefore, be it resolved:

First — That we humbly submit to the Father's will knowing he doeth all things well.

Second — That we extend to his family our heartfelt sympathy and earnest prayers.

Third — That his kindly spirit and consideration for others be an inspiration and example to all who knew him.

Fourth — That a copy of these resolutions be sent the family, a copy to THE CHRISTIAN SUN for publication, and a copy be recorded in the minutes of the church.

John Rufus Eason
Mrs. T. A. Greene
Ethel H. Parker
Committee

TAYLOR

We, the members of the Dendron Congregational Christian Church, wish to pay tribute to the memory of our beloved member, Mrs. Mary S. Taylor, who passed to her eternal reward on December 12, 1956, after a long illness.

Miss Dolly, as she was affectionately known among her friends, was loyal to her church and a faithful member of the Woman's Missionary Society and the Ladies Aid Society.

Therefore, be it resolved:

First, that we bow in humble submission to the will of our heavenly Father;

Second, that we extend our sincere sympathy to her family;

Third, that a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication and a copy be recorded on our church records.

Respectfully submitted,

Mrs. E. T. Atkinson
Mrs. Thurman Williams
Mrs. Garland W. Spratley

HOLLAND

On January 4, 1957, God in his infinite wisdom saw fit to call from our midst Mr. James Harvey Holland. He was a life-long member of Holy Neck Christian Church, the men's Bible class, and was sexton of our church for several years prior to his illness.

Knowing we shall miss his kindly smile and active devotion, we, the members of Holy Neck Christian Church, do resolve:

1. That we be submissive to the plan and action of God who doeth all things well.

2. That we extend to the family circle our heartfelt sympathy.

3. That a copy of these resolutions be sent to the family, a copy be sent to THE CHRISTIAN SUN for publication, and a copy be placed on our church record.

Mrs. Emmett Piland
Mrs. H. L. Worrell, Sr.
Mrs. W. John Norfleet

HIGGS

On October 14, 1956, God called Reubin W. Higgs, 57, to his eternal home. His sudden passing shocked and grieved all who knew him.

He is survived by his wife, Mrs. Mary Higgs; five children, Leon, Walter, Emmet, Leroy, and Mrs. Annie Ripple; five sisters, Mrs. Mary Deavers, Mrs. Susie Smith, Mrs. Nellie Freeze, Mrs. Mabel (G. H.) Veazey, Mrs. Garnet Johnson; and one brother, Leonard. Six grandchildren also survive.

The pastor, Rev. R. E. Newton, and Rev. John Henderson conducted the funeral from the Newport Congregational Christian Church, of which he was a faithful member. He will be greatly missed in his home, church and community.

May God give us needed strength to do the will of our Maker.

Mrs. Paul Louderback

HOBSON

We, the members of Dendron Congregational Christian Church, wish to pay tribute to the memory of a beloved member, Mrs. Lydia Faison Hobson, widow of the late Jodie S. Hobson, who was called to her eternal reward on December 28, 1956, after a brief illness.

She was a true friend and good neighbor. In her quiet manner she often did many good deeds in an unknown way. Therefore, in loving remembrance of her, we submit the following resolutions:

First: That her example as a good neighbor, devoted wife and loyal mother, be an inspiration to us.

Second: That we extend our heartfelt sympathy to her family and pray God's richest blessings upon them.

Third: That a copy of this token of love be sent to the family, a copy to THE CHRISTIAN SUN for publication, and a copy be placed on our church record.

Respectfully submitted,

Mrs. E. T. Atkinson
Mrs. Thurman Williams
Mrs. Garland Spratley

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

MEMORIAL GIFTS

Meetings — Meetings — Meetings

Please preserve this list. If there are other meetings, please report them.

- January 26-31—Mid-Winter Meet'ng—Fuck Hill Falls, Pa.
 January 29-30—N. C. Council of Churches—Home Moravian, Winston-Salem.
 February 1—Missionary—McKinley—Bethlehem, Tenth Legion, Va.—7:30.
 February 2—Missionary—McKinley—Waverly, Waverly, Va.—7:30 p.m.
 February 3—Missionary—McKinley—Windsor Va.—11:00 a.m.
 February 3—Missionary—McKinley—So. Norfolk, So. Norfolk, Va.—7:30.
 February 4—Missionary—McKinley—Holland, Holland, Va.—7:30 p.m.
 February 5—Missionary—McKinley—Henderson, Henderson, N. C.—7:30.
 February 6—Missionary—McKinley—Wake Chapel, Fuquay-Varina, N. C.—
 7:30 p.m.
 February 7—Missionary—McKinley—Asheboro, Asheboro, N. C.—7:30 p.m.
 February 8—Missionary—McKinley—Haw River, Haw River, N. C.—
 7:30 p.m.
 February 10—Missionary—McKinley—First, Greensboro, N. C.—11:00 a.m.
 February 10—Missionary—McKinley—Monticello R. 1, Brown Summit, N. C.—
 3:00 p.m.
 February 10—Missionary—McKinley—Third Avenue, Danville, Va.—7:30 p.m.
 February 10—Valley Pilgrim Fellowship—Bethlehem, Tenth Legion—2:00-
 5:00 p.m.
 February 11—Evangelism—Spike—Bethlehem, Tenth Legion, Va.—2:00 p.m.
 February 12—Evangelism—Spike—Great Bridge, R. 3, Norfolk, Va.—2:00.
 February 13—Evangelism—Spike—First Church Burlington N. C.—2:00 p.m.
 February 14—Evangelism—Spike—Union Grove, R. 1, Asheboro, N. C.—2:00.
 February 15—Evangelism—Spike—United, Chapel Hill, N. C.—2:00 p.m.
 February 17—Convention Laymen's Rally—Alford Carleton—Moonelon, Elon
 College, N. C.
 February 26—March 1—Southeast Regional Meeting—Avon Park, Fla.
 March 4—Social Action Institute (E. & R.-C. C.) — Franklinton Center,
 Bricks, N. C.
 March 7—Western N. C. Conference—Asheboro, N. C.
 March 8—World Day of prayer
 March 12—Eastern N. C. Conference—United Church, Chapel Hill, N. C.
 March 14-15—Historical Society—So. Conv.—Elon College, N. C.
 March 19—Waverly District Women's Rally—Bethlehem, Disputanta, Va.
 March 20—Suffolk District Women's Rally—Mt. Carmel, Walters, Va.
 March 21—Norfolk District Women's Rally—Great Bridge, R. 3, Norfolk, Va.
 March 19—Henderson-Raleigh District Women's Rally—Damascus, R.F.D.,
 Chapel Hill, N. C.
 March 20—Sanford District Women's Rally—Sanford, N. C.
 March 21—Burlington District Women's Rally—Bethel, R.F.D., Burlington,
 N. C.
 March 22—Greensboro District Women's Rally—Mt. Bethel, R. 1, Summerfield,
 N. C.
 March 23—Asheboro District Women's Rally—Liberty, N. C.
 March ?—Halifax District Women's Rally.
 March 25—S. S. Supts.—E. Va.—Suffolk, Va.
 March 31—Valley Conference Women's Rally—Leaksville, R. 3, Luray, Va.
 April 7—Virginia Pilgrim Fellowship Rally—Richmond—3:00-5:00 p.m.
 April 14—North Carolina Pilgrim Fellowship Rally—First, Greensboro—
 3:00-5:00 p.m.
 April 14—Palm Sunday.
 April 14-20—Holy Week.
 April 19—Good Friday.
 April 21—Easter Sunday.
 April 27-28—Christian Vocations Conference—Moonelon.
 April 30-May 1—Southern Convention Women's Fellowship — Bethelhem,
 Tenth Legion, Va.
 May 13-15—Ministers' Convocation—Moonelon, Elon College, N. C.

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

FEBRUARY 5, 1957

NUMBER 6

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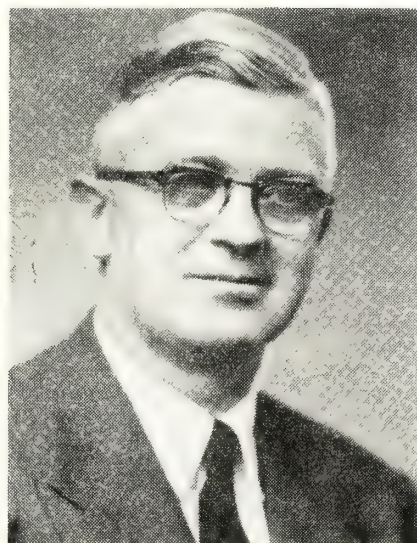
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Organ of the Southern Convention of Congregational Christian Churches.

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DR. ALFORD CARLETON

Dr. Alford Carleton of Boston, Massachusetts, executive vice-president of the historic American Board of Commissioners for Foreign Missions, Congregational Christian Churches, was for thirty years a member of the Near East Mission of the American Board serving in Turkey and Syria. For seventeen years he was President of Aleppo College, Aleppo, Syria.

In 1953 Dr. Carleton was consultant to the Ford Foundation in their Near East program. His knowledge of the economic, social, political, and religious problems of the Near and Middle East has made him able to interpret points of view between divergent Near Eastern groups and between the Near East and the West.

A scholar, as well as administrator and teacher, Dr. Carleton gave the Carew Lectures at Hartford Seminary Foundation in 1953 and participated in the "Colloquium on Islamic Culture in Its Relation to the Contemporary World" at Princeton University and, in the spring of 1954 was Visiting Professor of Political Science at the University of California in Berkeley.

Born in Albany, New York, Dr. Carleton was educated at Oberlin College, B.A., and Hartford Theological Seminary, B.D. and Ph.D.

Dr. Carleton's schedule in the Southern Convention calls for an evening with leaders at Burlington February 16, a sermon at the morning service at Elon College February 17, and an address that afternoon to the Convention Rally of the Laymen's Fellowship. His winsome personality, extensive knowledge, and ability to speak make it a real opportunity for all who hear him.

**REV. AVERY BROWN CLOSES
PASTORATE AT SOPHIA**

Eva Lee Wall, Reporter

Rev. Avery Brown began his pastoral work at Sophia church in January 1953. Being a kind and sincere man, he soon won the confidence and respect of his church and community, and the church grew and strengthened under his leadership.

Sophia desperately needed a new church building, and it was the deep concern of Mr. Brown to see a building program started. First we bought some land in a new location. The good women of the church gave suppers and worked hard in many ways to raise funds. The men contributed their part as well, and one summer a Lord's Acre project was planted and harvested. It turned out well. Hard work along with much fun swelled the funds. The liberality of members and friends helped with the fifth Sunday offerings which were set aside for the building fund.

Sunday, August 19, 1956, was a happy day for Sophia church, pastor and members, for there was a ground breaking for a modern church which was in the making. During the few months that the building was being constructed, Mr. Brown worked faithfully with hammer and saw, along with many others who contributed labor and materials. Then on Sunday he was in the pulpit with the same faith, encouraging and advising his members for better living.

The first service was held in the new building the last Sunday in December. Mr. Brown preached to a crowded, happy, and proud congregation. In the second service seven new members were received and baptized.

Mr. Brown's dreams had come true. Sophia's long-needed church had been completed. His leadership, his services, and his influence will long be remembered by Sophia church and community. Now that his dreams have returned, he feels that other fields are calling him, and it is with regret that this church and community bid him good-bye and God-speed in his new work at Pleasant Grove. We feel that our loss is Pleasant Grove's gain.

In certain parts of Taiwan, bars for U. S. servicemen are numerous. However, some of the men show a gratifying preference for the library of the China Sunday School Association.

**HIGH POINT PILGRIM
FELLOWSHIP**

L. Gale Brady, Pastor

The young people of our High Point church set out at the beginning of the church year to raise all the money they possibly could for the Building Fund. This was only one of their projects for this year. The first Saturday evening in November they had an oyster supper in the church educational building. Forty dollars was handed to the church treasurer the following day as a result of that supper.

Immediately following that, they started in a baby contest which ended January 21, 1957. On that day they handed the treasurer seventy-eight dollars designated for the building fund.

We see by this that we have a very active group of young people in our High Point church. They are rather optimistic about getting a new church building in the near future.

**ATTENTION DEVOTIONAL
CHAIRMEN!**

**Rachel Wallace
Spiritual Life Chairman,
N. C. Women's Fellowship**

Have you been reading the series of articles entitled "The Mountain Revisited" by J. Carter Swaim which is appearing in THE CHRISTIAN SUN? I should think each article would be helpful to you in presenting our study of The Sermon on The Mount. Look up your January issues and use them with your devotionals.

Regularly you will see the "Calendar of Prayer" for our Missionaries

which is available to us through THE SUN. Why not post it and suggest that your women follow it in their daily devotions?

Spring Rally time is approaching! Come prepared to buy good devotional materials (and others) which will be on sale at these meetings.

**EASTERN N. C. PILGRIM
FELLOWSHIP OFFICERS
MAKE PLANS**

Ruth Daughtry

The officers and counselors of Eastern North Carolina Pilgrim Fellowship met at Sanford Church, Saturday, January 19, 1957. Plans were made for District Rallies for the year, also for our Conference Fall Rally. A Constitution was drawn up to be presented to the local groups for approval. We sincerely hope 1957 will be the best year ever for our Pilgrim Fellowship. All of us enjoyed sandwiches, cake and hot coffee for lunch. Those present were Rex Thomas, President; Jean Capps, Secretary-Treasurer; Ruth Daughtry, Asst. Secretary-Treasurer; Bobby Mesamer, Sanford District Chairman; Melinda Powell, Chairman Action Commission; Betsy Carden, Chairman Raleigh District; Winnie Anne Watson, Chairman Fellowship Commission; T. N. Daughtry, Counselor, Faith Commission.

Idaho was once known as Colorado, but the name was changed to honor the daughter of the chief of the Shoshone Indians, called Idaho.

Volume 109

Number 6

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

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Southern Convention Laymen To Meet At Elon College

The Annual Mid-Winter Rally of the Laymen's Fellowship will be held at Elon College on Sunday, February 17, 1957. The activities for the afternoon will begin with registration at 2:30 p.m., followed at 3:00 p.m. with the program in Whitley Auditorium. The featured speaker for the afternoon is Dr. Alford Carleton, Executive Vice President of the American Board of Commissioners for Foreign Missions. Also included will be a worship service, special music, and reports on the Moonelon Conference Center.

Walter A. Graham, Director of the National Laymen's Fellowship, will address the banquet to be held at 6:00 p.m. in the McEwen Dining Hall at the college. All reservations for

the banquet must be received at Box 515, Elon College, N. C. on or before Wednesday, February 13. Tickets to the banquet are \$1.50 each.

In announcing the plans for the Rally, Chairman J. Earl Danieley, pointed out that this year, as in the past, outstanding speakers, a good musical program, and good fellowship make up the rally. "It is hoped that by coming together as a Convention-wide Laymen's Fellowship we will come to know each other better, understand more fully the problems which we face, see more clearly the challenge which is ours, and dedicate ourselves more completely to the doing of the work of the Master in and through His Church. We hope that a large delegation will be present from each church and that no church in the Convention will fail to be represented."

* * *

Executive Committee of the Southern Convention Laymen's Fellowship To Meet. The Executive Committee of the Laymen's Fellowship of the South-



WALTER A. GRAHAM

The featured speaker for the six o'clock banquet Sunday evening, February 17, of the Laymen's Fellowship of the Southern Convention is Walter A. Graham, director of the National Laymen's Fellowship. Mr. Graham comes from headquarters at Pembroke, Kentucky, and is well-known as a delightful and thoughtful speaker. The meeting will be in the beautiful, new McEwin Dining Hall at Elon.

Ministers And Social Security

Frank J. Scribner

Have you filed your "Waiver Certificate Electing Coverage Under Title II of the Social Security Act?"

Are you sure that you have? Can you prove it?

If your answer to these three questions is "yes," you need read no further. If your answer is "no" or "I do not know," you had better read on.

Every minister performing service in the exercise of his ministry who wishes Social Security coverage must file a certificate, Form 2031, with the Department of Internal Revenue, and must file such a certificate not later than April 15, 1957.

We had supposed that every minister was aware of that fact. But we have learned that some ministers have thought that they had met the requirements when, as a matter of fact, they had not. The fact that a minister has been assigned a Social Security number does not, in itself, qualify him for coverage. The fact that a minister in April 1956 paid self-employment taxes upon his earnings for 1955 does not, in itself, qualify for coverage. Form 2031 must be filed in every case and must be filed by April 15.

Blank copies of Form 2031 may be obtained from the Internal Revenue

office where a minister pays his income tax. The form consists of three identical copies. After all three copies have been filled out and filed at the same office where they were obtained, the minister filing will receive back "Copy C" which he should carefully preserve. Cases have arisen where a form has been filed, but where for some reason it has not been properly recorded by the Internal Revenue office. Make sure that you have your "Copy C" as evidence that your form has been recorded by them.

If you paid your self-employment tax in April 1956 but failed to file Form 2031 last year you can still file that form and request coverage for 1955. If you did not pay a self-employment tax in April 1956 (for 1955), the first year that you can be covered is 1956 — for which you will pay tax in 1957. But whether you paid your first self-employment tax in 1956 or whether you will pay it in 1957 you must file Form 2031 by April 15, 1957 (unless you entered upon the service of the ministry later than January 1, 1955) or you cannot be covered at all — ever.

So — don't delay!

Dr. Scribner is general secretary of the Pension Boards of the Congregational Christian churches.

ern Convention has been invited to attend the regular Sunday morning worship service at the Elon College Community Church on February 17 at 11:00 a.m. Those present will sit as a group for the service which will include a sermon by Dr. Alford Carleton.

After the church service the Executive Committee and its guests will eat lunch in the College Dining Hall. A brief business session will be held following the lunch. Reservations from the members of the committee must be received at Box 515 not later than Wednesday, February 13.

J. Earl Danieley, Chairman

When the Winter Fair was held in Lampang, Thailand, hundreds of Buddhists heard the gospel at the Christian booth or were introduced to it through slides of the life of Christ or motion picture sermons. Twenty-five thousand tracts were distributed; thousands of Scripture portions were sold. Through the witness of the Christian booth, three Buddhists were converted.

The Tie That Binds

One hundred and seventy-five years ago Rev. John Fawcett, an English clergyman, resigned the church he had served, and started to move to a new and larger parish. His people did not want him to go. They followed him when he started to move. On returning to his home to continue to live among those who knew and loved him, he wrote a poem which was set to music by Lowell Mason fifty years later, in which he said, "Blest be the tie that binds."

For more than a century people have been singing these words, and loving them. But what is the tie that binds the human family together? There are many things that pull us apart; but what is it that can, does, and will bind us together?

Families bind us together. Blood is said to be thicker than water, and the phrase is used as a warning to refrain from trying to separate members of a household. But it is an ancient custom for young people to leave their own and become attached to another family. Marriage ties are not sufficiently strong in a nation where one in four is broken completely. If newspapers are to be believed, in our good day and in our fair land husbands and wives sometimes kill each other, and they even kill their children. Family ties sometimes slip, and families fall apart.

Nations bind people together. How proud we are to say, "This is my native land." We even gladly fight for or die for our country. Of course there are occasional traitors. National border lines are terribly high walls sometimes, and difficult to cross. Nations divide the human family.

Races bind people together. We are Jews or Gentiles, Anglo-Saxon or Negro. We are proud of our race. But sometimes we forget that the races are parts of the human race. Then race separates, rather than binds.

"The fellowship of kindred minds" binds people of all families, nations, and races with the golden cord of Christian love. Those who stand at the foot of the cross, and look up into the face of the Master are impelled to reach on each side and join hands with the other worshipper there. So long as the face is lifted to the Christ it matters little whose hand we hold.

Brotherhood Week

Protestants, Catholics and Jews are becoming accustomed in America to use, celebrate, observe — what is the word? — Brotherhood Week. In a world where people are bombed, beaten, driven from their homes, have their property confiscated simply because of their race or religion, a week of brotherhood is a thing greatly to be desired. Even that much release from tension is a joy indeed.

But there are fifty-two weeks in a year. They should not be given to the birds and the bees, books and beasts, hatred and war. All of the weeks belong to all of the people. And since all the people were created by the

one great Father, why shouldn't we act like brothers all the time?

Of course I am not very fond of Catholics and Jews, because I do not know many of them. The fellow at the radio station is fine, though I hear that he does go to the little church where I have never worshipped. And the Jew with whom I talked recently reminded me that he, too, was a native North Carolinian — not just a Jew — and that he, too, believes in "God the Father, Almighty." Some Negroes I know sing "Holy, Holy, Holy" and "Blest be the tie that binds." It makes me feel mighty cheap way down inside when I think of some of the things I have thought — and said — about Catholics, Jews, Negroes, and people of many races and nations.

A week of brotherhood — that is not much, but won't it be fine if we can really practice it for even that length of time? Human brotherhood; divine brotherhood; the cord close binding all mankind.

We Are Honored

This week we carry pictures of several important people who are to share with us their knowledge and skill. Dr. Alfred Carleton is one of the important people of the world today. His name is not in the headlines as much as some very small people who try to determine the destinies of nations, but he is the leader of a million Americans who are trying to share knowledge, skill and religion with people all around the world. The counsel of Carleton is sought by statesmen, educators, and publishers. When he comes to Burlington and Elon the cornucopia of knowledge will be spilling over in that area. It will be good if we not only bring out the red carpet to welcome him, but if we also sit at his feet while he tells of the Word of Life.

Three other important men are also to visit our area. They, too, will have messages to stimulate the mind, ennoble the soul, and send us forth with greater skill in winning our world to Christ. McKinley, Spike, and Graham are their names. Two of them will circulate so all our people can hear them without having to travel far.

What a wonderful opportunity, and how we are honored to have these people come to us!

Someone is saying, have you forgotten Mrs. W. B. Williams? Indeed, No. She lives among us, works with us, is one of us. She knows that the Convention people love and respect her. We are all delighted that her circle for service — beginning in her local church, reaching out through her state in Christian Endeavor, including youth conferences, presiding over the Convention Women — has now reached across the nation as president of the National Women's Fellowship. We rejoice with her in this grand new opportunity. It is high honor — and an open door for Christian service. The highest honor, as she so consciously knows, will be in rendering the excellent service which we all expect. Congratulations, Mrs. Williams and the National Women's Fellowship, and God bless you as you move into this wider circle of Christian opportunity.

There are many things yet to be done, there will be when we are gone, but we are diligently doing our bit day by day.

Sunday Service By Young People

On Sunday morning, January 27, the young people of Winchester conducted the morning service with the minister's daughter, Martha Rose Whitten, presiding and Dorothy Daughtry at the organ. The call to worship was:

Lead forth my soul, O Christ,
One with thine own,
Joyful to follow Thee
Through paths unknown!
In Thee my strength renew;
Give me my work to do.
Through me Thy truth be shown,
Thy love made known.

The Scripture was read by Amaryllis Triplett, the junior choir sang, and two girls sang "If With All Your Heart." Songs by the congregation included "Now in the Days of Youth," "Jesus Calls Us," and "O Jesus, Prince of Life and Truth." "Consider Your Call" was the theme of three talks, after which ten young people signed the Life Service Pledge (given below) and dedicated themselves at the altar with the pastor, Rev. Robert Whitten, saying a prayer for them.

THE MEANING OF YOUTH WEEK

Sarah Conner

The purpose of Youth Week is to help the youth in your church or community choose vocations in which they can serve Christ; to help young people see how Christian faith influences all vocations; to help bring a greater awareness of Christ into the business of everyday living; and to demonstrate the interest of the Church in youth's vocational choice.

The meaning of Youth Week is that during this week, dedicated to youth, a special opportunity is given to you, today's leaders in church and community, to help guide tomorrow's leaders in paths — vocational paths — leading to Christ.

MORNING PRAYER

Ellen Riley

Dear Heavenly Father, Thy Name is to be held in reverence by all people of the earth. Our greatest hope is for the coming of Thy Kingdom to earth; and we pray that Thy will be done here on earth as it is in Thy heaven.

Give us, Dear God, our daily needs, the necessities for our day to day existence. We ask forgiveness of our sins, and that we might have the

power and strength to forgive those who sin against us.

Please, Dear Father, lead us not into more temptation than we can withstand, for we are weak and easily swayed.

The Kingdom, the power and the glory be Thine forever more. Amen.

A LIFE SERVICE PLEDGE

I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than for my personal success. I will not drift into my life work, but I will do my utmost — by prayer, investigation, meditation, and service — to discover that form and place of work in which I can become of largest use in the Kingdom of God.

As I find my place of greatest usefulness, I will prepare for it, and follow it, under the leadership of Jesus Christ, wheresoever it takes me, cost what it may. Signed _____.

"CONSIDER YOUR CALL"

Talk — Juanita Daugherty

Christianity is a way of life that affects every area of one's being—not a spare time activity. How often do we forget this?

Too many times we are so engrossed in everyday problems and situations that we seem not to have much time for God. We rush here and we rush there. Rush to work and rush home. Americans live a busy, however prosperous life. We say to one another, "Well, I have so many things to do and so many places to go, I will have to cut down on something."

I ask you, "On what things in everyday life do we cut? Are they unimportant or important?" Perhaps too often we have a tendency to do the unimportant activities, and if we do not have time for both, we just let the important ones go. During the week days, how often do we stop to realize the important role Christianity plays in our lives?

I want us to meditate for a few moments this morning on what I have just said. Let us search our own hearts to see what good Christians we are!

How many times have you heard

this — "Well, I go to church on Sunday. Of course I am a good Christian."

Well, I am afraid that being only a Sunday Christian does not make one a real Christian. Yes, we could come to church each and every Sunday. But just coming to church is not enough. You can sit in church five hours on Sunday, but if you do not carry the love of God and the Christian attitude home with you, what good has it done you? Maybe if we were better Christians in daily life — at work, at school and at civic organizations, we would be more contented and happier in whatever position we hold in life. Try it and see!

There are several ways in which we can strive for this goal. Let's look at some:

When we hear of a new neighbor moving into our community why not invite that person to come to church with you. Maybe he or she does not have a church home. And they would appreciate an invitation so much! Wouldn't it make you feel as though you had been a real steward for Christ if you brought a new member into your church? Certainly it would. If we did more of this we would probably have many more in our congregation this morning. It is our duty as good Christians to help the program of our church at home as well as at church.

Another way is this: Some time each day we should give time to God. Stop everything we are doing and meditate a few moments. I know we cannot stop everything we are doing while at work, but what about that spare time we have — maybe lunch time, or in the evenings? Why not try it and find out for yourselves how at peace you will be after doing it. Develop what we might call a quiet time each day, for communication between you and God.

My third way I direct to our parents. How many in our church bring their children to Sunday School and come back for them later? Now, how can we expect our youth to grow up to be good Christian boys and girls if our parents do not set an example for them? If the parents do not come to Sunday school and church with

—Continued on Page 15

At Work With Jesus

Rev. Max Vestal

Call to Worship: Bless the Lord, O my soul, and all that is within me bless his holy name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations.

Invocation: Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

Hymn: Lead On, O King Eternal.

Scripture: Mark 6:1-3.

Meditation: Last week we thought about Jesus and his life in his Nazareth home. We saw there a picture of our Master, growing up in a poor home, sharing with his brothers and sisters, subjecting himself unto the discipline of Mary and Joseph. There is every indication that Jesus loved his home, and, for thirty years, he shared in the life there.

And, of course, after he became of age, he worked in the carpenter's shop. And he became known in Nazareth as the carpenter. He became so well known as a carpenter, in fact, that the people could not imagine his being anything else. When Jesus appeared in Nazareth after having begun his ministry, the people exclaimed: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him." To them Jesus was a carpenter—nothing more.

Although their mistake was a grievous one, their exclamation helps us to know most certainly that Jesus was a workman. He knew what it meant to toil long hours. He knew the smell of fresh wood shavings. He knew the feel of sweat on his brow and the pain that comes from long hours of standing. He knew the disappointment of having a yoke, nearly complete, break rather than bend. He knew the hazards of his trade — the slip of a knife, the carelessly aimed blow of a hatchet. Yes, Jesus most certainly knew what it was to work

for a living, even as you and I.

He knew that:

The path that leads to a loaf of bread
Winds through the swamps of toil,
And the path that leads to a suit of clothes
Goes through a flowerless soil,
And the paths that lead to the loaf of bread
And the suit of clothes are hard to tread.
(From "Paths" by Sam Walter Foss)

Jesus knew the problems of earning a living for a rather large family. Even the Son of God did not escape the pressures of economic necessity.

Jesus also shared in the life of the community. In fact, a carpenter has little choice in this matter. Daily he came into contact with the people for whom he made a yoke for oxen, or a plow to till the soil. He knew their problems. We can imagine that he often had to wait for his money — while his own family was in want. He knew of the needs of the community, for most everyone found need of the carpenter's services. He knew the children — for what carpenter has not been watched for hours by tiny tots, asking a barrage of questions. He knew the joy of the young couple who had ordered a cradle. He knew the sorrow of the neighboring family who had ordered a casket.

Yes, when God chose to send His Son into the world, He chose to send Him as a working man — in this way only could he really come down to earth. And Jesus was faithful in discharging his obligations of labor.

God has honored the laboring man by sending His Son into our midst. Good, honest, hard work is nothing of which to be ashamed — Jesus came as one who serves. And there has grown up a brotherhood built upon the foundations of the hard-working Jesus. Listen to Charles M. Sheldon's poem "Jesus the Carpenter:"

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which His fingers used to cling.

If I could have the table He
Once made in Nazareth,
Not crowns or kings, or kings to be
Nor pearls unnumbered from the sea
As long as men have breath,
Could buy from me that thing He made—
The Lord of Lords, who learned a trade.

Yea, but that hammer still is shown
In the hands of honest toil,
And round that table men sit down,
And all are equals; with a crown
No gold nor pearls can soil;
The shop at Nazareth was bare—
But brotherhood was built there.

Oftentimes we tire of our daily tasks. Our work is sometimes dull and boring. We become discouraged. Everything seems so hopeless. Then it is that we should remember anew the labor of our Lord and Master, Jesus Christ, in the carpenter's shop. Then we may know that He understands, for he has experienced manual labor himself. Then perhaps we will wish to join the Moravians in this prayer, which they offer in a litany: "May the precious sweat of Thy labour lighten our toil. . . May Thy faithfulness in Thy handicraft make us faithful in our share of labour."

Hymn: O Master, Let Me Walk With Thee.

Blessed Is The Nation

At President Eisenhower's private inauguration on Sunday, January 20, he took the oath of office with his hand resting on a treasured Bible opened at Psalm 33:12. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." Blessed is that nation whose God is neither power nor prestige nor possessions, but the God who in his own bewildering, breathtaking way may ask the nation to squander those lesser goods in the uncomfortable, unsettling service of larger goods. Blessed is the nation whose God is the Lord — neither security nor prosperity, but the Lord in whose dangerous service security may be shaken and prosperity may be imperiled, the Lord who does not depend upon us but upon whom we depend. And blessed is the people whom he has chosen for his own inheritance — chosen as are all peoples, in Jesus Christ; chosen not because of special virtues, but in spite of willfulness and disobedience; chosen not for special reward but for extraordinary responsibility; chosen not out of the world but along with the whole world, by the God who waits for more than ceremonial indication that some of those he chooses, choose him.

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

An Editorial in THE CHRISTIAN CENTURY.

Something New And Different

Mrs. Fletcher Fuller

Something new and different in the way of providing recreation for the young people, or even the older group, has been provided at the Liberty (Vance) Congregational Christian Church. This might be called an all-purpose building. It is an 18 by 28 foot concrete block building, equipped with a 4' 8" by 6' 8" fireplace, a large barbecue grill, and a work table. The building is also used as a tool shed.

It was built for the purpose of having a place for suppers, weiner roasts, or any type of cooking needed. It can be used by the church or any of the church groups to earn money, but cannot be used by other groups for that purpose. It is available to church families for reunions, parties, etc., and to neighboring churches for their fellowship affairs.

When the need for such a building was being discussed, one of the loyal Laymen of the church offered to furnish the materials for the building if other members would erect it. This wonderful proposition was quickly accepted when a few of the other men said "Let's go." In a very brief period this nice building was ready for use.

The first supper was barbecue pork and chicken with all the extras that go to make a good meal. Some 400 people enjoyed the delicious meal, and \$340.00 cleared. With the money the church bought a mimeograph machine and an addressograph for use in the pastor's study.

This building is one that will be found ready for use at any time, and one that any church might be justly proud to own. It is located at the extreme back of the church property, is attractive, and is valued at more than \$1,500.00.

Character is higher than intelligence. A great soul will be strong to live as well as strong to think. Men best show their character in trifles, where they are not on their guard. It is in insignificant matters, and in the simplest habits, that we often see the boundless egotism which pays no regard for others and denies nothing to self.

Church Bulletin
First Congregational Christian
Portsmouth, Virginia, church

February 5, 1957

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

February

- 10—African Christians Studying In Other Countries.
- 11—Rev. and Mrs. (Rev.) John C. Heinrich — His parents were missionaries in North India; she was born in Brazil; both went to Oberlin and Yale; both are ministers; appointed to Africa in 1950, general church work.
- 12—Mr. and Mrs. Charles R. Lord — She has relatives who are missionaries in Turkey and Japan; she went to Guilford College; he is in charge of Chikore Farm, she is district advisor to church women.
- 13—Rev. Leonard M. Ntuli — Born near our mission station at Mt. Silinda; speaks six African and two European languages; pastor Mt. Silinda.
- 14—Mr. and Mrs. William H. Reedy — Appointed 1956 for educational work in Rhodesia, studying at Kennedy School of Missions, to sail in 1957.
- 15—Dr. and Mrs. Kirk R. Stetson — Appointed 1955, doctor in charge, Pierce Memorial Hospital Mt. Silinda.
- 16—Miss Louise F. Torrence — Appointed 1927, has been teacher Mt. Silinda, Chikore Schools, in charge of Girls' Hostel, teacher of Domestic Science, Mt. Silinda, in charge of teacher training department at Mt. Silinda, and now is methods teacher there.

World Day Of Prayer

Date: March 8, 1957

Theme: "Who Shall Separate Us. . .?"

RACHEL WALLACE

There are three special ways of preparing for World Day of Prayer in your community. The first is to see that every member of your council or women's fellowship has read the new booklet prepared by our first general director, Ruth M. Worrell. *The Day Thou Gavest* (85c) is a history of the observance and its outreach through the projects supported by the offerings over the years and will undoubtedly develop more enthusiasm and devotion to the day than any other form of promotion.

The second means of intensive preparation is the showing of a World Day of Prayer filmstrip. If the newest one, "While Earth Rolls Onward Into Light," (3.00) was used last year there is also "Thy Kingdom Come," which consists of a worship service based on World Day of Prayer and the projects.

The final and most important means of promotion is prayer, both individually and in small groups. In these last weeks of preparation as groups meet to report on final arrangements, prayer will be included as a most vital part of the preparation.

Due to severe weather in many parts of the country on World Day of Prayer last year, attendance and offerings were reduced to such an extent that budgets of several of the projects suffered. This year let us make up for this by seeing that everyone in every community knows of the observance, realizes that he is wel-

come there, and is urged to join with people around the world in prayer. (Reports from World Day of Prayer, 1956, indicated that North Carolina and Virginia were two of the sixteen states which led in offering and attendance.)

Use your imagination. "Who Shall Separate Us?" is the theme. Who does separate us? What does? How are we separated? Take as your purpose a more united community because of the World Day of Prayer. Find appropriate radio and television programs in which groups can discuss constructively the things that separate, and how to bring about co-operation. The barriers include denomination, class, age, race, interests, nationality. Map out a series of such discussions and an outline of their purpose, suggested participants, goals. Approach a broadcasting station with your plan. Publicize well and follow the series in the press. Focus on working more closely together. When March 8 comes you may be surprised at the change in attitudes as you pray for the power there is in "togetherness."

Materials mentioned above, World Day of Prayer Programs, and the attractive new World Day of Prayer Map in four colors, shows a cross which marks the geographical areas where World Day of Prayer is observed, while the main projects for which the offerings are given are illustrated on the border (18½" x 24½") can be ordered from P & D Dept., National Council of Churches, 120 E. 23rd St., New York 10, N. Y.

Southern Convention Honored

By the Election of Mrs. W. B. Williams,
President of Women's National Fellowship

Mrs. Walter Bernard Williams, of Newport News, Virginia, today was elected national president of the 800,000-member National Fellowship of Congregational Christian Women. She will serve for two years.

The election took place at the annual meeting of state presidents of the Fellowship being held at the Inn here in connection with the Mid-Winter Meeting of the Congregational Christian Churches, January 28 to 31.

Mrs. Williams succeeds Mrs. Edgar A. Bark, Wauwatosa, Wisconsin, as head of the women's organization which has chapters in all states of the Union, Puerto Rico and Hawaii.

A former national vice-president and an executive and constitutional committee member of the National Women's Fellowship, Mrs. Williams has held numerous positions in that organization and in other branches of the church. She is a director of the denomination's Board of Home Missions and of the Board of Managers of United Church Women of the National Council of Churches.

Mrs. Williams represents Congregational Christian women in making plans for union with the Women's Guild of the Evangelical and Reformed Church. The Congregational Christian Churches and the Evangelical and Reformed Church will



MRS. W. B. WILLIAMS

unite on June 25 to form the United Church of Christ.

Mrs. Williams is the wife of the president of the Perry Electric Company, Inc., Newport News. For more than 25 years she has been chairman of the board of Christian education of the Newport News Congregational Christian Church. She is youth counselor of the Eastern Virginia Pilgrim Fellowship and Southern Convention

Pilgrim Fellowship, regional youth organizations of the denomination. She is the president of the Newport News-Warwick Council of United Church Women.

Mrs. Williams is a member of the executive board and the missions board of the Southern Convention of Congregational Christian Churches embracing the states of Virginia and North Carolina. For ten consecutive years she served the board of directors of the Southern Convention Women's Missionary Convention, four of them as president. She is a former superintendent of the Norfolk District of the Eastern Virginia Woman's Missionary Conference and for nine years was treasurer of the Eastern Virginia Woman's Conference of Congregational Christian Churches.

Mr. Williams has just completed a term as chairman of the Southern Convention Laymen's Fellowship and is the president of the Eastern Virginia Conference of Congregational Christian Churches.

Mrs. J. L. McCorison, Westfield, New Jersey, also long active in the denomination, was elected vice-president of the National Women's Fellowship.

New executive committee members are Mrs. F. L. Van Doozer, Portland, Oregon; Mrs. J. N. McLeod, Salt Lake City, Utah; Mrs. George Mathews, Danville, Iowa, and Mrs. Carl E. Delano, Bangor, Maine. Mrs. Oliver K. Black, of Holyoke, Massachusetts, formerly of Moline, Illinois, was elected to the nominating committee.

"Frontiers Of Faith" Telecasts In February

Broadway singing star Ray Middleton will be host and narrator on four FRONTIERS OF FAITH telecasts to be presented in February (Sundays, 1:30 p.m., EST) by the NBC-TV religious program in cooperation with the National Council of Churches. The titles are "Broadway Stars — Choir Graduates" Feb. 3, "Day's End" Feb. 10, "What's Happened to the Village Choir?" Feb. 17, and "Young Man with a Voice" Feb. 24.

Leading stage and TV performers who got their start in church choirs will be featured in "Broadway Stars — Choir Graduates" Feb. 3. Participants will be TV and stage star Bill Hayes, John Alexander of the NBC Opera Theatre, Jo Sullivan of the cast

of "Most Happy Fella," the current Broadway musical comedy success, and Gretchen Wyler of the cast of "Damn Yankees," another long-running Broadway musical show. Each will sing his favorite musical comedy number and favorite sacred selection.

Middleton will portray Abraham Lincoln in "Day's End," by E. P. Conkle, to be telecast Feb. 10 in anticipation of Lincoln's Birthday. The narrative, subtitled "A Few Words Spoken by Mr. Lincoln, the President," will have music by the Lincoln University Choir of Oxford, Pa.

The Manhasset, N. Y., Congregational Church will be featured in "What's Happened to the Village Choir?" Feb. 17. Middleton will speak

with the members of this group, which includes professional musicians, actresses, executives, artists and representatives of many other fields.

The Princeton, N. J. Seminary Choir will be the feature of "Young Man with a Voice" Feb. 24. Middleton will talk with these singers about why they are training for the ministry.

The four February telecasts will lead off a cycle of 12 to be produced jointly by NBC and the National Council of Churches. Doris Ann is the NBC producer, and Martin Hoade the director. Albert Crews is producer for the National Council of Churches.

INTRODUCING DR. ROBERT W. SPIKE

Evangelistic Institute Speaker

Former pastor of Judson Memorial Church in New York City, Dr. Robert W. Spike has served Congregational Christian churches as director of the Department of Evangelism for the past year, taking the place vacated by Dr. W. C. Timmons when he became minister of the Church of Wide Fellowship in Southern Pines, North Carolina.

Dr. Spike has been invited by the Rev. Fred Register, our secretary for evangelism of the Southern Convention, to speak in a series of Institutes as announced in this paper last week. At 32, he was the youngest man ever to become the head of a Protestant department of evangelism.

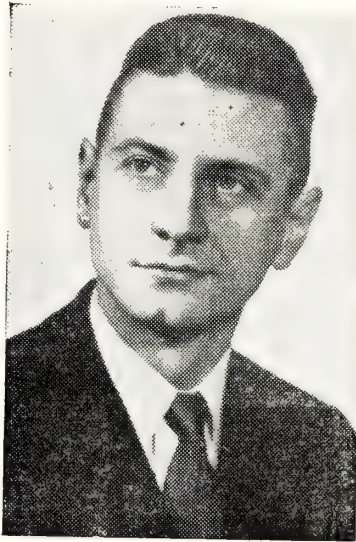
In announcing the appointment of Dr. Spike, in December 1955, Dr. Truman B. Douglas, executive vice president of the Board of Home Missions, said, "It is important to reach persons who retain some fundamental attitude of acceptance toward Christianity but even more important, we must find ways of presenting the Christian faith to those who have given positive allegiance to the alternative faiths and anti-faiths that are now aggressively in the field."

During his ministry at Judson Church, which is located across from Washington Square in Greenwich Village, Dr. Spike has pioneered a unique program of church leadership in community affairs. One member of the Church's staff works full time with a group of delinquent boys, many of whom have been expelled from nearby settlement houses and youth groups in the community.

The church operates a cooperative house for students at nearby New York University. A unique feature of this program is that non-Christian students are given priority on the long waiting list for admission to the residence.

Dr. Spike has been particularly successful in providing a Christian ministry which has interested the intellectual and artistic residents of Greenwich Village. The Church's Christmas Vesper Service, which this year will feature a presentation of medieval and renaissance music, has become a Village tradition anticipated eagerly by both members and non-members of the Church.

Similarly, Dr. Spike has developed



DR. ROBERT W. SPIKE

a Lenten Forum series that attracts hundreds of Villagers who have no other church connections. Throughout the year the church facilities are

made available to a variety of groups and organizations whose aims are compatible with those of the church. As Dr. Spike explains it, "Judson church is a market place through which all kinds of ideas pass and we try to keep it as open as possible."

Under Dr. Spike's leadership Judson Church and its members have taken an active part in community affairs in Greenwich Village, whether the issue be traffic, housing, schools, or art. "We've been on everybody's side on one issue or another," Dr. Spike stated.

A native of Buffalo, New York, Dr. Spike is a graduate of Denison University in Granville, Ohio. He received the Bachelor of Divinity degree from Colgate Rochester Divinity School in Rochester, New York and the Doctor of Education degree from Columbia University.

"The doctor who cares" is the way some villagers near Talas, Turkey, describe our Dr. William Nute, who has served in the Near East since 1924. In a year about 5,000 persons are cared for by this Christian physician whose concern is as big as the area he serves.

MORE IMPELLING THAN EVER



The Warning And Invitation Of Jesus

Background Scripture: Matthew 11 and 12.

Devotional Reading: Isaiah 61:1-4.

Memory Selection: Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me.

Matthew 11:28, 29

It may seem strange that Jesus' words of warning, and Jesus' gracious invitation are embodied in the same passage of Scripture, and come one after the other. But this is as it should be. No man fulfils God's demands upon him without God's help. Jesus' warnings against divine judgment impel men to seek his divine help. There is a divine wrath as well as a divine mercy, a divine impatience as well as a divine patience, a divine requisition as well as a divine giving.

THE DIVINE WARNING

What is Jesus saying when he upbraids Chorazin, and Bethsaida and Capernaum, and bluntly declares that Tyre and Sidon, and of all places, Sodom, will have a better chance in the final judgment than these cities or towns? He is simply emphasizing the **Peril of Privilege, The Law of Responsibility, The Relative Judgments on Sin.** Sodom, and Tyre and Sidon did not have the light which Bethsaida and Chorazin and Capernaum had. In these latter cities or towns, Jesus had taught and preached and healed. They had had the benefit of His Ministry and His message. They were, therefore, under a greater responsibility, and under heavier judgment, than the cities which lived in the moral twilight before his coming. Those who have, those who know, are under greater responsibility than those who do not have and those who do not know. To be sure, judgment comes upon the one as upon the other. Sin brings punishment. But the judgment is tempered by the measure of responsibility. As Jesus later said "Unto whomsoever men commit much, of them is much required."

This principle or law has widespread implications or applications. Here is a young man or young woman who is reared in a good home, who enjoys life's good things, who has advantages and opportunities, who gets an education and achieves success. Let such an one take warning! All these things are not an occasion for boasting, nor to be used for selfish enjoyment. These highly favored young people are under greater obligation just because of these privileges and favors. God will expect more from them than from children born and

reared in the slums, or from people without their educational and cultural advantages. Because they have received much, of them will much be required.

The same principle applies to communities and to nations. Any sensible person can readily see the greatness of America, and the incalculable material, industrial, educational, cultural, and moral and spiritual resources of our beloved United States of America. Are all these things to be the occasion for boasting and bragging? Are they to be enjoyed selfishly? A thousand times "No." Because God has so richly blessed America, He expects all the more from America. What a fearful responsibility rests upon our great and beloved nation just because she is so great. "Lord God of hosts, be with us yet, lest we forget!"

THE DIVINE REVELATION

"No man knoweth the Son, but the father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son shall reveal him." Jesus here states what he states elsewhere and again and again, that he and the Father are one, that he is a revelation of the Father. He asserts that he knows God as no man ever knew him, but he also asserts that through him, men too can know God. Those who accept him can find and understand God. As a Jewish girl who had been converted to Christianity put it well, "I see that there is nothing that I can think of in the character of God that I do not see in Jesus Christ, and nothing that I need a God for that Jesus does not do for me." It has seldom, if ever, been put any better.

But this revelation comes not to the "wise and prudent" the folks who know it all, the smart alecks, the self

righteous, the arrogant, the proud, the self-satisfied. God hides it from all such and reveals it to "babes." It is to the child-like not the childish, please note, that the revelation comes, that the Kingdom belongs. There are humble men and women, untutored and unlearned, who know God better than some university trained people. I served a church once which had an humble janitor who, I am convinced, knew God better and more intimately than many of the folks who attended the church. We might all well pray for the humble mind, the meek spirit. It pleases the Father to reveal himself in Christ to all such.

THE DIVINE INVITATION

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me. . . ." This is the Great Invitation. No other man could have spoken it and confirmed it. No other religious leader ever dared to say it. And amazing as it seems, no man through the centuries has refuted it. No man ever came to Christ humbly and sincerely and found that he was slack concerning his promises!

We hear a great deal these days about "peace of mind." In many instances these books and articles seem to indicate that all this can come about by "lifting one's self by his own bootstraps." Or by a formula or some locus-pocus, or by the power of suggestion. Jesus had something, and something important to say about the evil effects of worry and anxiety and strain. And his prescription for a cure was faith in God. And when he invites us to come unto him and promises us rest, he means that he can cure the feverish spirit, the sense of needless anxiety, the curse of fruitless worry. But it is seriously to be doubted whether he means relief from all tension and dissatisfaction and divine discontent. Is the ideal state of the Christian, comfort, and ease, and complacency, and relaxation, and protection? I think not. There should be in every Christian a sense of tension, a divine dissatisfaction with the state of one's self, of the community, of social institutions, of the world. When Christ's spirit comes into a man it does not produce slumber, but stimulation. It is not a sedative, but a stab.

All this is suggested in the figure which Christ uses in connection with this invitation. We are to take his "yoke" upon us. A yoke is an instrument of work. Yokes are designed to pull loads and to do work. What Christ is saying is that when we team

—Continued on Page 15

SUNDAY SCHOOL LESSON

FEBRUARY 10, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Why Lock Yourself In A Private Prison?

By Ilka Chase

Courtesy Spadea Syndicate, Inc.

This is published in the interest of Brotherhood Week, February 17-24, sponsored by the National Conference of Christians and Jews.

Since life itself will always impose restrictions upon us it seems foolish to go about creating needless limitations of our own. And yet thru ignorance, superstition and fear, and the angry rationalizing which we all resort to to defend our weaknesses, we voluntarily narrow our horizons, enclose ourselves in prisons of our own manufacture.

Probably we don't think so. When we create districts of any kind for people of other races, creeds, or colors, we shrug off the obvious fact that it is hard on them. So what? The answer is that we do a far more subtle damage to ourselves for it is we, as much as our victims, who are cheated out of the joys of a full and colorful life.

We suffer from the same kind of claustrophobia besetting those who are forever denied a magnificent view of a great city because they cannot bring themselves to go above the third floor.

When we find Catholics or Jews, Protestants or Negroes, French, Germans, or Chinese "peculiar" — when it's a case of "You can't deny it, they're just different from us, that's all" — we are on our way to a very small cell in our private small dark prison.

Whether all these groups are funda-

mentally different from one another I'm not sure. Different philosophies, different religious tenets guide the human race. But if a basic difference does exist, that is the fun. That is what should whet our curiosity, provoke us into wanting to know more about these people. Maybe we are more similar than we think; possibly not, but why put on blinders and plug up our ears instead of finding out?

I do not mean that to know people is automatically to love them. Indeed, many people when you first meet them seem very nice; they deteriorate on acquaintance. Like the time I said to a friend of mine about a man whom he knew and whom I had recently met, "Why I don't thing so and so is bad at all." "Ah," said my friend, "you have to know him to dislike him."

Let's not erect high walls saying, "Here's me. Everybody else stays out." Solitary confinement isn't much fun.

We have enough built-in hurdles and obstacles to overcome as it is without shouldering huge outside prejudices. We have already curious limitations of the mind that are hard to master and that pretty well confine us anyway. I speak of the phobias and allergies that sway our behavior.

In a statement marking the arrival in India of St. Thomas 1,903 years ago, India's president, Rajendra Prasad, said that this event "proved that Christianity is one of the oldest faiths practiced in India."

The Mountain Revisited

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

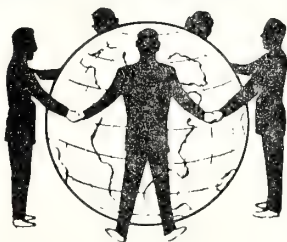
Salt has been defined as what makes that food taste bad if it is left out. Salt is found in the blood and tissues of the human body. Since it is being continually thrown off, it must be replaced. Cattle have to be pastured near a salt lick, or else that element must be otherwise provided for their diet. Salt has industrial uses. Compounded with other chemicals, it figures in manufacturing processes. There are said to be not less than 14-000 ways in which salt is used.

Because of its manifold importance, salt plays a large part in the economy of nations. The quest for it has been a significant factor in political life. Wars have been won by cutting off the enemy's salt supply, and revolutions fomented by unjust taxes on salt. Our English word "salary" is derived from the Latin word for salt. To the Romans, salary was salt money. Salt is still used as currency in some parts of the world.

To those who heard him on the mountain Jesus said: "You are the salt of the earth." Because of its "purifying, sustaining, and antiseptic qualities," salt became a symbol of friendship and hospitality among Eastern nations. Those who had eaten salt together pledged themselves to be forever at peace. At Numbers 18:19 and II Chronicles 13:5 the relationship between God and His people is described as "a covenant of salt."

All that salt means to mankind, that Christians are to be among their fellows. The Revised Standard Version helps us to sense the urgency that salt should remain true to itself: "if salt has lost its taste, how can its saltness be restored?" (Matthew 5:13). A familiar translation reads: "if the salt have lost his savour, where with shall it be salted?" "Savour," apart from its archaic spelling, describes that which appeals to certain organs of perception: "flavor, relish, scent." Salt has no odor, and taste would seem to be the preferable word here. Christians make life palatable. They are a pledge of friendship. They destroy the evils that would destroy men. Their prevailing influence is to be everywhere. What happens if the salt gets so mixed with dirt that it loses its taste; "how can its saltness be restored?"

BROTHERHOOD WEEK



February 17-24

**Brotherhood
Believe It — Live It
Support It**

Sponsored by

**THE NATIONAL CONFERENCE
OF CHRISTIANS AND JEWS**

News Items That Spell Progress For Elon College

L. E. SMITH, President

Registration for the spring semester of evening school has just been completed. A total of 503 have registered. Many of the students take one and two courses, some, of course, carry a full load. All students for the evening school commute and practically all of them have full-time jobs. As a rule they do excellent work, they are mature men and women that know the necessity of going to college and they have enrolled for real business. The evening school spells progress to the community and, we trust, good for the college. The turn-over in the evening school is rather heavy. During the first semester and at the close, there were 71 drop-outs and failures, however, for these 71 that did not return for the second semester, we enrolled 150 new ones.

For the first two quarters in the day school 1,247 students enrolled, making a total in the combined schools, day and evening, of 1,570. With the spring quarter enrollment yet to be added, this means that the enrollment will exceed 1,600 students.

Wednesday, January 23, at 2:00 in the afternoon, bids for the new dormitory for boys were opened. There were 20 construction companies represented and presenting bids. The high bid for constructing the dormitory was \$276,000. The low bid was \$239,920. This bid was submitted by H. F. Mitchell Construction Company of Burlington, North Carolina. A recommendation will be presented to the Board of Trustees at its mid-year meeting February 26, that the contract to construct this building be awarded to H. F. Mitchell Construction Company of Burlington. The Housing and Home Finance Agency has been notified to that effect. The low bid does not include architect fees, legal fees, field engineer fees, or the fees charged by the bank for handling the transaction. The total cost of the building, however, will not exceed \$275,000. This dormitory is practically a duplicate of Carolina Hall. The total cost constructing that dormitory was approximately \$265,000. It was the feeling of everyone that this was a very good price and that Mr. Mitchell should be awarded the contract without question.

On Wednesday, January 23, in the morning, a contract was extended the

Van Lindley Nursery Company of Greensboro, North Carolina to relandscape the west side of the campus, including the area of the dining room, Ladies Hall, Virginia Hall, West Dormitory, Library and Whitley Memorial Auditorium, at a cost of \$5,600. Sufficient and fitting shrubbery is to be placed around all buildings and on the campus in addition to sowing the proper kind of grass on that entire section. The contract also includes necessary driveways and parking spaces, these to be improved with crushed stone, but not paved. Additional sidewalks will be laid at additional cost to the college.

Last Fall a contract was given to the Globe-Wernicke Company to construct and install a second tier of stacks in the library at a cost of \$11,973. The stacks were to have been installed during the Christmas holidays, but on account of a delay at the factory, this was impossible. They are to be installed during February, 1957.

The above improvements were badly needed and will be appreciated greatly by the faculty, students, and all who are interested in the progress of the college.

GIVING

We as Christian people are exhorted to give as the Lord has prospered us, not according to need, desire, or demand, but according to the amounts that have come into our possession from investments of personal nature. We are to give as unto the Lord and not as to any individual. We all are aware of an inward compulsion to share what we have that the Church may continue its program and the Kingdom may come. There is a variety of opinions as to how much a gift should be. Under the law, a servant of God is required to give a 10th of his income. Under Grace a Christian is to give according to what he has. There is no indication that a Christian should give less under Grace than he was required to give under law. Giving is not a one way proposition. We are exhorted to give with assurance that we shall receive in return good measure, pressed down, heaped up and running over.

"Give," said he, "and it shall be

given unto you." Too often good, honest and sincere Christian people deprive themselves of rich blessings and a continuous joy by withholding that which rightly belongs to God. Faith should be sufficiently strong to enable us to rely on the reliability of God's promise.

Receipts to January 26

Eastern North Carolina Conference
New Hope\$ 45.00

Eastern Virginia Conference
Berea (Norfolk)\$ 34.00
Centerville\$ 19.00
Holland\$121.00
Shelton Memorial\$ 5.78

TOTAL\$179.78

North Carolina and Virginia Conference

Concord\$ 16.00
Danville\$ 36.00
Hines Chapel\$ 16.83
Monticello\$ 8.96
Rocky Ford\$ 2.00

TOTAL\$ 78.79

Virginia Valley Conference

Bethel\$ 26.51

TOTAL RECEIPTS\$331.08

Cause of Delinquency

The Washington Post and Times Herald for December 11, reports a speech of a juvenile judge concerning delinquency in this fashion:

"Juvenile Judge Edith Cockrill said yesterday that failures of home, school and church may lead to juvenile crime."

In a speech before the Kensington Woman's Community Club the judge said overcrowded schools prevent teachers from early recognition of traits that lead to juvenile delinquency. Some children do not learn to read—even as late as the 11th grade—and this leads to truancy, she said.

Other juvenile crime arises from a home situation which is economically or emotionally faulty. Parents should not be afraid that disciplines will warp a child's personality, Judge Cockrill declared.

Lack of religious background is often found among youths who go wrong, the Judge said. Of 500 cases brought before her, she said, only 10 had any church relationship. Those 10 included those who went to church only on Christmas and Easter.

Judge Cockrill lamented the fact that newspapers often bury accounts of the constructive activities of youth but give big headlines to young vandals and housebreakers.

My First Sixty Days In Richmond

REV. RUFUS ANSLEY

As with every church, the most significant single fact in the program and life of First Congregational is the status of the morale of the membership. We find an unusually high level of willingness to serve, venture into new ground, friendly fellowship and desire to grow. We do not know enough, of course, to be able to credit properly the one or ones responsible for this highly desirable attitude on the part of the congregation. Needless to say, we suspect Dr. Helfenstein should receive a large share of the credit altho' it is becoming increasingly clear that there is very superior lay leadership here. However one accounts for it, any pastor is very grateful to find such a state of affairs. This excellent morale accounts for the beginnings we shall note below and gives solid foundation for plans for the future.

During the past sixty days, two new church offices have been made by partitioning the Grove Avenue end of the Parish House; the large assembly room on the first floor has been painted; the Church has acquired a dictaphone, mimeograph, mimeoscope, typewriter, secretary's posture chair, office table, office desk, re-conditioned the addressing machine; launched a weekly bulletin, "The First Congregational Courier;" spent some \$1,500.00 on re-decorating and repairing the

parsonage; organized and conducted an Every Member Canvass which, to date, has raised the total of Pledges from \$154.00 per week to \$235.56 per week, an all-time high; witnessed a substantial increase in average attendance on Sunday worship; gathered 10 new members for reception on February 3; secured a volunteer Secretary for the Church Office in Mrs. J. E. King who gives full time to the Church Office (and we mean literally gives); held a Family Fellowship Supper on Stewardship with about 124 of our 168 members present, and participated in a Union Thanksgiving Service at Temple Beth El. Naturally, there have been so many Board and Committee meetings that we have lost count. It merits emphasizing that, in the midst of all this activity, there has been such a splendid spirit of loyalty and cooperation as almost to be a model for a church. The one funeral left us all sad over the loss of one of our staunchest members in Mrs. Webb. This church will never forget her and the example she left us.

As for the time just ahead we are exploring several possibilities of enlarged service to the community and the Parish. Among the projects being studied are a week-day nursery, a Boy Scout Troop, a Girl Scout Troop, a special activity for our Seniors (something of a Best Years Club for both men and women past 65 years of

age), two additional classes in Sunday School, one for young adults unmarried and one for the younger married couples; creation of a Cradle Roll, increased promotion of our orchestra to extend the advantages of the able leadership there to amateurs of all ages, increased and continuing emphasis on membership enlistment as well as the building of closer ties with both the Southern Convention and our National Fellowship. We hope to continue and enlarge the working relationship with the Union Seminary, the University of Richmond and the other institutions of college level in Richmond. We are using the old Pastor's Office as a Reading Room, Committee Room and Library while we study the Parish House for an acceptable location of a small Chapel for meditation and prayer, small weddings, christenings and the like. We are setting up an office on the second floor for the Superintendent of the Sunday School, Associate Superintendent and Secretary-Treasurer. The Parish House is now open with someone on duty seven days each week. The community is already beginning to use the counseling service made available by our Church through our Minister. Your Pastor has been elected to represent the Southern Convention on the Board of Trustees of the Interdenominational Religious Work Foundation, Inc., and of the Virginia State Council of Churches. This, briefly is a summary of the past sixty days and some indication, altho, not comprehensive, of what is in progress.

"God Is No Respector Of Persons"

LUTHER A. WEIGLE

It is confusing for young people today, who are being told that respect for persons is a basic principle of sound democracy and true religion, to read in the Bible that "God is no respecter of persons" (Acts 10:34) and to find that same idea repeated in one form or another in a dozen passages of the Old and New Testaments. The Greek word which is translated "respector of persons" means "acceptor of the face" and the Latin equivalent is "acceptor personae," that is, acceptor of the mask that an actor wore or the character that he assumed.



When the King James Bib'e was published, the English word "person" was still close to this primary meaning of the Latin word "persona," mask. It referred to the outward appearance or circumstances of men — to physical presence, dress, wealth, position — rather than to intrinsic worth or to the inner springs of

conscious, self-determining being. This text and others using similar words mean that God does not regard mere externals.

In Moses' instruction to the men whom he appointed as judges, the meaning of the expression "respect persons" is stated clearly: "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's" (Deuteronomy 1:17). A pointed exposition of the meaning of the phrase for the life of the early Christians is found in James 2:1-9.

The expressions "respect persons" and "respector of persons" were kept in the revised versions of 1881 and 1901, but are given up in all other modern translations. Moffatt's translation is "God has no favorites"; and Goodspeed's, "God shows no partiality." The Revised Standard Version follows Goodspeed here and both are in fact returning to William Tyndale, whose translation was "God is not partial."

Memorial Gifts Help Church Home For Children

John G. Truitt, Superintendent

Dear Friends;

Have you seen one of the beautiful memorial cards which we send to the family of a deceased loved one when you mail us a memorial gift? It is appropriately printed on a heavy pure white card, with name of the loved one, or friend, memorialized by the contribution and also the name of the one who made the contribution.

Many people find that the beautiful memorial remembrance serves more lastingly than flowers — although nothing is more beautiful than flowers. They feel like to help a little child who has to be dependent upon the Home for Children is just as good as giving a memorial which in a few days will perish. By sending a contribution to the Home for Children both the family is comforted and a child is greatly benefitted. Often a family will suggest to friends that such a gift to a children's home will be quite as much appreciated. Next time you need to make such an expenditure try sending it to the Home for Children and see just how it is handled. I believe you will like it.

Tonight members of the Elon Student Ministerial and Religious Education group are giving the teen-agers a party in the study hall of Johnson Hall. They will have a good time. There will be participation by all present in a serious side of their fellowship followed by play and fun and refreshments, also little Vicky Smith has a birthday today and her mother has sent funds for a birthday party in the Baby Home. There will be stories, songs, ice-cream, and cake. They will have fun, too.

There is never a dull moment when you have seventy-six boys and girls together day and night. It takes planning and organization and faithful work on the part of us all. More and more we are trying to make this a good and happy home for these fine children, so they will not only be happy and grow well while they are here, but so they will also have pleasant memories of this Home and of their good helpers.

Will you not learn to think of us here. Pray for the house-mothers and other staff members that we may do

the work of the Church in such a way as to please the Head of the Church, Christ our Lord. Every day is a full day for these workers. And

every child here must be looked after for all their scratches, bruises, bumps and "colds." Their health of body and mind and spirit are a constant drain on the energies of us all. Especially when they come here from so many different backgrounds. We need your concern and encouragement and help. And, thank you, we are receiving it.

REPORT FOR JANUARY 28, 1957

MONTHLY OFFERINGS

Amount brought forward		\$13,475.70
Eastern North Carolina Conference		
Mt. Auburn, S.S.	\$ 7.47	
New Hope	39.00	
Oak Level	25.45	
Wentworth	4.32	76.24
Eastern Virginia Conference		
Barrett's	7.00	
Berea (Norfolk)	17.00	
Centerville	4.00	
Liberty Spring, S.S.	10.00	38.00
North Carolina and Virginia Conference		
Concord	9.00	
Danville	21.00	
Mt. Zion, S.S.	15.85	
Rocky Ford	2.00	
Union (Va.), S.S.	5.00	
Union (Va.)	15.00	67.85
Western North Carolina Conference		
Pleasant Cross, S.S.	14.07	14.07
Virginia Valley Conference		
Bethel, S.S.	2.00	2.00
Total		\$ 198.16
Grand Total		\$13,673.86

SPECIAL OFFERINGS

Amount brought forward	\$18,619.94
C. H. Wells, Burlington, N. C.	\$15.00
Ladies' Aid Society, Cong. Church, Lake Helen, Fla.	25.00
Young People's Group, Union Congregational Church, Fisherville, Mass. — Friendly Service Gift	15.00
Sunday School Children, First Cong. Church, Hendersonville, N. C.	15.70
Seman Cong. Sunday School, Seman, Alabama	11.54
Percy Smith, Newport News, Va.	10.00
A Friend	15.00
W. A. Davis Milling Co., High Point, N. C. (coupons)	31.44
In Memory of George D. Cooksey	5.00
In Memory of G. Marvin Holt, Sr.	5.00
In Memory of Mrs. Carrie Long Belvin	5.00
Special Gifts	85.50
Total	\$ 239.18
Grand Total	\$18,859.12
Total for the Week	\$ 437.34
Total for the Year	\$32,532.98

Planning Religious Education For United Church

Church school teachers and superintendents of Congregational Christian and Evangelical and Reformed churches in eight New England and Middle Atlantic states met in New York Friday, January 18, to plan the first national Christian education mass conference to be sponsored by the two denominations.

The Congregational Christian Churches and the Evangelical and Reformed Church will unite on June 25, 1957, in Cleveland, Ohio, as the United Church of Christ, seventh largest Protestant communion.

The planning conference was called by the Division of Christian Education, Board of Home Missions, Congregational Christian Churches, and the Board of Christian Education and Publication of the Evangelical and Reformed Church. Mildred C. Widber, Chicago, secretary of leadership and field program, Congregational Christian Churches, and Loren Walters, Philadelphia, director of the Evangelical and Reformed Department of Leadership Training, presided at the session as co-leaders.

The planning meeting was composed of representatives of the two denominations from New York, Connecticut, Massachusetts, New Hampshire, Rhode Island, New Jersey, Pennsylvania and Maryland. They helped set up both the basic program and the local and state-wide promotion of the national conference which is expected to draw more than 5,000 church school teachers and superintendents to Purdue University, Lafayette, Indiana, August 19-22, 1958.

The second of four area planning sessions, the New York meeting is expected to set a pattern for future local get-togethers of Congregational Christian and Evangelical and Reformed religious educators, many of whom have not previously met the corresponding workers of the other church. "Through face to face meeting, we hope all will gain immediate new vision for the common task of giving the best possible Christian education to the children, young people, and adults of our churches," Miss Widber stated.

The area meetings began January 11 when Middle Westerners assembled February 5, 1957

at Purdue University. Great Plains and Rocky Mountain leaders will convene in Kansas City, Missouri, January 30 and Far Westerners in Berkeley, California February 1.

The leaders will consider selection of a Conference theme and central purposes, speakers, study and seminar topics and special events.

Although the Conference will be the sixth such quadrennial event of the Evangelical and Reformed Church, Congregational Christians are assuming joint responsibility for the meeting for the first time.

Congregational Christians in the United States number 1,310,572 in 5,536 local churches and the Evangelical and Reformed Church has 800,000 members in 2,735 local congregations.

SUNDAY SCHOOL LESSON Continued from Page 10

up with him, we can do our work without needless worry, and needless wear. His yoke is easy and his burden is light — there is a harmony involved in working with him that makes the load lighter and the work easier. It is this peace, this rest, that is life's supreme gift and goal. If we cast our burdens on him, we will find that he can sustain us, and that he cares for us.

"CONSIDER YOUR CALL"

Continued from Page 5

their children then who will? Soon the children will lose interest in coming.

My last but not least way is this: How often have you heard this? "Well, I would love to accept that position in the church or come to that meeting, but I just do not have the time. I am so rushed." Well, my friends, we have time for other things. Why not give more time to activities in our church? It would not hurt any of us to miss a movie or a television program to come to a church meeting. It is up to us to attend our church activities and socials. Sometimes, the youth give more time to church activities than the older ones do. And certainly if anyone is busy it is the teenager. The one who is in school. I could go on and on, but my time is running out, so I want to leave this one thought with you. I want to dare you to make a pledge as the young people have made here this morning — a pledge to give more of your time to Christ and try to promote more Christian fellowship in the future. A new year has just started — 1957. How much time are you going to give to Christ in this new year? Let us make it the best year ever in our church!

The first World Day of Prayer observance in Yu Li, Taiwan, was set for 2 p.m., but by 10 a.m. the mountain people had begun to arrive. Down the mountain, over rushing streams they came, walking for hours. Although the Taiwanese at the service spoke in their language or Mandarin, all talks were interpreted into Japanese for the mountain people. Taiwanese, Chinese from the mainland, Taiyals, Bunans, Amis, and Americans, using six languages, were one in worship.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

MEMORIAL GIFTS

New Pastor Occupies New Parsonage



TURNER'S CHAPEL PARSONAGE, SANFORD, N. C.

BY MRS. JOHN A. REDDING

Members of the Turner's Chapel congregation in the Colon Community have a new minister and also a new parsonage for him to live in.

The Rev. Thomas W. Madren, his wife and 16-month old daughter, Melody Joye, moved to the community and the new house last month. They were living before in Clayton.

The Rev. Mr. Madren will serve three churches in this area, including Lee's Chapel Christian Church, Rt. 5, and Plymouth Christian Church Rt. 3, Raleigh, in addition to Turner's Chapel.

The new parsonage is located on the Colon road about three and a half miles northeast of Sanford, right next door to Turner's Chapel. The six-room brick dwelling includes living room, dining room, kitchen, three bedrooms plus a study and basement.

Off-white ceilings are used throughout the house. Floors are hardwood. Flush doors are all mahogany.

Walls in the living room, dining room and hall are grey. The front

bedroom has sandraton walls. The other two bedrooms, located on the back of the house, have pastel colored walls, one blue the other foam green.

An unusually pretty room, the kitchen has foam green walls. Cabinets are all knotty pine with 18th century hardware. The cabinets and double sink have formica tops. Kitchen floor is light green plastic tile.

Rose and black are the principal colors used in the bathroom. Walls are pink tile with black trim. Floor is black plastic tile. Chrome fixtures are recessed in the wall.

The pastor's study is located in the basement. A private entrance opens directly outside. Walls of the study are sandraton. Ceilings are off-white.

Inside venetian blinds shade all the windows. Outside attractive metal awnings adorn the windows. The home has a 110,000 BTU Armstrong heating unit in the basement and baseboard registers in every room.

The basement contains about 800 square feet of floor space in addition to the study. It is equipped with a

washing machine and 40-gallon water heater.

The house and landscaping were completed in less than a month. Carpenters started work on November 5 and the building was completed, landscaped and ready for the pastor's family by November 30. The Madrens moved in December 3.

The Rev. Mr. Madren is the son of the Rev. and Mrs. Silas E. Madren of Albemarle. The Rev. Silas Madren is pastor of the First Congregational Christian church of Albemarle.

The Rev. Mr. Madren, who will live here, was born in Vance county. He attended school in Franklinton, in Linville, Va., and in Elkton, Va. A graduate of Elon College, he is currently doing seminary work at Duke Divinity school, Durham, where he anticipates graduation in May, 1957.

The minister was ordained in the Christian ministry in 1954.

Mrs. Madren is the former Miss Patsy Fuller of Henderson. She was a student of Elon College, where she majored in music.

In Sanford Herald

The Christian Sun

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

Miss Mamie Wilkins
230 Hall Ave
2-1-58

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

FEBRUARY 12, 1957

NUMBER 7

THIS WEEK

Reports from the
Midwinter Meeting

REMEMBER

Laymen's Rally Next Sunday

NO BETTER WORDS TO DESCRIBE "BROTHERHOOD"



May hands be raised in earnest prayer
By every race and clan,
For the Fatherhood of God
And the Brotherhood of Man.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

REV. MACK WELCH INSTALLED AT REIDSVILLE

The Rev. Mack V. Welch was installed as minister of the Reidsville Congregational Christian Church on Sunday evening, January 20. Those taking part in the service were Dr. W. T. Scott, Superintendent of the Southern Convention, Dr. L. E. Smith, President of Elon College, Dr. John G. Truitt, Superintendent of the Home for Children, Dr. H. E. Robinson, President of the North Carolina and Virginia Conference, Rev. Fred Register, Secretary of Stewardship and Evangelism for the Southern Convention, and Mr. Claude Garrison, Chairman of the Official Board of the local church.

Although Mr. Welch began work January 1, the family did not move until the eleventh. On arrival, the Welch family found the pantry stored with about \$200 worth of groceries, including a country ham. The Women's Fellowship held a reception January 31, honoring their minister and his family with 250 guests calling during the evening.

On the third Sunday evening the Pilgrim Fellowship had charge of the service, with Mr. Welch speaking, and with about 100 people rededicating their lives to Christ and the Church.

Average attendance during January was 352 at Sunday school, 344 at morning church service, 163 at the two evening services, and 80 at the three mid-week Bible study meetings in which the Gospel of John is being studied.

AT HOLLAND the sermon topic for February 3 was "This Is Our Opportunity," the text being "Bear ye one another's burdens." For Race Relations Sunday the topic was "Creating a Climate." Rev. James H. Lightbourne, Jr., is the minister.

AT BURLINGTON February 3, pastor H. E. Robinson asked his people "What Have You to Give?" Monday following Mrs. W. E. Wisseman of Greensboro reviewed the book on Southeast Asia for the Women's Society. Sunday school attendance for January 29 was reported as 287, and for January 27, 226. The church was about to complete payments on a fine educational building erected a few years ago, and on which \$85,000 was borrowed in 1952.

PROFESSOR C. J. VELIE, a former dean of music at Elon College, died January 29 at his home in Towson, Maryland. For the past twenty-two years he has been Public School Music Supervisor for the Baltimore county schools. He leaves his widow, the former Zenith Hurst, and two daughters, Mignon Yvette and Claire Alese. Mrs. Velie is a sister of Rev. Alfred Hurst, a former minister of the Elon College church.

AT LIBERTY (Vance) Bible study is being led Sunday nights by the minister, Rev. Lowell A. Smoot. The book, "Be Ye Doers," based on the sermon on the mount, is being used, and the Woman's society is sponsoring the study. Happiness, Prayer, and Judgment will be three topics used. The study began February 3 and will continue for three weeks.

A PREACHING MISSION in Portsmouth, Virginia, is being held this week, February 10-15, at the Monumental Methodist Church with Dr. William H. McKinley, secretary of the Men's Work Department of the Disciples of Christ, as speaker. A similar series was held in Norfolk February 3-10, the first speaker being our own Dr. Walter H. Judd, member of Congress.

INSTITUTE OF RELIGION speaker at Raleigh February 18 is Carl C. Taylor, economist, sociologist on "What About India," and February 25 Norman Cousins.

ASHEBORO HUMMING WITH ACTIVITIES

February 3 was really Youth Day in the Asheboro church. The young people conducted the Sunday school, including the teaching of classes up to the adult department, and had complete charge of the morning service. Jane Rush and Mrs. Jimmy Flynt opened the morning service with an organ-piano duet. Jimmy Brown, minister for the day, presided with dignity and preached with practical sincerity, the Junior Choir sang "I Would Be True," the youth choir sang "Living for Jesus," with Patty Cavinness as director, Luther Hodgins acting as Sunday School superintendent made announcements. Tony Smith as church secretary and treasurer introduced the youth officers for the day, and Julia Ann Hammer acting as president of the Women's Fellowship gave an earnest talk on "This I Believe." All offices of the church were filled for the day by youth people, and all persons had prepared for their parts.

The pastor's study and the kindergarten room have new tile on the floors. Several of the Sunday school rooms are being painted. New drapes decorate windows. Flood lights make the church visible at night, and a light on the altar window makes that beautiful for the night passer-by. Many other minor improvements are being made on the church building, and plans are in the making to have a new parsonage in the not distant future in which the Rev. and Mrs. Clyde Fields will reside.

Volume 109

Number 7

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor

840 Sunset Avenue, Asheboro, North Carolina

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CORRECT A MISTAKE, PLEASE

The Souday school superintendents of Eastern Virginia are to meet at 7:30 P. M. March 11, and not March 25 as listed in this paper January 29. The meeting is to be in the Suffolk church, as previously announced. Thanks, President H. E. Crutchfield, for the correction. Sorry it was made. Wish it would be the last — but seriously doubt it.

SOUTH NORFOLK CHURCH was very happy to be host church for the area meeting February 4, 1957 at 7:30 p.m. to hear Dr. James F. McKinley, Dean of the School of Theology at Silliman University located in the Philippines. Dr. McKinley brought a very interesting message on "The Signs of Promise," a recording of native music, and descriptive film strip. A good representation of our churches was in attendance. From his message we were brought to realize the meaning of our scripture for the Church School lesson for that very day: "The harvest truly is plenteous but the laborers are few. Pray ye that the Lord of the harvest will send laborers to his harvest."

FIRST CHURCH, GREENSBORO, reporting through the February **NEWS BULLETIN** of the church, names sixteen people who united with the church during January, highlights the visit of missionary McKinley to their church, tells of the Pastor's Class which begins March 2 and runs six weeks, explains the meaning of Our Christian World Mission, suggests the Challenge of the State Council of Churches, announces a new adult class, tells of the second annual Christian Vocations retreat at Moone-elon April 24-28, and otherwise fills the four pages of this excellent little publication with pertinent facts about this progressive church.

YOUTH HELP AT PINEY PLAIN

Mrs. Betsy S. Gay

The junior class of Piney Plain Christian church prepared the devotional service for Sunday, February 3, in observance of National Youth Week. The Scripture reading was by Cathy Woodall. Each member of the class recited a Bible verse from memory. This was followed by a poem, "I Will Think of My Redeemer," by Janet Cox.

The program was under the direction of Mrs. L. L. Woodall, Sr., who has taught this class for many years.

YOUTH SUNDAY AT LIBERTY (VANCE)

Mrs. Fletcher Fuller

The young people of Liberty (Vance) conducted the morning worship service on February 3 as part of the Youth Week observance. The invocation and Lord's Prayer were led by Anne Foster, the Responsive Reading by Francis Bradsher, and the Scripture was read by Douglas Foster. The offertory prayer was led by Betty Jean Dunn. Special music was furnished by the Epsom High School Glee Club with Billy Mitchell as soloist in "Come Into My Heart, Lord Jesus." The closing prayer was led by Anne Newman.

The pastor, Rev. Lowell A. Smoot, used as his topic "Chasing Rainbows" and spoke of how everyone must at sometime face "examinations" which will show what they have really accomplished. That means that all should be prepared. He said the darkest hour in the life of a young person is when he is trying to get something for nothing. His advice to the young people was, "Take the best you receive from your parents and combine it with the best you have learned elsewhere, then try to live like a Christian day by day."

At Union Grove BOUNEVA FARLOW SPOKE

Evangeline Gann, Reporter

Miss Bounева Farlow was guest speaker at the January meeting of the Women's Missionary Society of the Union Grove Christian Church.

Miss Farlow is a member of the Sophia Church in the Western North Carolina Conference. She has just returned from Ceylon where she was teaching in the Uduvil Girl's School. She showed color slides of her work with the girls and also of other interesting places and things she had seen during her stay there.

Following the showing of the slides, opportunity was given for asking questions.

The Laymen's Fellowship joined with the ladies in this special program which was much enjoyed by all.

DID YOU KNOW —

that the Southern Convention had a suggested goal of \$135,000 in the Church Building Loan Fund Campaign, but made declarations of purpose to pay \$143,424.21? However, we have only paid \$72,671.84 (as of November 30). Is your church one that needs to make a payment in order to keep faith with its promise to the denomination?

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

February

- 17—**Medical Work of the Rhodesia Mission** — Chikore (Cottage Hospital and Dispensary), Mt. Silinda (Willis F. Pierce Memorial Hospital, Nurses' Training Clinic), Zamchiya (Masters Memorial Clinic).
- 18—**Mr. and Mrs. William D. Webb** — He has taught at American University, Beirut, Syria, University of Shanghai, China, Cornell University; director of Pine Mountain Settlement, Kentucky. She is a nurse and taught at Beirut and St. Elizabeth's Hospital, Shanghai. Appointed to Mt. Silinda in 1941, where he is now superintendent of the station and she teaches first aid and is district commissioner of African Guides.
- 19—**Lester K. Weiner** — Went in 1956 for three-year term, teacher at Gaza-land School.
- 20—**Pastors and their Churches in the Rhodesia Mission.**
- 21—**The Retired Personnel of the Rhodesia Mission.**
- 22—**The South African Mission** — Started in 1835 to evangelize a primitive, frequently wild and barbarous people, now it bears Christian witness in the midst of great cities, on highly modern farms, and in primitive tribal areas. Racial tension, extreme forms of nationalism and other ills of the modern world have made the healing work of schools, hospitals, social service centers, and above all the church particularly important.
- 23—**Miss Mary A. Beals** — Term teacher at Inanda Seminary, 1938-42; appointed 1946 and is now head teacher, high school department, Inanda Seminary.

MISSIONS AND EVANGELISM

Last week and this, people of the Southern Convention are having a wonderful opportunity to think through some of the problems involved in Missionary and Evangelistic work. The institutes, or workshops, with fine leadership, will surely lift our vision, and send us on with renewed enthusiasm for the two phases of work which lie near the heart of the Church.

When Easter comes in this good year it is hoped that all the people of our churches will have made a real contribution to the missionary enterprise. Needs are so urgent that there is no time to argue about whether or not we should give to this, that, or the other thing. News has just come that a fire is raging in the heart of Reno, a fire following terrific blasts that destroyed great buildings. It is no time for firemen to argue there. They need to be busy fighting the fire.

Religiously our world is in the same plight. The cold flames of atheism, fanned by the enthusiasm of Communists, are spreading rapidly across Asia and Africa. Misunderstanding, and hatred among races and nations threaten atomic destruction to civilization. Exceedingly great wealth in the United States tends to make us forget the values of religion. "We never had it so good" is an opiate that is deadly unless it is properly guarded. Congregationalists once had nearly a thousand missionaries at work in a dozen nations around the world. Today Congregational Christians have about three hundred such workers. The fires are burning, but not in the hearts of American givers to the missionary enterprise.

One reason may be that we have lost our evangelistic fever. Johnathan Edwards stirred his fellows with the belief that they were "sinners in the hands of an angry God." Dwight L. Moody proclaimed the love of God for all his creation. Billy Sunday made multitudes believe that they should "hit the sawdust trail" to the throne of grace. But we appear to be content with things about as they are. The church roll is part of the record kept by the church secretary, and it matters little whether or not it increases from year to year. We are accustomed to reporting about the same number as last year, and adopting the budget

we had last year. Increases are hardly to be expected, or so it would seem.

But it is entirely possible that God expects us to busy ourselves about winning the world to righteousness, truth, goodness, love — to God as revealed in Christ Jesus. That is the missionary and evangelistic job that lies close to our door.

IGNORANCE IS EXPENSIVE

Today's farmers, riding their tractors and using big machines, would laugh at anyone who plowed corn with a coulter six times to the row, as my father did. That walking up and down is much too expensive. But my father and grandfather did it because they didn't know of the better methods of farming. When they burned great logs to get them out of the way, they had no idea that fuel and lumber would be so hard to come-by in our time.

So it is in every field. Ignorance is expensive.

Some of us can faintly remember Governor James B. Aycock and Superintendent of Public Instruction, J. Y. Joyner, eagerly and eloquently telling the people of North Carolina that ignorance is expensive, that children are the most valuable crop in the state, and that education should be for all the people. They preached it early and late, in cities and hamlets, until education became the precious heritage of all the citizenship.

Now the schools face another crisis. Pupils are increasing and teachers are decreasing rapidly. Buildings are inadequate. Money is in abundance for many things but there is not enough for schools. Legislators need to be reminded that ignorance is expensive. It will pay the state, any state, to educate its people.

RACE RELATIONS SUNDAY

Once each year, the second Sunday in February, church people are asked to give some thought to relations between the races of mankind. Southerners are prone to stop with considering the white people in relation to the Negroes. It is equally important to think of the Jews, the Germans, the Japanese, the Chinese, the Indians in America and in India, the Russians,

and all the races and nations. What sort of relations are to be desired?

A man whose blood is a mixture of Negro, Caucasian, Indian, and Haitian says he knows no prejudice, but he recognizes what it does to people. There are many people even in the lily-white South who are neither white nor black, but a mixture of both. Slavery and segregation did not prevent it. In some cases they may have caused the mixture.

In other areas of our nation the racial problem deals with other races. One of the things of which we have boasted is that America is the melting pot of the world, the land of freedom for all peoples. That is a heritage that we should not lose.

Race relations may be bad or good. That situation may be in a community or reach across the world. Bad relations grow out of ignorance, suspicion, and hatred. Good relations are the offspring of interest, faith, appreciation, understanding, love.

There is wonderful opportunity for the people of our area to learn more about how people of different races can live happily and helpfully in the same community. It is not necessary for us to hurt, hinder, or dislike each other. Each race has contributed much to the other through the years, and there is certainly no reason for that trend to be reversed now. We may need to do some constructive thinking about how to make some new adjustments for our modern age. This will help white and black people. Integration is certainly not the complete answer to the problem. People who are of the same race and live in the same house may be badly adjusted, while those who see each other only on rare occasions are the best of friends. Understanding and friendliness will solve problems that mingling may only multiply. Christians need to be Christian in all relations, all the time, not just among the races on race relations Sunday.

DID YOU KNOW —

that you can take a trip to Mexico this summer under the auspices of our denomination? The cost of the two-weeks' trip while in Mexico City is \$250. Rev. and Mrs. Galen Weaver are the leaders. For further information write him at 289 Fourth Avenue, New York 10, New York.

Dr. And Mrs. Taylor

Returning To Africa

Dr. and Mrs. Alan B. Taylor, Congregational Christian missionaries, left New York January 31, aboard the QUEEN ELIZABETH for South Africa where they will resume their work with the McCord Zulu Hospital in Durban, South Africa.

Dr. Taylor has been medical superintendent of the 320 bed hospital since 1921, when he and Mrs. Taylor were first appointed as medical missionaries by the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches.

In addition to its treatment facilities, McCord is one of the outstanding teaching hospitals of South Africa. Providing the first training school for Non-European nurses in Durban, McCord Hospital presently has a student body of 180 nurses and mid-wives. Nursing graduates of McCord Hospital must pass the same examinations as do white nurses.

McCord is also affiliated with the Non-European Medical School of Natal University. Dr. Taylor served as dean of this institution for a number of years and is still on their Board of Directors.

Dr. and Mrs. Taylor first went to Africa in 1921 as missionary representatives of Park Congregational Church in Grand Rapids, Michigan. Although they are no longer dependent on Park Church for financial support, the church maintains its interest in the work at McCord Hospital.

Mrs. Taylor, a trained nurse, assists in the hospital "wherever I'm needed," she explained. In addition to her hospital work she is Divisional Commissioner from African Girl Guides.

Born in New York state, Dr. Taylor is a graduate of the University of Vermont and a Fellow of the Royal College of Surgeons in Edinburgh. During World War I he served in the United States Medical Corps and following the war he was in private practice for three years in Norfolk, Virginia, before his appointment for service with the mission board.

Dr. and Mrs. Taylor are returning to South Africa after a year's fur-

lough in the United States. The seven year term of service which they now begin will be their last term of service as missionaries of the American Board.

Poison

By Dorothy Canfield Fisher

This is published in the interest of Brotherhood Week, February 17-24, sponsored by the National Conference of Christians and Jews.

It is the most ordinary, everyday sense which makes us see to it that "POISON" labels are kept pasted on the bottles of dangerous chemicals we all need on the shelves of our medicine closet. Iodine, for instance, although an excellent disinfectant, would be the death of a child who took a drink of it. We know very well that such labels must be renewed, if

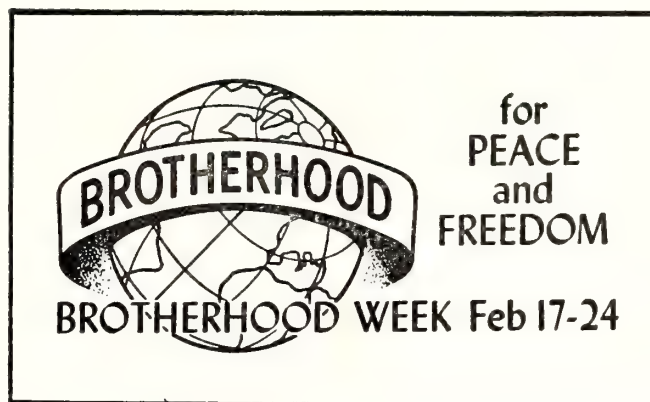
as dangerous the instant we see or hear it.

When we see somebody incautiously step out towards a piece of ice on a sidewalk, on which we have seen others slip and fall, we shout to him "Look out! Danger!" We should train ourselves to have the same reaction of shocked alarm when we hear somebody voice one of those horridly mild sounding conversational expressions of prejudice: Well, he's this or that. What would you expect?

Civilized people have advanced so far in understanding as to feel discomfort on hearing such phrases. But the discomfort is not yet great enough, in most cases, to match the discomfort of answering boldly in a good loud voice, "Such talk is dangerous. Words like that grease the slide, down which it is mighty easy to slip to hellishly iniquitous acts."

One of the difficulties is that we get tired of the necessary repetition of the warnings against racial discrimination, but we have the cheering hope that they may not be always needed.

A good many warnings of the past can be laid aside, because we have



they fade, or become unreadable.

In exactly the same way a constant repetition is needed of the label "POISON" on all forms of mass-prejudice, racial injustices, making an individual suffer for something he doesn't do, or is not, because some of his group have done it or been it. They are all poisons — some slow and insinuating and gradual, some lightning-swift like a rattlesnake's bite. And every variety, slow or swift, mildly sickening or quickly fatal, should be labeled on our minds, "POISON," so that we recognize it

outgrown the practices they labeled as dangerous.

We can get rid forever of all this talk about resisting racial discrimination — by stopping it. When American citizens, men and women, are judged not by the group to which they belong, but by their individual personalities, and admitted on this same obviously American principle to theaters, hotels, schools, hospitals, graduate schools and the like, we can stop this tiresome hammer-hammer-hammer on the theme that unjust exclusion of one is POISON for us all.

Fellowship At Buck Hill Falls

EMILY LESTER, REPORTER

What would a national women's meeting be without opportunities for fellowship?

"Coffee breaks" in between the strenuous panel sessions not only gave us a "breathing spell" but a chance to renew old acquaintances, and make new friends. Mrs. Arnold Slater, formerly of Albemarle and Holland, but now of Chattanooga, Tennessee and president of the Southeast women was one of the former group, as was Mrs. A. D. Harry, daughter of the late Rev. John Dollar, and related to the three Dollar ministers who have served in this area, who is president of the Alabama women, and also a member of the E. and R. and C. C. committee on race relations.

It was a delight to talk with the Puerto Rican delegate, and with the president of the Hawaiian women, and to learn of the similar ways in which we women do things all over the world.

Fellowship with women of other lands was expressed in the informal report which members of the Fellowship Tour gave under the direction of Marguerite Davison, who formerly lived in Alabama and whose "women" in Illinois gave her this trip abroad.

A birthday party for Tudor Williams, our former president who is now National president, was held in the dining room on January 28. Superintendent Scott provided a birthday cake, and an orchid was given her by Mrs. Ray Gordon, representing the Southern Convention women. Alas! Your president was sick in bed with a "virus" and so missed the big occasion. However, the orchid was present for the Women's Fellowship Party on Tuesday evening and the installation of our new national president on Wednesday.

The aforesaid "party" came after the Tuesday evening session — don't worry, the women didn't substitute pleasure for business, but only added it on! A number of the dignified state presidents presented a hilarious skit in which they appeared as "screwballs" asking for places in the next Women's Fellowship Tour.

It is good to meet with women in our churches across the nation and to know that many of us are working for the same purpose — cultivating the spirit of Christ in every area of human life — and are having a good time doing it.



REV. LILLIAN GREGORY
NEW ASSOCIATE SECRETARY

The executive secretary of the National Women's Fellowship, Rev. Lillian Gregory, was elected as associate secretary of the Missions Council at the Mid-Winter Meeting. She was installed in this capacity by Dr. Fred Hoskins, minister of the General Council, when he installed the officers of the National Women's Fellowship.

Women At Mid-Winter

Some 100 women met under the auspices of the National Women's Fellowship at Buck Hill Falls in connection with the Mid-Winter Meeting of our denomination January 26-31. These included not only the forty Women's State Presidents in attendance, but members of national committees, wives of staff members visiting the sessions, and women members of other national boards. It was truly a goodly company! Mrs. Ray Gordon, Mrs. W. B. Williams, and Mrs. F. C. Lester were the Southern Convention representatives.

Mrs. Edgar A. Bark presided with her customary aplomb and tactfulness. There were reports from her, from Lillian Gregory, Marjory Martin and Dorothy Preble of the Speakers' Bureau. The work of the

Women's Fellowship and of the National Boards was presented in a series of panel discussions, each of which ended with participation by the entire group. These included: National Area of Work Chairman; National Program Committee; Presentation of Packets; National Boards and Committee Reports from Women Members; Women's Fellowship Tour; Getting the Facts on Integration; Cooperation of Laymen and Women in the E. and R. and C. C. Churches; What Makes a Good Retreat.

Thus those present not only learned about ways of doing their own work better (packets and retreats, for instance) but how the National Women's Fellowship works (area chairman) and the importance of the work of the American Board, the Board of Home Missions, the Council for Social Action, and the Service Committee. We had a liberal education in the purpose and program of our women, and of our denomination.

And then, of course, we had the opportunity of sharing in the general sessions of the Missions Council, where reports of progress and plans for future work of our denomination were outlined.



MISS IONE CATTON
RECEIVES CITATION

Miss Ione Catton, retiring as associate secretary of the Missions Council after twelve years of service, received a citation at the Midwinter Meeting. She plans to live in Hawaii, where she will do part-time work. Miss Catton wrote the Bible study book being used by our women this year, and taught at Elon School of Missions last summer.

North Carolina United Church Women Meet

Mrs. R. V. Powell

The Department of United Church Women met in conjunction with the North Carolina Council of Churches at the Home Moravian Church on January 29-30. The retiring president, Mrs. T. S. Newbold presided.

There was a stimulating series of reports on unusual and outstanding projects being carried out by local United Church Women's Councils. They varied widely — hospital work, literature racks in public places, work in a migrant child-care center, Foreign Student Scholarship, peace workshops, religious Christmas parade float, entertaining Foreign Students, etc. Mrs. E. L. Hillman moderated a panel discussion on "Strengthening Christian Co-operation." The seven panel members were leaders in their various denominational women's work. Mrs. H. E. Robinson, president of the N. C.-Va. Women's Fellowship, ably described our methods of cooperation and it made me proud of our denomination. The state Treasurer reported an income of \$3,370 during 1956, so we can see that our united work is not "small business," but could expand its effectiveness with greater financial resources. Dr. Guion Johnson, State Chairman of Christian World Relations moderated a group of Foreign Students in a "Little Radnor Conference." Workshops were held for each of the Departments of Christian World Relations, Christian World Missions and Christian Social Relations. Mrs. Frank B. Hall of Wilmington was installed as our new president.

Mrs. Monica B. Owen of the Division of Home Missions of the National Council of Churches spoke during the Migrant Luncheon giving us a disturbing view of migrant conditions and showing us how far the churches need to go to develop a ministry to these "forgotten people" that is anyway near adequate. After her speech, the women voted to raise funds to establish a child-care center in the Elizabeth City area similar to the one started last summer in Hendersonville. We have a real "missionary" call right here in North Carolina and I hope you women will urge your councils and individual church groups to help. (Contributions should be sent

to Mrs. L. L. Lohr, Cameron Court Apts., Raleigh, N. C.)

Mrs. Theodore O. Wedel, our National United Church Women's president spoke at both the Presidents Dinner, honoring her and the Denominational presidents, and at the Fellowship Luncheon attended by the entire group attending the Council of Churches Meeting. I believe she may be right in the statement, "Historians will find not the atom bomb or the two World Wars to be the outstanding events of the century, but the movement of God's Church coming together again." Someone said that we who believe in the Ecumenical Movement are "Ecumaniacs" and I, for one, am glad to be a part of the great movement, by whatever name.

Give Memberships And Memorials In Lent

Mrs. Garland Spratley, Chairman
Life Memberships and Memorials

Mrs. J. A. Williams of Franklin, Va. was the president of the Women's Fellowship of the Southern Convention when the department of Life Memberships and Memorials was inaugurated. Since that time this department has sponsored many worthwhile projects. Foremost among them is the project for this biennium — the maintenance of a Church History Room at Elon College.

So often the societies wait until the last quarter to send in the money for a Life Membership or Memorial. It would be a fine thing to present a Life Membership certificate to some woman in your group during this Lenten season. And, what better way could this season be observed than to pay tribute to the memory of a husband or son who has departed from this life? You will be serving a dual purpose, paying honor to a loved one and preserving for the future our rich heritage.

We suggest that these certificates be presented at our meetings with a little special service. Let us not wait until the very last of the year to do something about this department of our work.

WOMEN'S FELLOWSHIP

Mrs. J. H. Booth, Jr., Editor
143 Winchester Drive
Hampton, Va.

GREGORY REPORTS

To Women

Miss Lillian S. Gregory, Chicago, executive secretary of the 700,000-member National Fellowship of Congregational Christian Women, addressed the President's Council of the Fellowship at its opening session at Buck Hill Falls Inn, January 26.

Miss Gregory stated that "the National Women's Fellowship in 1957 should determine and make known definite positions on race and other social problems facing women, to be a bulwark for other women who feel alone in their struggle."

"To increase understanding of women over the world, Women's tours and deputations should go to churches over the world," she added.

Outstanding accomplishments of Congregational Christian women in 1956, reported as four in number: (1) Women's work was recognized in churches over the nation at a first Women's Fellowship Sunday on November 4 when women led church services. (2) Women took their first international tour to visit women of the churches of Britain and Continental Europe this fall. (3) The Fellowship's six national committees have been organized: Christian social action, stewardship, missionary education, Christian education and family life, evangelism and spiritual life, and friendly service. (4) Congregational Christian women have cooperated increasingly with the Women's Guild of the Evangelical and Reformed Church, and with men's organizations of both denominations toward formation of an overall coordinating lay people agency.

Miss Marjory A. Martin, New York City, secretary of friendly service for the denomination, reported the women in 1956 gave \$320,445 in friendly service above their regular giving to schools, colleges, hospitals, and community centers in this country and abroad.

THE ZERO HOUR

A group of people are standing outside the door. Some are smiling and laughing; other are staring silently at the walls. All of them are different, yet on every face is a look of apprehension, of nervousness, of fear. Some show this apprehension in shaky laughter; others by quaking hands. The door opens. The people file into the room.

The door opens. The people walk out. Some are smiling; others are not; all are calmer, all are relieved. The tension is gone. The exam is over.

Southern Convention People In National Leadership



REV. H. E. ROBINSON

Vice Chairman of the Missions Council; Member of the Prudential Committee of the American Board of Commissioners for Foreign Missions; Member of the Board of Directors of the Service Committee.



SUPT. W. T. SCOTT

Corresponding Member Executive Committee of General Council representing Superintendents of the Southeast; Chairman of the Board of Home Missions committee on the Church in Town and Country; Member of Executive Committee of the National Historical Society of Congregational Christian Churches.



MRS. F. C. LESTER

Member of the Program Committee of the National Women's Fellowship; Member of the joint committee of the Congregational Christian and the Evangelical and Reformed Churches on the Laity planning united work for the new United Church of Christ.



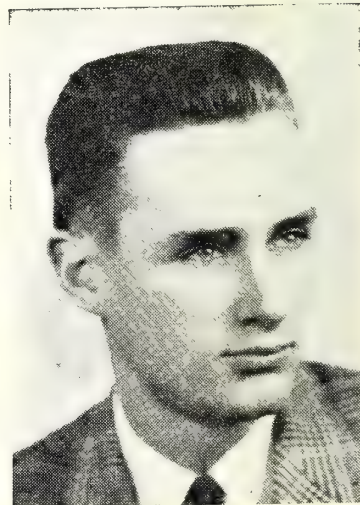
MRS. W. B. WILLIAMS

President of the National Fellowship of Congregational Christian Women; Member Board of Directors of the Board of Home Missions.



DR. JESSE H. DOLLAR

Member of the Executive Committee of the General Council.



SECRETARY FRED P. REGISTER

Member of committee on Our Christian World Mission.

At Church With Jesus

Rev. Max Vestal

Call to Worship: The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth.

Invocation: O God, who puttest into our hearts such deep desires that we cannot be at peace until we rest in thee; Mercifully grant that the longing of our souls may not go unsatisfied because of any unrighteousness of life that may separate us from thee. Open our minds to the counsels of eternal wisdom; breathe into our souls the peace which passeth understanding. Increase our hunger and thirst for righteousness, and feed us, we beseech thee, with the bread of heaven. Give us grace to seek first thy kingdom, and help us to know that thou wilt add unto us all things needful. Amen.

Hymn: Holy Spirit, Heavenly Dove

Scripture: Luke 2:22-24

Meditation: We often think of Jesus as a completely isolated being, with no ties, certainly no religious ties, to the past. I think as we look at the scripture and a few others we shall see that Jesus was very closely associated with the church — or synagogue — of His day, and thus to the Jewish religion. This is not so strange, is it? We have noticed previously that Jesus came into a home, where he grew up much as other youth. We have found, too, that Jesus was a carpenter, a hard worker, helping to support his rather large family. He submitted himself, even though he was the Son of God, to the disciplines of the home and labor. Now, we find that he also submitted himself to the discipline of the church. This does not mean to say that he did not change the church. He certainly did. This does not mean that he agreed with everything that the church did. He certainly did not. It does simply say that he, and Mary and Joseph, recognized the place of the church in his life.

Hence our scripture today. Mary and Joseph took Jesus to Jerusalem, after the custom of the law, to pre-

sent him to the Lord. And for the baby Jesus were presented sacrifices of turtledoves and pigeons.

We know, too, that Jesus must have gone to the synagogue school in Nazareth, where he, with the other boys of the village, learned the sacred scriptures of the Jewish people. We find that they were ever on his lips. He quoted them often. Perhaps our Sunday schools today offer less rigorous training than Jesus knew. Nevertheless, they are, on the whole, rather good — but they are good for us only when we attend them. We might have understood had Jesus refused to go to the synagogue school. He might have said, "I am the son of God; I and the Father are one. I know what God's will is without reading all these old writings." But he didn't say this. He learned the old, before he added the new.

"And when he was twelve years old, they went up to Jerusalem after the custom of the feast." Here again, we find Mary and Joseph and Jesus following the religious customs of the church of his day.

And Luke tells us too: "And Jesus returned in the power of the Spirit into Galilee: and there went out a name of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

As his custom was, he went into the synagogue on the sabbath day. Can this be said of us? Do we go regularly into the church of our choice? Do we go regularly, prepared to take part in the worship as he did? Jesus went in and stood up to read.

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are

bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, this day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?"

Yes, even when Jesus announced his ministry to his neighbors at his home, he did it in the church, or synagogue, and he did it in the words of scripture from Isaiah — the sacred writings of the Jewish religion. Clearly, then, Jesus submitted himself not only to the discipline of the home, not only to the discipline of labor, but also to the discipline of the church.

May the import of this come home to those of you who say, "I can be just as good a Christian at home as I can at church. I can be just as good a Christian at the fishing hole as I can at church. I can be just as good a Christian on the golf course as I can at church." Perhaps you can — I don't deny the possibility, but I will remind you of the example of Christ, which Christians should follow.

Perhaps you say, "Well, preacher, you're supposed to say that. That's what everybody expects from you, but I just don't agree with everything that the Church does." Well, that's all right, I think; neither do I. And certainly Jesus did not agree with all the practices of the Church of his day. As Ian Burnett, in his book **Lord of All Life** points out: "If later He criticized His Church and condemned some of its practices, He did so from within, not from without: He did so as one who had a stake in the ship and not as one who had abandoned it to destruction."

Prayer: Dear Lord, help us, we pray, to respect and accept the glorious heritage of Thy Church. Help us, working on the inside, to recognize and correct her errors, that she may be wholly thine, and not ours alone. Help us to follow the example of Jesus in submitting ourselves to all that is good and right within Thy church, and in seeking to eliminate that which is sinful. Inspire each of us, we pray, to become a part of Thy fellowship, the Church. Amen.

Hymn: Where He Leads Me

Youth Service At South Norfolk

On Sunday January 27, 1957 at the South Norfolk Congregational Christian Church the YOUTH FELLOWSHIP in keeping with International Youth Week conducted the evening worship service with Mr. Irving Jones, President, presiding. The order of worship was as follows:

Call to Worship: "Into My Heart"

Invocation and Lord's Prayer

Hymn: "Savior, Like A Shepherd Lead Us."

Scripture Response: A Challenge to Youth

Hymn: "Open My Eyes That I May See."

Tithes and Offerings followed by Doxology

The Junior Group sang "The Garden of Prayer" with a duet in part by Alan Harrell and Jack Wagner.

Scripture Lesson: Romans, Chapter 12 by Sandra White

Evening Prayer by The Pastor, Rev. O. D. Poythress

Solo: "Let Not Your Heart Be Troubled" by Brenda Harris of the Junior High Group

Message; "Youth Becoming Christian" by Linda Curling of the Junior High Group who pointed out the importance of finding God's purpose for our lives; letting Christ reign in our homes, schools and in the world

P. F. PROGRAM AT ROSEMONT

The youth groups at Rosemont, Norfolk, Virginia, presented an evening church service January 27 under the sponsorship of Mrs. W. P. Nothern, Rev. Melvin Dollar, the minister, Mr. and Mrs. H. Fisher, and Mrs. Ada Gladstone.

Bettie Hassel gave the call to worship, led in the invocation and the Lord's Prayer, and presented the theme for Youth Week. Richard Milteer led the offertory prayer. The youth choir sang "O Lord Most Holy." Billy Morrison read the Scripture, and Carol Settle led the evening prayer. The theme, "Consider Your Call," was discussed by Ellen Hewitt. The consecration service was led by group presidents, Sandra Dollar and Betty Hassel. Ushers were Ernest Forbes, Billy Ray Gibson, Stove DeLong, and Billy Phillips.

All three age groups were invited to a Youth Banquet Wednesday evening, January 30, by the Philathea Class. Richard Milteer is the leader in preparation of a radio play, "Day of Decision," which is to be presented soon.

through leadership, love, service, teaching, loyalty to youth movements for Christ and the Church; accepting Jesus as our guide and perfect pattern.

Message: "Youth Serving Christ" by Mrs. Delores Pate of the young adult group who emphasized the importance of parents training youth in the home to love Christ and his Church and not leave all of it for the church school teacher who has the child for only about thirty minutes a week. She then pointed out that youth can serve Christ by attendance to His Church, church school and youth fellowship; by tithing, taking an active part in the meetings; prayers; and most of all by just loving Jesus.

Hymn: "Living for Jesus"

In closing the pastor requested rededication of hearts to Christ and His Church, to which there was a great response.

Benediction: By Irving Jones.

Closing Response: "My Desire"

AT PORTSMOUTH First Christian January 27, young people sharing in the morning church service were Harvey Sawyer, Patsy Collette, Floyd Morgan, Nancy Jo Harcum, Sandra Powell, Donald Williams, Richard Williams, Jr., Elliot Nixon and Wayne Martin. On February 10, the laymen conducted the evening service with Mr. Robert Allen, assistant principal of the Woodrow Wilson High School, as the speaker.

YOUTH SUNDAY IN RALEIGH

In the observance of Youth Sunday, February 3, young people of the United Church, Raleigh, assisted in the leadership of the morning service of worship and later in the day served their parents supper. A youth choir of 12 voices sang all anthems and responses in the morning service.

After the evening supper, the Youth Fellowship led their parents in a participation program: "A Bill of Rights for Teen-Agers, and for Teen-Agers' parents."

Program chairman was Joan Corter; social chairman, Mary Alice Hayes. President of the group is Rosemary Hoffmann. Those leading in the morning service were Bruce Hoadley, David Gullette, Nancy Neilsen, Larry Watson (college student of Sanford), Susan Beatty, Ann Tyler, and Mike Nielsen.

YOUTH SERVICE AT HAYES' CHAPEL

Margie Partin, Reporter

Recently a junior C Y F was formed at Hayes' Chapel. The attendance is good, and the group is very active.

Youth Week was observed by the senior C Y S in a program with the following taking part:

Pianist, Pat Matthews; song leader, Reuben Goss (C Y S Chairman); Scripture reading by Jerry Stone; recitation by Faye Beasley; responsive reading by Felton Goss. The ushers were James Hale and Larry Parrish, and Jean Goss was director of the junior choir.

YOUTH SUNDAY AT LIBERTY SPRING

January 27 the young people of Liberty Spring conducted Sunday school, and on February 3 they led the morning church service. H. Raymond Phelts acted as pastor, Dorothy Ann Wilkins as organist and Presley Duke, Jr., as leaders.

Bobby Harrell, a freshman at William and Mary College, read the Scripture, Mary Anne Bradshaw led the morning prayer, Thomas Stanley Harrell, a great nephew of the late Dr. S. C. Harrell, told the meaning of Youth Week, Sue Harrell sang "I'll Walk With God" as an offertory solo, James M. Pierce, a freshman ministerial student at Elon, preached on "Consider Your Call," and Pastor for the Day Phelts led the consecration service after the sermon. The Youth Fellowship sat in a body. Ushers were Ivan Ray Carr, Wesley Moore, Jr., Emory Nichols, and Stark E. Perry.

Chairman for the youth week activities was Patsy Bradshaw, and the adult advisor was Mrs. Wesley Harrell. The loose offering for the morning went to James Pierce who had gone home especially for this occasion.

Other youth week activities included Sunday evening visit with Sunbury Youth Fellowship, Monday morning devotionals over the Suffolk radio station, and fun night on Wednesday sponsored by the Women's Fellowship. Sue Harrell is president of this youth group.

CHILDREN'S MENU

No breast of pheasant under glass
Can tempt our little lad or lass.
No file of mignon, medium
Disturbs their mealtime tedium.
No matter where we dine or how
Imposing is the list of chow
Unswervingly, each hungry one
Demands a hamburger on bun!

Betsy Isler

"Consider Your Call"

Talk — Martha Rose Whitten
High School Sophomore

Consider your call! That's a pretty big undertaking, but it's also a big responsibility that all of us have. There is a call to each of us and it is our duty to answer those calls. God has given each individual one life to live as he pleases, and He can only hope that we carry out His plan as we live our lives.

God, the creator of life, does not force us into a life of dedication and consecration. He has given us a choice. Shall we answer His call or will we turn aside to a world of lust and sin? It is our choice and we must make the decision. There's a big difference in walking the way of Christ and following the path of the world. What we do now may be the beginning of an enriched life or it may be the start of a big failure. God puts us to the test. All He asks is that we strive to carry out His will.

Jesus Christ said long ago on the shores of Gallilee, "Come, follow me." And that same call has echoed down through the ages. Christ has given us a call. It is but a simple invitation and yet it is the determining factor in what our lives will mean as we go through the world.

God has created us. "In Him we move and have our being." We do not own our lives. We merely possess them. Can we not show our gratitude to God by prayer and consecration of ourselves, so that God may show us the way of His Kingdom? All we have to do is say, as Isaiah did many years ago, "Here am I, send me." God will show us the way if only we let Him. This is not too great a thing to ask. God loved us so much that He gave his only Son to be crucified on a cross.

This is the cost Christ paid — and still we are uncertain. What is it that is holding us back? We are God's children. Surely a life of service to the Master is a small price to pay.

And what joy can come to a person who has dedicated his life to the carrying on of God's work here on earth! We all know that a true Christian has an inner happiness and security that is sacred. But . . . our dedication to God should not be for purely selfish reasons, for if it is, we will not know a real feeling of service. Neither does God want our service to be only to Him. He wants

us to do His will and serve our fellowmen. Will we follow Him?

We must answer. There is no time to tarry.

God has a purpose for each of us. If He had not, why would He have put us here? There are many jobs to be done — one for you and one for me. God has a plan as a weaver has a pattern. We must not mar the beauty of His perfect plan. Remember the parable of the talents. There was a certain steward who hid his talent in the ground for safe keeping. Surely this steward did not carry out the will of God. Let us not, also, bury our talents and evade our purpose in God's plan. Remember — there is a job to be done and you must do it. Your work must be done by you. There are no so-called "spare tires" to do the work for you. All of your life and all of mine belongs to God. He will guide us and help us to understand His purpose.

There is one call that Christ has given to all of us. "Go ye therefore into all the world and preach the gospel to every creature." We can answer that call wherever we may be; at home, at work, at school, or at play. A carpenter, a lawyer, a secretary, a missionary — all have been given a calling from God. The only difference is that He gave a different means of carrying out that call to each one. The world would certainly be a mess if we had no factory workers, office workers, doctors or lawyers. All work is of God if we make it so. Ralph Sockman says: "There is only one profession — to do the will of God; there are many vocations for us to do this." Let's try to remember that we can serve God no matter what our work may be. Just let's not forget that we have the call to serve God.

You know, the success of tomorrow's world depends on us young people. What we do with our lives, the way we spend our days is important today and the importance will be multiplied many times even before tomorrow. We cannot drift — we must not! For it means so much to us; it means so much to our fellowmen; it will mean so much to our children; and it means so much to God. He is depending on us. We cannot fail Him, for we are His children, and He is our God!

Now is the time to make a full-time commitment to our Savior. Let's

make a promise to God and to ourselves that we will consider our calling, and that we will answer that call. And when we come to the end of our lives, let's not be one to say, "Oh, how I wish I had my life to live over again."

Let us pray:

Teach me Thy will, O Lord,
Teach me Thy way;
Teach me to know Thy word,
Teach me to pray;
Whate'er seems best to Thee,
That be my earnest plea,
So that Thou drawest me,
Closer each day.

Amen

Her Son

Elizabeth Lester

The woman stood at the window. Her eyes searched the road. Her well manicured hands twisted nervously back and forth.

"When the next car comes down the road," she whispered in wonder. "it will bring my son, who has been gone so long."

She turned and walked to the piano. On it was a picture of a smiling, curly-haired baby, her son. The picture had been taken three days before the terrible night when he had been kidnapped, twenty-five years before. They had thought that he had been killed, but now a private detective had found him, a grown man living in a city several hundred miles away. Now he was coming home, her son. Yet he would be a stranger.

"Perhaps," she said to herself, "I should not have asked him to come here. I may not like him. He may be a disgrace to me."

She had not been so uncertain when she had talked with her lawyer.

"He is my son," she had said. "It doesn't matter if he isn't well educated or if his background is different from mine. I'm still his mother and I want to see him."

Now she didn't want to see him. I'll tell Carter not to let him in," she thought.

Just then the sound of a car made her return to the window. She caught a glimpse of a man with curly brown hair. Then she knew her decision.

"Carter," she called to the servant, "tell my son his mother is waiting."

Parables Of The Kingdom

Background Scripture: Matthew 13

Devotional Reading: Matthew 12:24-30, 36-43

Memory Selection: **The kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.** Matthew 13:45, 46.

People love stories. Children are always saying, "Tell me a story, tell me another story, read me a story, read me another story." And grown-ups love stories just about as much as children. It was so in Jesus' day, is now, and evermore will be, world without end. Jesus was a great story teller, a superb story teller. Nobody ever surpassed him, or even equalled him, as a story-teller. That is one reason why "the common people heard him gladly" — he told them stories, and he told these stories well. Today's lesson is a group of stories that Jesus told about the Kingdom of God. Each story emphasizes one special aspect or feature of the Kingdom.

A STORY ABOUT A MUSTARD SEED

Jesus told the story about a mustard seed to emphasize the fact that things which start in a small way, can become big. A mustard seed is the smallest of seed, at least the mustard seed of Jesus' day was — but it could grow to a height of ten feet or more. Who, looking at an acorn, would suspect that from it would grow a towering oak? The fact is that most big things had small beginnings. New York City was once a small village, Ford Motor Co. was once a little shop in a shed, the Church of Jesus Christ was once a little band of men. We do well not to despise the day of small beginnings. Furthermore, we ought to beware of worshipping the cult of "bigness." Size is not always a true standard of worth or of influence. Sometimes the things of most worth "come in small packages." The parable is an encouragement to faith. God can take the little things of life and do great things with them. Great movements can grow from single individuals. The Kingdom of God, starting in such a small way, has grown into magnificent dimensions.

A STORY ABOUT SOME YEAST

The story about the leaven (Yeast) in the dough, like the story about the mustard seed, emphasizes the power of little things, but in a different way. How the faces of the women in the audience must have lighted up when Jesus told this story. They had taken a bit of leaven or yeast, just a little bit of it, and put it in the "Johnny-cake" they had made up, and then seen how that little bit of yeast had leavened the whole batch of dough, transforming it by that process. And it had all been done silently — no fan fare, no trumpets, no racket. That, said Jesus, is the way the truth and

the spirit of God works in the world. Put even a little bit of it in any situation, home, classroom, shop, factory, church, and it silently, surely transforms the situation. The dough represents the world, the yeast the spirit of the kingdom which will transform the world. One genuine Christian can sometimes transform the situation in which he finds himself.

TWO STORIES ABOUT TREASURES

The Story about the Treasure in The Field. Now it is the farmer's turn to smile. Jesus tells about a man who, while plowing, uncovered a box or parcel, which contained a great treasure. Hastily covering it up again, he rushed off to the owner of the field, and putting everything he had on the barrel-head, he bought the field, and the treasure became his. (Jesus is not commending the business ethics involved — he is making another point.) Here, says Jesus, is an example of the supreme value of the Kingdom, of its worth to the individual soul. A man is to give anything and everything in order to possess it, or to enter into it.

The Story about The Pearl. The second story of like import concerns a dealer in pearls. He had many lovely and costly pearls, but he was always looking for "The Pearl," the pearl surpassing all other pearls in beauty and

in worth. And one day he found it. But the price — when he asked what the fellow would take for it, the price was the equivalent to all that he had! But he did not hesitate a minute. Rushing home, he gathered all his other pearls and exchanged them for the one "pearl of great price." Here again is an emphasis upon the worth of the Kingdom. It is of supreme value. Nothing should be compared in value with it. It is worth all that we are, and have, and can give.

Although the two stories emphasize the same thing, there is a difference in them. In the first instance, the man stumbles upon the treasure, he had not deliberately sought it. In the second instance, he had deliberately and persistently sought it. So is it with men and the Kingdom. Sometimes in God's gracious providence the beauty and the worth of the Kingdom come unto men, even when they are not deliberately seeking it. God seeks to give, even when we do not seek, and he sometimes gives when we are not seeking. On the other hand, the secrets and the joys of the Kingdom come to those who deliberately and persistently seek it. Even here it is the gift of God. It is his supreme gift to men, no matter how it comes.

A STORY ABOUT A CATCH OF FISH

Farmers, women, merchants, now it is the turn of the fishermen to smile. For the next story Jesus told was about some men who, fishers by trade, had cast their net into the sea and had made a big haul. But everything in the net was not good to eat. There were all kinds of fish, and near-fish, in the net. So the fishermen drew the net to land, and sorted out the fish, putting the good, edible fish into buckets or jars, and throwing the other trash back into the sea. And that, said Jesus, is symbolic of the Kingdom of God. God throws out the net and it catches all men into its meshes and folds. No man escapes. Then he separates the good from the bad. It is a story of judgment. "So shall it be at the end of the world," says Jesus. These are sobering words. Every one of us must appear before the judgment seat of Christ. Every one of us must give an account of himself to God. Furthermore there is an answer here to the cynic who is poking ridicule at the church and church members because of the bad things they see in it and among its members. There may be a mixture of evil in the mass now, but eventually it will be separated from the good and thrown away.

SUNDAY SCHOOL LESSON

February 17, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Laymen At Midwinter

"Too many men come to church dinners to get a \$1.50 dinner for 50 cents. This is because they don't have any definite program. But live-wire men with a program can literally make over the churches of America."

The statement was made at the Mid-Winter Meeting at Buck Hill Falls by the president of the South East Convention of the Laymen's Fellowship of the Congregational Christian Churches before state and conference presidents of the Laymen's Fellowship.

Arthur B. Snell, of Nashville, Tenn., president of the South East Congregational Christian Laymen's Convention embracing Kentucky, Tennessee, Alabama, Georgia and Northwest Florida told the men "how to do it." As the publicity chairman of the local laymen's group of the Brookmeade Congregational Church, Nashville, Mr. Snell described how the men of his church "rose from doing nothing but attend church dinners to organizing and running a promotional program that is building a new church and parsonage."

"We suddenly realized," said Mr. Snell, "that our talents are God-given for a useful purpose, and that we were called as much as pastors to promote the Church."

With a yearly budget of \$600 for a whole promotional campaign, Mr. Snell said "the men planned and set up a landmark to point to our church — a cross that spotlights day and night against a plain background. They put up signs pointing the way to church, sent out direct mailings to names they obtained from checking all post office boxes, wrote newspaper ads, and trained themselves to write news stories pointing up the church's value and needs. Soon people could not pass that church without giving," the speaker concluded.

The state presidents agreed to attempt to promote similar programs in their areas.

Final plans were announced for a joint convention next August 23-25 of the Laymen's Fellowship with the Churchmen's Brotherhood of the Evangelical and Reformed Church.

The two men's groups at that time will approve a proposed constitution for union into a million-man Churchmen's Fellowship, Walter A. Graham, Pembroke, Ky., executive secretary of the Laymen's Fellowship said.

The action would follow union of the Congregational Christian Churches and the Evangelical and Reformed Church next June 25 in Cleveland,

Ohio, as the United Church of Christ, seventh largest Protestant communion.

The Convention for more than 1500 men will be held at Oberlin (Ohio) College with the theme "Tomorrow Together."

The Rev. J. Kenneth Kohler, St. Lewis, Mo., executive secretary of the Churchmen's Brotherhood, attended the laymen's sessions as honored guest.

SPECIAL PROJECTS SPONSORED AT FAYETTEVILLE

The Men's Fellowship of The Eutaw Community Church, Fayetteville, N. C., has planned a special program this month for their regular meeting, February 12. A barbecue supper will be followed by an address on Brotherhood by the minister of the local Jewish Synagogue, Rabbi Phillip Fried.

This Fellowship has been a definite contribution to the life and work of this church. Projects include sponsorship of two Boy Scout Units; installation of an automatic flood light sys-

tem in front of the church; fund raising projects for the recently constructed parsonage; responsibility for a rotating usher plan during the regular worship service and now the construction of three classrooms in the basement of the parsonage.

WESTERN CONFERENCE LAYMEN MEET

The Laymen's Fellowship of the Western North Carolina Conference held its quarterly Rally at Hank's Chapel on the evening of January 26 with 138 people present, seven of whom were ministers. Approximately thirty were present for the first time.

A delicious supper was served by the Ladies' Bible Class. The local Men's Chorus sang two selections. Liberty laymen conducted the devotionals. The speaker for the evening was Rev. Clyde L. Fields, pastor of the Asheboro church. Randleman, with 89% of their members present, won the attendance trophy, and Hank's Chapel was commended for having forty-eight on their roll and thirty-four present.

The next meeting is to be at Union Grove in March.

The Mountain Revisited

(Sermon on the Mount as translated in RSV)

J. CARTER SWAIM

While other teachers may be impressed by the law courts or deal in philosophic abstraction, Jesus frequently drew his imagery from the domestic scene. "Nor do men light a lamp and put it under a bushel," he tells us in the Sermon (Matthew 5:15), "but on a stand, and it gives light to all in the house." The "bushel" was a common measure, found in every Jewish home. Its capacity was about two gallons, more nearly our "peck" than "bushel." It was made of wood, and no doubt many such products were turned out in the carpenter shop adjoining the Nazareth home that Jesus knew so well.

Even the word translated "lamp" links us with the homes of the poor rather than the palaces of the rich. Matthew 25:1 tells of "ten maidens who took their lamps." The word in this passage is the one from which our English word "lamp" is derived; it describes the torch that was carried in festal processions. The word in the Sermon names the cheaper means of illumination found in the homes of the poor. This was a small piece of pottery

filled with olive oil and containing a small wick to carry the flame.

The King James Version at this point gives us a totally mistaken picture: "Neither do men light a candle, and put it under a bushel, but on a candlestick." In the 16th century England, when the King James translators were growing up, the regular form of illumination was the candle, and so in their version of the Bible they picture the scene as it would be in their own home. The Revised Standard Version is right, however, in making it "lamp" and "stand." The stand was a tall pedestal, sometimes made with a sliding shaft — the forerunner of our bridge lamp. Each cottage would have one such article of furniture.

In Exodus 25:31-40 the KJV is strangely confused. Instruction is given for making a golden candlestick to be surmounted by seven lamps. The RSV also clarifies this picture: "a lampstand of pure gold. . . the lamps shall be set up so to give light." Jesus may have had this passage in mind. Paul says that Christians are to "shine as lights in the world" (Philippians 2:15). The function of a lamp is to give "light to all in the house."

New Family Enters Home For Children

John G. Truitt, Superintendent

Lawrence Wallace will not be five until March 14, Tom will be eight tomorrow, February 5. James is six. Mary Alice was ten week before last, January 23.

Their mother died of a cancer. She was buried last Thanksgiving day. They have had a pretty tough time of it since then. I cannot give you the details. I can tell you that they were finally received here in our Home for Children. Finally, I say, because I had to make two trips getting the facts. Reports had to be made by minister, physician, welfare worker, and myself. These were presented to a committ composed of V. R. Holt, chairman; Clyde W. Gordon; Mrs. James H. McEwen; and Dr. Harold B. Kernodle. If need of food, clothing, warm rooms, soap and water, friends, and loving care, etc. . . Well, as I say they were received here last Friday.

This Sunday Lawrence, 4, and Mary Alice, Tom and James were all enrolled in Sunday School. Their clothes were right. They were right. They were among real friends. And they had a happy time, each in his proper age, class and department. After Sunday School they sat with many others their age in church. After church a lovely Sunday dinner. By the way, let me tell you, eating is one thing they can do plenty of. At other things they may be a little timid, but not eating. Followed two quiet hours then play and fun and getting further acquainted.

Today I talked with Lawrence, 4, and asked him how he liked living here. His little, quiet face lighted up and he very quietly said: "Fine." I said, "You know what, Lawrence, I like it, too." He knew I was his friend. I had been in his home, had helped him and his two big brothers, 6 and 8, saw wood at the woodpile in the backyard. He seemed to be impressed here with the warm water, the soap, the clean clothes, the worm rooms, the warm soft words and the food.

I could feel real sorry for Lawrence, having to be here, instead of in a home of his very own with a loving mother and a good kind father if I did not realize and know how blessed he is to be here. Here he and his two brothers and his sister will be given every opportunity to be happy and worthwhile in every way. Advancement, growth and open doors

are ahead of him. The Church and its workers are their friends. Such vision as church people, Christian friends, and good folks would have for them, they will have. Whatever their tomorrows are to be I hope and pray they will find a true Friend, one who can give them life's best, be with them to give them a chance to help others.

Sympathy

THE CHRISTIAN SUN family expresses sympathy to the Reverends Keneth D. and Fred P. Register whose mother, Mrs. J. H. Register, died last week and was buried at Grace's Chapel Thursday, February 7. The Reverend Clay Farrell, pastor of the church conducted the service.

REPORT FOR FEBRUARY 4, 1957

SUNDAY SCHOOLS MONTHLY OFFERING

Amount brought forward		\$13,673.86
Eastern North Carolina Conference		
Fayetteville	\$ 11.00	
Pleasant Union	25.00	
Sanford	100.00	
Wake Chapel	42.87	\$178.87
Eastern Virginia Conference		
Franklin	29.00	
Mt. Carmel, S.S.	18.87	
Norfolk, Bay View, S.S.	8.26	
Rosemont	80.00	
Windsor, S.S.	10.00	146.13
North Carolina and Virginia Conference		
Apple's Chapel	20.00	
Mebane	5.00	
Reidsville, S.S.	63.00	88.00
Western North Carolina Conference		
Smithwood	10.00	10.00
Virginia Valley Conference		
Bethlehem, S.S.	17.50	
Newport, S.S.	14.97	
Winchester, S.S.	10.00	
Wood's Chapel, S.S.	5.00	47.47
Total		\$ 470.47
Grand Total		\$14,144.33

SPECIAL OFFERINGS

Amount brought forward		\$18,859.12
New Hope Christian Church, Roanoke, Ala.	\$ 5.00	
Carolina Power & Light Co. (dividend)	1.50	
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Senior High Young People's Class, Winchester Cong. Christian Church	15.00	
Kraft Charity Fund (for coupons)	14.77	
Women's Association, First Cong. Church, St. Petersburg, Florida	150.00	
In Memory of G. Marvin Holt, Sr.	10.00	
In Memory of G. Marvin Holt, Sr.	7.50	
Special Gifts	361.38	
Total		\$ 600.15
Grand Total		\$19,459.27
Total for the Week		\$ 1,070.62
Total for the Year		\$33,603.60

Elon College Reporting

L. E. Smith, President

APPORTIONMENT GIVING

Through the years Elon College has become accustomed to looking forward to weekly reports from the Convention Office that reflect the interest and concern for the college on the part of our local churches. Contributions do not fully express the concern of our churches, but they do let us know they are thinking about the college and are willing to help its financial needs with their offerings.

We are getting started fairly well but not too well. We are grateful for the good report that our churches have made it possible for us to make this week.

NEW EMPHASIS ON SOCIAL WELFARE

Dr. Ray Gibbons, Director
Council for Social Action

This emphasis on Social Welfare is relatively new to the program of the Council for Social Action. It is the theme for the first coordinated, interdenominational social education and action program in the Protestant churches. For many years there has been a home and foreign mission study program each year. It is hoped that the social action study theme will become a third or closely related annual emphasis in the churches.

The theme this first year is the Churches and Social Welfare. The materials produced by the National Conference on The Churches and Social Welfare, Cleveland, Ohio, November, 1955, were the basis for the packet produced by the CSA. A new color sound filmstrip written by Helen Kromer, "What Happened to Hannah?" has been produced for this emphasis. The packet calls attention to the childrens' homes, homes for the aged, and hospitals related to the Congregational Christian Churches, and the even many more institutions of this sort belonging to the Evangelical and Reformed Churches. The program material on mental health will be of special interest to the Women's Fellowship because of their current interest in this subject, and the program on the aging will be of great interest to many pastors and local churches. Social Welfare is one

Eastern North Carolina Conference	
Fayetteville	\$ 12.50
Raleigh	26.10
Wake Chapel	23.57
TOTAL:	\$ 62.17
Eastern Virginia Conference	
Franklin	\$103.00
Rosemont	95.35
First	100.00
TOTAL	\$298.35
North Carolina and Virginia Conference	
Apple's Chapel	\$ 35.00
Western North Carolina Conference	
Smithwood	\$ 5.00
Virginia Valley Conference	
Bethlehem	\$ 30.50
Winchester	10.00
Wood's Chapel	5.00
TOTAL	\$ 45.50
TOTAL RECEIPTS	\$446.02

aspect of social action which touches every community, and which beginning social action groups can take hold of readily.

FLORIDA NEWS

The January issue of Florida Congregational News gives information that may interest those in our area who either go or want to go to Florida at this season of the year.

The new building of the Arlington Community church in Jacksonville was dedicated January 9 with Dr. James Stewart, Chaplain of Stetson University, preaching the sermon. The church was organized in 1875, the first Congregational church in Florida, and was called Union. The new building is located on the corner of Chaseville Road and Floral Avenue, one block from U. S. 1 Highway.

The Tampa church has a new minis-

ter, Rev. Richard A. Davis from Jackson, Michigan, and has voted to relocate.

A Convocation for ministers was held at Lake Byrd Lodge February 4-6 with Dr. Robert W. Spike as the national speaker.

In 1956 the churches gave \$75,203 for Our Christian World Mission, an increase of 11.5% over 1955, through the Conference office and perhaps \$12,000 direct to the national boards. There are about 12,000 members of the churches.

SOCIAL ACTION SEMINAR TO BE IN MEXICO

August 12-28, 1957, is the date for the first Social Action Seminar to be held in Mexico, says an attractive announcement from the Council for Social Action.

The purpose of the Seminar is "to provide a very pleasurable, informative and intimate experience of the life of our neighbors, the Mexican people. In Mexico very significant social, economic, political and religious changes have been taking place at a rapid tempo. People of very ancient human cultures and of Spanish background are adjusting to each other and to the dynamic outside world. We need to learn more at first-hand about this fascinating civilization and the viewpoints of the people. The Seminar will afford an opportunity to meet and know some of the influential leaders."

The Seminar will assemble in Mexico City August 12, meet there for six days, and spend nine days in other interesting places. Only twenty five persons will participate. The Rev. and Mrs. Galen Weaver will be the leaders. The cost while there will be \$245.00. Those interested should write to G. R. Weaver, Council for Social Action, 287 Fourth Avenue, New York 10, New York.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

MEMORIAL GIFTS

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

PROGRAM

MID-WINTER RALLY

The Laymen's Fellowship

of

The Southern Convention of Congregational Christian Churches

SUNDAY, — FEBRUARY 17, 1957 — ON THE CAMPUS OF ELON COLLEGE

THEME: "Ephasizing Our Christian World Mission"

2:30 p.m.—Registration; Distribution of Banquet Tickets; Program Materials, "The Church: Our Household of Faith," and Emphases for 1957 May Be Secured at Literature Table.

3:00 p.m.—Call to Worship J. Earl Danieleley
Invocation George D. Colclough, First Chairman
Southern Convention Laymen
Song Service Led by W. H. Baker, Secretary
Eastern Virginia Conference Laymen
Welcome to Elon College Dr. Leon E. Smith, President
Elon College
Devotional Service James P. Ould, Jr.
Piedmont Virginia District Laymen
Recognition of Guests
Greetings from Churchmen's Brotherhood Russell H. Sides, Member
National Board of Directors
The Elon College Choir Prof. John Westmoreland, Director
Prof. Fletcher Moore, Organist
The Heavens Are Telling Haydn
My Shepherd Will Supply My Needs arr. Thompson
The Omnipotence Schubert
Chorus with Blake Godfrey, Tenor
The Lord's Prayer Malotte
REPORTS ON MOONELON
Activities Miss Faye Gordon, President
Southern Convention Pilgrim Fellowship
Financial Status Russell V. Powell, Chairman
Laymen's Committee for Moonelon
Hymn — "Rise Up, O Men of God" Congregation
Address: "The Church Today and the World Tomorrow" Dr. Alford Carleton
Executive Vice President of The American Board
Announcements
Closing Prayer Martin Garren, President
The Southern Convention

5:00 p.m.—Recess; Tour of the Moonelon Conference Center
Stop at the Literature Table and Secure Materials for 1957

6:00 p.m.—Fellowship Banquet — The McEwen Memorial Dining Hall
Invocation and Expression of Thanks S. H. Pell, First Secretary-Treasurer
Southern Convention Laymen
Special Music
Address Walter A. Graham, Executive Director
National Laymen's Fellowship
Benediction W. B. Williams, Immediate Past President
Southern Convention Laymen

OFFICERS OF THE SOUTHERN CONVENTION LAYMEN'S FELLOWSHIP

Chairman: J. Earl Danieleley Vice Chairman: P. D. Howell, Jr.
Secretary-Treasurer: D. Marsh McLelland

Send 1957 dues (of fifty cents per member) to P.O. Box 805, Elon College, N. C.

*Plan to attend the First National Convention of C. C. and E. & R. Men, August 23-24-25, 1957
At Oberlin College, Oberlin, Ohio*

The

Elon College Library

HISTORICAL SOCIETY, 1956.

Southern Convention of Congregational Christian Churches.

Christian Sun

Elon College Library

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS WEEK

Reports of Youth Week

An Editorial

"We Won't Like It — But"

NEXT WEEK

Special Issue on Missions

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

VOLUME 109

FEBRUARY 19, 1957

NUMBER 8

A PRAYER BY GEORGE WASHINGTON

Almighty God: We make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government and entertain a brotherly affection for one another and for their fellow citizens of the United States at large. And, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example of these things we can never hope to be a happy nation. Grant our supplication we beseech Thee, through Jesus Christ, our Lord. Amen.

Here And There Among The Churches

WARWICK is hopeful of having Easter service in the new building. A grant from the Building Society is helping, but special gifts are being sought for furnishings. Why not buy a chair, or chairs, at \$4.00 per? A little help when people are in a strain will do much good.

AT PORTSMOUTH First Congregational Christian February 10, the minister, Rev. Russell L. Shaffer, preached on "Priests and Prophets" and distributed a bulletin by the Council for Social Action entitled "Race — What Does the Bible Say?"

BURLINGTON, First, entertained Boy Scouts on February 10 when the minister, Dr. Henry E. Robinson, discussed "Qualities of Great Americans." The church sponsors Scout Troop No. 1, the first to be organized in Alamance county. Bill Simpson and Bob Horner are Scoutmasters, and J. W. McLennan is chairman of the Troop Committee.

AT BRICKS INSTITUTE two weeks ago Mrs. W. B. Williams of Newport News and Mrs. Stanley James of Vermont, a member of the Prudential Committee of the American Board and program chairman of the Women's Fellowship, were leaders. They had a group of thirty-six women who were interested and responsive.

AT BEVERLY HILLS in Burlington family visitation is in progress in preparation for evangelistic services to be conducted March 31 through April 6 by Rev. Fred P. Register. The minister, Rev. W. W. Snyder, has been sick at intervals for several months, but appears to be much better now.

SUFFOLK will have as its guest speaker for the Preaching Mission beginning March 3 the Reverend Doctor Julian Hartt, a professor at the Divinity school of Yale University. He is said to be a scholar and evangelist.

ROSEMONT Church News for February gives this record for January: Average attendance for morning worship 377, evening worship 70, and Sunday school 327; offering \$2623.77; pastoral calls 129; hospital calls 23; members received 11. There is a list of 125 people who subscribe to THE CHRISTIAN SUN. A preacher would like to say: "Go, and do thou likewise."

NEW HOPE Adult Sunday School Class went to Wison January 31 for a family style dinner. Fine food and fellowship was enjoyed by everyone who attended — causing them to desire to go again.

PRAYER FOR THE WEEK

O God, our heavenly Father, we thank thee that thou hast enabled us to know that thy love embraces all mankind. Grant us the strength to take brotherhood seriously. May we come to regard individual differences as a means of enriching our own lives rather than as a cause for prejudice. As did thy Son, may we deal with every human being as an individual rather than as a member of a group. Amen.

ACTIVITIES AT LEBANON

Mrs. Ezra Stowe

We are very glad to report that our church paid \$1,000 on our building fund in December, which leaves us in debt only \$1,000. We are looking forward to having this paid off very soon.

WOMEN'S FELLOWSHIP

The Women's Fellowship met with Mrs. Raymond Brandon and Miss Menie Taylor in December with seventeen present. The president, Mrs. Frank Hudson, Jr. presided. A very good program was given by Mrs. Carlton Scott, "Dedication of Friendly Service Gifts." Christmas scripture and songs were used. Gifts were pre-

sented by candlelight followed by a prayer of dedication. Following completion of plans for meeting places for this year the hostesses served delicious refreshments.

YOUNG ADULTS

The Young Adult group enjoyed a Christmas supper at Mary's Restaurant in Danville the week before Christmas with 26 members attending. In a private dining room in which there was a white Christmas tree we had a short devotional program. The Scripture was read by Mrs. Maynard Wells. Rev. Robert Bennett, pastor of Lebanon, gave a most inspiring message followed by prayer. Gifts were exchanged and the group sang Christmas carols, and everyone enjoyed recreation. We feel like this has been a very good year for this class under the leadership of our president, Maynard Wells. We had the walks laid at church and raised more than \$500 toward the building fund. New officers have been elected for the new year. Mrs. Audrey McSherry is our new president. We are looking forward to another good year.

CHRISTMAS PAGEANT

A Christmas pageant was given on December 23. This was "The Adoration of the Kings and Wise Men," directed by Miss Nancy McSherry. It was given by candlelight which made it very pretty and effective. Following the pageant, bags of nuts, cake and fruit were given to all the children. We greatly appreciate the fine work Miss McSherry did in getting up our Christmas pageant, and wish to thank all who participated in it.

Volume 109

Number 8

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor

840 Sunset Avenue, Asheville, North Carolina

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Antioch And Mt. Carmel Progressing

Rev. G. C. Crutchfield

The work at Antioch and Mt. Carmel is moving along steadily. There are signs of progress.

At Antioch the grounds have been improved, as reported previously, and the inside of the building has been made cozy and warm. The people are interested, and attendance is increasing. Our women are most active. In spite of the bad weather this winter they have not missed a meeting, and the attendance has been amazingly good.

The deacons and their wives meet regularly each month for a covered dish supper in the home of one of the deacons. They not only have fine fellowship, but they try to get at the bottom of our problems. The meetings are well attended.

A committee has been appointed to consider a new church building. At a fish fry in the Community House in Windsor February 2, the men and their sons faced this building challenge frankly. One outcome of the meeting was the organization of a Laymen's Fellowship with C. R. Clements as president, Francis Holland as vice president, and Raby Cobb as secretary-treasurer.

The ladies met at the church Friday night, February 8, to discuss what they could do about the building program, and enjoyed a covered dish supper.

On February 3 the young people did a fine job conducting the morning church service. Their leader is Mrs. Mildred Cobb.

At Mt. Carmel improvement of the grounds had begun but the winter weather has slowed us down. However, church attendance is picking up.

We have a fine group of women who are regular in attendance at their meetings. Mrs. I. W. Johnson reviewed the foreign mission study book. Women came for this from Antioch, Isle of Wight, and Windsor.

The Pilgrim Fellowship, led by Mrs. Crutchfield, conducted a fine church service Sunday morning, February 3.

The deacons and their wives meet each month for a supper. In the February meeting they voted to recommend to the quarterly church meeting in March that a committee be appointed to study the needs of the church building. Mt. Carmel has been paying on a parsonage for some years, but now that the parsonage is clear of debt, the people are turning their

attention to the improvement of the church building.

The people in this pastorate have been kind and generous to us, and we are very happy and pleased with the privilege of sharing with the good people here this work of our Lord and Master.



INSTALLATION

Dr. Fred Hoskins, minister of the General Council and highest ranking executive in our denomination, is pictured congratulating Mrs. W. B. Williams and Rev. Lillian Gregory immediately following his service of installation for them. Mrs. Williams is the new president of the National Women's Fellowship and Miss Gregory is a newly elected associate secretary of the Missions Council. The service took place at Buck Hill Falls in connection with the Midwinter Meeting of the Missions Council. The picture was taken by Rev. Annie Campbell of the Southeast Convention staff.

JUST A CARD

Greetings from a Gypsy!

Annabelle and I have moved to Myerstown, Pa., where I am now working for the Whitmoyer Research Laboratories as the director of the Bacteriological Laboratory.

We can not afford to miss THE CHRISTIAN SUN because it keeps me informed with my friends in the Southern Convention. Will you please change my address to Whitmoyer Laboratories, Myerstown, Pennsylvania.

Timothy Chang

YOUTH SUNDAY AT TIMBER RIDGE

Rev. Cameron D. Hayes

Fifteen young people took part in the Sunday morning service in observance of Youth Week at the Timber Ridge church. Six of these were the Junior High group and nine the older young people. Each one of the fifteen had an individual assignment and the group as a whole formed the choir which sang an anthem and the responses. Ruby Seldom was the pianist for the service. In general the material furnished by the National Council of Churches was used.

The altar candles were lighted at the opening of the service by Larry Whitacre, the call to worship was given by Janet Kump, and Phyllis Kump gave the invocation and led in the Lord's Prayer. Tommy Watt spoke on the history and meaning of Youth Week and Virginia Brill offered prayer. The Scripture on the "calls" of Bible characters was read by Shelve Jean Whitacre and Herman Mason. The offertory sentences were spoken by Sandra Rinard, the offering was taken by Ray Spaid and Luther Spaid and the offertory prayer was given by Jimmy Watt.

The pastor gave the sermon, based on the Youth Week poster, "Consider Your Call." Harry Holliday, representing the older youth, and Scarlett Spaid, representing the Junior Highs, led in an Act of Consecration. All the young people stood as these two lighted the candles symbolizing the re-dedication of the two groups to Christ. This was followed by the prayer of consecration by the pastor, a consecration hymn and the benediction by Clyde Brill.

Members of the congregation were enthusiastic in their praise of the dignity and reverence with which the young people conducted this service. They are pleased too by the Sunday by Sunday participation of the young folks in the church service. They form about half of the regular choir, the Junior High boys take turns at lighting the candles, and the older boys take the offering. A recent social activity was a between-semester roller skating party held jointly with the young people of two neighboring churches.

There is only one man living who has been presiding officer of both houses of Congress. He is John Nance Garner, former speaker of the House and former Vice President.

We Won't Like It, But —

Children sometimes introduce conversation with their parents by saying, "I know you won't like it, but —."

Our changing world is doing things to us that we won't like, but the world moves onward just the same. Many of us remember two world wars, and another that took from our earth a large number of our brothers. We didn't like it; but the wars came in our day anyway.

When slavery was about to be abolished, the fine people of the South in those days, almost a hundred years ago, arose in their fury, seceded from the Union, and fought with terrific courage and sacrifice. But they lost. As a result my mother was an orphan; she and the people of those days grew up in abject poverty; education for that generation was almost nothing. They didn't like it, and neither do we, but that is what happened.

Now we are back at the front lines with the Negro in the middle. The Union, through its highest court, says that segregation according to race is illegal and must be abolished. Racial segregation of one kind or another is practiced all over our country, but the eyes of the world are turned on the South, and we of the South holler so loudly that attention remains centered on us. We don't like what is happening, but it keeps on happening.

We know that human life is sacred and should be protected, but in nearby states moving buses are fired upon, human homes are bombed, and ministers who undertake to protect young people get beaten by human fists. We don't like this kind of conduct, but it comes too close to us for comfort.

The Supreme Court says that public transportation and public schools are to be shared by those desiring them without regard to color or race. We may not, and multitudes do not, like it, but —. What are the alternatives?

One alternative is civil war. We could fight it out again as our fathers did in the last century. It is difficult to imagine the destruction that would follow. The people it would please most are those in the Kremlin. They would be delighted to see us commit suicide as a nation. But we wouldn't like it. It isn't the way to settle the matter.

A second alternative is to fight through the courts and try to find a way to maintain separate but equal advantages for all. This may delay the matter, but in the long run it is not likely to change it. There appears to be a large majority opinion throughout the country, except in the South — where the number is increasing, that racial segregation in the United States must disappear. We don't like it, and we won't like it, but the tide is headed towards the flood, and our feeble efforts will never turn back the tide. Millions of human beings across our world are joining their hopes and prayers with efforts to free themselves from second-class citizenship, poverty, and ignorance. They want to be part of the human family with all its rights and privileges. That swelling tide in search of human progress cannot be stopped by the few privileged of our world. We may not like it, but they will win. We may not see it, but our children and grandchildren will. And they may even wonder why we were so excited about the change when it came.

One other thing we could do. We could go into the quiet of our closets, get alone with God, and solemnly promise the divine Father that we will do our very best to be friendly with all mankind — the people for whom he gave his beloved Son, and for whom that Son gave his life on Calvary. With such dedication it is certain that the American people — and it must be the American people, not just the Southerners — can find ways of working together, ways that will be beneficial to all concerned.

More About Our Schools

Those who know keep telling us that teachers are leaving that profession in droves while new teachers are entering in almost single file. Pupils are increasing in number rapidly. The result is that adequately trained teachers are not to be found for the schools in our area.

One big reason is that teachers may receive less than \$200.00 per month while high school kids are offered \$7,000.00 per year to enter other professions as soon as they are graduated from college. What chance has the school to get a good teacher?

Another thing that enters into the picture is the professional rating. Time was when a teacher was respected, looked up to, held in high esteem. It meant something to be a teacher. A scholar was on the top side of everything — except perhaps wealth. But a person might be willing to be poor if he could have the respect of his community, and could feel that he was really being a blessing to his fellows. But that day seems to be gone, too. Discipline is said to be a real problem. The law protects the pupils by limiting the

teachers. The juvenile delinquents who so greatly disturb the law enforcement agents come from the schools. They may have been out for a while, but proper discipline while in school might have saved the youngsters.

North Carolina and Virginia are faced with a real crisis in the matter of schools. It is tremendously important for all good citizens to consider the crisis in the light of what we hope for our children and their children. If we fail to give them the education that they need, deserve, and have a right to expect, we need not be surprised if they fail their generation and look upon us with scorn. Our officials and law makers need to know that the citizens expect them to maintain the educational standards that will give our children their rightful heritage to a chance to do their best. In simple language that means that we must have more and better schools, which in turn means much more money for buildings, equipment and teachers — and especially for teachers. We need intelligent people to teach our schools, and the only way to get them is to pay them a living wage.

Aged Missionary Returning To India

Miss Gertrude Chandler, 71-year-old Congregational Christian Missionary, sailed Friday, February 8, on the Hoegh Silver Steam from New York City to continue a program of social work in the mountains of Kodaikanal, Madurai District, South India, where she served 47 years under the American Board of Commissioners for Foreign Missions.

Miss Chandler was officially retired from missionary service in 1956. But the people of Kodaikanal urged her to return to help them through her organized program of medical, educational, social and religious services, and she paid her own travel to India in order to do so. She plans to remain there for three years, when she will return to the United States with Miss Charlotte Wycoff, her cousin, who is also a missionary in South India.

Miss Chandler, whose parents and grandparents were also missionaries in Madurai, was born in Auburndale, Mass. Accompanying her parents to India as a small child, she learned to speak the Tamil language and developed an understanding and appreciation of the culture and social cus-

toms of India which enabled her to enter intimately into the life of that country. During her long service in the Madura Mission, she organized work for women and girls on the plains, a social service center in the mountain village, Kodaikanal, and co-operated with the All India Women's Conference in founding a medical clinic-on-wheels, which serves many remote villages in the surrounding hills.

She organized the distribution of relief supplies sent out by the Church World Service, CARE, and CORSO, a New Zealand relief organization. Thousands of Indians, suffering from cold and hunger and illness, have been helped through the institutions she has organized.

Miss Chandler's work in India has been supported by the Auburndale Congregational Church and the First Congregational Church in Waltham. She attended Newton and Wellesley High Schools, Miss Hall's School for Girls in Pittsfield, Mass., and graduated from the Garland Kindergarten Training School in Boston.

DID YOU KNOW

that Mrs. W. B. Williams is the first president of the National Women's Fellowship to come from the Southern Convention, and also the first to come from the "Christian" side of our denomination? The only other national president from the south was Mrs. Robert G. Williams from Florida, who is now the president of the women of the International Congregational Fellowship. "Tudor" Williams, from Newport News, Virginia, has a husband who shares her interest in church work. He was president of the laymen of the Southern Convention when she was president of the women of that area, and now he is president of the Eastern Virginia Conference when she is national president. More power to the Williams!

DID YOU KNOW —

that the American Board Year Book should be in the hands of all our leaders? It costs 50c and may be ordered from 14 Beacon Street, Boston 8, Mass. It contains information about every one of our foreign missionaries and the places they serve, as well as a calendar of prayer. It also answers the question "Where does our mission money go?"

I Saw Him There

The aged man was sitting on a stump when I saw him. He was wrapped in a bathrobe, and was out back of his house where the yard joins the little farm. Sitting there alone gazing across the fields, he was unaware of any human presence until I spoke. It seemed a shame to break the reverie, for it was evident that he was in communion with the Great Spirit that broods over the earth.

There was warm sunshine but a cool breeze on this autumn afternoon when the minister called to see his parishioner who had recently returned from a hospital. Flowers, and leaves of the trees showed signs of the frost that had killed or colored them, and the frost of time had silvered the old man's hair. The years were lying heavy upon the man, as the season was on the fields.

Doctors had told him that disease in his body was beyond their power, and he knew that the sand in the



hourglass was running low for him. Through long years he had served well in distant places, but now he had returned to a farm, not far from the

farm of his childhood, where he was renewing his friendship with nature and nature's God, for well he knew that soon the dust would return to dust and the soul would return to God who gave it.

Straightening himself after a cordial greeting, he said, "See those two poplars over there beyond the field. Note how straight and high they stand. They are two soldiers standing guard over the fields." Yes, they are soldiers of the fields, but the soldier I saw was the aged man, wrapped in his bathrobe, standing straight as a soldier, and glimpsing the crossing of the fields of time to the garden of God where old men are young again and all saints are satisfied.

* * *

Postscript: On Sunday morning, February 10, J. Rankin Parks answered the Roll-Call of his Chief, the One of whom he often said, "The Good Lord is so good to me!"

Community Youth Service

REX THOMAS

At the close of Youth Week, the young people of the Senior High Fellowships of our Sanford church and the Edgewood Presbyterian church jointly presented a community worship service at five o'clock on the afternoon of February 3, 1957. The theme of the service was "Consider Your Call," and the entire program was arranged around Christian Vocations. The service was well publicized both in the local paper and by radio spots. Also, personal invitations were extended to all the churches in the community.

Kenneth Rogers gave a brilliant introduction to the subject of vocations by telling how one should go about choosing his particular vocation, and he presented, with much insight, the true nature of a vocation. This fine introductory groundwork which Mr. Rogers laid set the tone for the rest of the speakers. Joann Oliver spoke on the teaching profession as a vocation, and Martha Poe spoke on nursing as a vocation.

The Call to Worship, the Invocation and Lord's Prayer, and the Prayer of Consecration were delivered by Rex Thomas. An antiphonal scripture

reading was presented by Cloann Mills and Carolyn Foushee. Judy Whitaker sang as a solo, "Living for Jesus."

A Ceremony of Christian Calling in which young people were dressed to represent various vocations proved to be a very impressive part of the service. The vocations represented and the people representing them are as follows: Nurse, Nell Mason; Minister, Sion Wicker; Farmer, Donnie Gray; Missionary, Joan Williams; Businessman, Jimmy Holder; Social Worker, Dixie Straghan; Doctor, Randy Faulk. Janiene Murray beautifully narrated this part of the service.

Serving as ushers were: Garrett Kelly, Head Usher; Donnie Kelly, Jimmy Holder, and Randy Faulk. Miss Fadine Conklin, granddaughter of Rev. J. Frank Apple, was the organist for the afternoon.

Rev. John Wilson, pastor of Edgewood Presbyterian Church, presented the Prayer of Dedication, and Dr. W. B. O'Neill pronounced the Benediction.

The offering which was received was sent to the United Christian Youth Movement to be used in World Youth Projects.

Although this was the first such interdenominational project which has been undertaken in the Sanford community, it is hoped that it will not be the last. In fact, plans are now underway to organize an interdenominational youth council for the area.

YOUTH WEEK OBSERVED AT VIRGININA

Ida Frances Tuck

Members of Union Congregational Christian Church Pilgrim Fellowship experienced the beginning of Youth Week on Sunday evening, January 27, by having a combined meeting of the three PF groups, with their parents as guests.

A worship service was conducted by members of the Junior Pilgrim Fellowship and a film, "Crossroads," constituted the program. Following this the counselors of each group served refreshments.

In keeping with the Youth Week theme, "Consider Your Call," young people of Union church are helping to promote the church attendance campaign by helping to send out materials in regard to church attend-

ance, and by letting the people who do not attend with reasonable frequency know that they are missed and needed.

Sunday morning, February 3, young people completely took over the Sunday school. Rusty Campbell served as superintendent. The primary class sang three songs.

Then the young people conducted the Sunday morning service. Senior Pilgrim Fellowship members formed the choir and a special hymn, "He Leadeth My Soul," was rendered by a quartet of Senior Pilgrim Fellowship members. Dr. D. W. Shepherd, minister of Union, had as the topic of his sermon, "Youth's Day of Decision," weaving it in with the youth week theme.

There were about forty-eight young people of Union church taking part in the observance of Youth Week.

At Chapel Hill

DEACONS SPONSOR VALENTINE PARTY

Mrs. English Bagby led games and folk dancing for the Valentines Get-Acquainted Party at the Chapel Hill United Congregational Christian Church on Thursday February 14. The gala occasion was sponsored by the Board of Deacons and began at 8:00 P. M., in the parish house at 211 West Cameron Avenue. Also on the program was a romantic vocal duet "Lover, Come Back to Me," by Rebecca and Harvey Carnes.

Mrs. George E. Nicholson, Jr., and members of the Women's Fellowship, provided sandwiches, punch and Valentine sweets, with Mrs. Lindsay C. Neville as hostess. Refreshments were served from the parlor, where a log fire on the hearth added light and warmth to friendship.

The Fellowship Hall was decorated by Miss Martha Jordan and Mrs. James Huskey, assisted by Reid Suggs and men of the Laymen's Fellowship.

The theme for the evening was "Famous Lovers," with tags for couples, such as; Romeo and Juliet, David and Bathsheba, Priscilla and John Alden, Sampson and Delilah. J. R. Ellis was master of ceremonies.

Visitors and guests were invited.

The new parish house is a lovely place for such happy occasions.

Youth Meeting At Lebanon

Bonnie Broden, Secretary

A district young people's meeting was held at Lebanon Christian church, Semora, N. C. on Sunday afternoon, December 30, 1956. The churches represented were Lebanon, Danville, and Union. Union was in charge of the registration. Lebanon Youth Fellowship opened the service by having the welcome and worship service. Danville had an inspiring part in the program which was Singspiration, which took the place of recreation, everyone enjoyed the choirs directed by Rev. Walter Hall from Third Avenue Christian Church in Danville, Virginia. Rev. R. J. Wells from Danville gave a talk on the Rich Man and Lazarus, taken from the 16th chapter of Luke. Supper was served and everyone enjoyed the meeting. Our next meeting will be held March 31, at Union Christian Church, Virgilina, Virginia.

Sunbury Youth Have Helpful Meetings

Carol Carter, Reporter

In observance of Youth Week on January 27 the complete worship service was conducted by the young people of Damascus. Soft organ music was played by the organist, Novella Rountree, and the opening hymn, "The Voice of God is Calling," was announced by Terry Bunch, who also had the call to worship. The invocation and the Lord's Prayer were led by Johnny Carter, and Gail Joyner sang, "God of Grace and God of Glory." The Scripture, Ephesians 4: 1-16, was read by Bobby Hollowell, and Shirley Pierce led in prayer. A talk was given by Dorothy Lassiter on the meaning of Youth Week and the Youth Week Poster. The offertory prayer was given by Terry Bunch, after which the junior choir sang an anthem. Nancy Rountree and Linda Pearce gave talks on "Consider Your Call." The act of consecration was given by our Pastor Rev. Stanley S. Snead. The service closed with the hymn "Take My Life and Let It Be" and W. D. Pierce gave the benediction.

As a climax to Youth Week, on February 3 the Oak Grove and Damascus Pilgrim Fellowships conducted an interdenominational meeting at the Damascus Christian Church of Sunbury, with the following churches in attendance: Philadelphia Methodist, Beulah Baptist, and the Episcopal of Sunbury, and the young people from Liberty Springs, Cypress Chapel, Bethlehem and Eure Christian. There were approximately one hundred fifty present. The call to worship was given by Judy Lassiter, who also led the invocation and the Lord's Prayer. A solo, "God of Grace and God of Glory," was sung by Linda Pearce. The welcome was given by our Pilgrim Fellowship President, Nancy Rountree. The Scripture was read by Delores Russ and Faye Bunch. After the singing of the hymn, "The Voice of God is Calling," Dorothy Lassiter gave the meaning of the Youth Week Poster, which was impressively lighted in the darkened church. The playlet, "Day of Decision," was presented by members of the Oak Grove and Damascus Fellowship groups. Jymme Parker led the dedication of your Christian Calling, introducing the guests who repre-

"Consider Your Call"

Talk — Diane Dunlap,
High School Sophomore

Webster's dictionary tells us that a call means a summoning, a beckoning or an invitation. What then is a Christian calling? Isn't it an invitation from God to follow the way of Jesus Christ? Isn't this then a holy calling a high calling — and honorable calling!

What is a Christian? Is it one who comes to Church on Sunday and choir practice on Monday and other church meetings and then forgets about church and its teachings the other days? I think not!

A Christian vocation is any job in which we can serve our Master. We should not enter into our work without much planning and much prayer. I think prayer is the most helpful way of finding our work. Then we must

sented a nurse, doctor, teacher, farmer and minister. The meeting was closed with the hymn "Take My Life and Let It Be," and the benediction by Rev. R. E. Brittle. Refreshments were served to the young people by the Woman's Fellowship of Damascus.

have patience and keep our hearts open to hear what God has to say to us. The Bible also has a message for all of us. Then there are older friends to whom we can get helpful advice.

God's callings are not according to our works, but according to his purpose and grace. (II Timothy 1:9) "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." He does not force His will on anyone. He gives us our choice. Here we must make up our own minds.

When we truly submit our lives to God He will give us wisdom and a knowledge of many things we do not understand. (Ephesians 1:17). When we answer our Christian calling we are able to come out of deep darkness into a marvelously bright light — when we are willing to say —

Have Thine own way, Lord, Have Thine own way!
Thou art the Potter; I am the clay.
Mould me and make me After Thy will,
While I am waiting, Yielded and still.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

February

- 24—The Bantu Congregational Churches.
- 25—Rev. and Mrs. Lee D. Bergsman — Appointed 1946, he does general church work in Johannesburg and is chaplain of Bridgman Memorial Hospital; she supervises the sewing in mission schools.
- 26—Rev. and Mrs. William R. Booth — Appointed 1945; he is principal of Adams United Theological School, where she teaches wives of theological students.
- 27—Mr. and Mrs. K. Robert Brueckner — He was born in Germany, she in New York; they both taught in South Africa where they were married in 1919; they have worked at Adams College, he has been supervisor of mission building program; they are on pre-retirement furlough in Johannesburg, 1956-57.
- 28—Miss Minnie E. Carter — Appointed in 1915, teacher of Bible and English, Inanda Seminary and head teacher of high school department there; prepared religious educational material for district Sunday schools, day schools and teachers; on pre-retirement furlough 1956-57.

MARCH

- 1—Monona L. Cheney was a missionary for the Methodists in China from 1919-32; taught in high school in Wisconsin 1936-54; went to Africa for us in 1955 and teaches in Inanda Seminary.
- 2—Rev. and Mrs. Arthur F. Christofersen were married in 1915 and went to Africa the same year; he has been evangelist, church supervisor; now teaches at Adams Theological School and is Mission Treasurer and treasurer of Bantu Church; she does clinical, women's and children's work for South Africa Mission.

Report Of N. C. Council Of Churches

The 20th Annual Meeting of the North Carolina Council of Churches, held January 29-30 in Home Moravian Church, Winston-Salem, was one of the best attended in the Council's history. Almost 400 delegates to the Council assembly and the Women's department registered during the two days. This did not include hundreds of visitors, both from Winston-Salem and out-of-town.

Those attending heard inspirational addresses by Dr. G. Ray Jordan, Dr. Albert T. Mollegen, Dr. J. McDowell Richards, Mrs. Monica Owen, Mr. A. T. Spaulding, and Mrs. Theodore O. Wedel. Capacity crowds were at each of the four luncheon or dinner meetings held from Tuesday noon to Wednesday noon. A large congregation was present for the Tuesday evening worship service, and both the Pastor's Conference and the Women's Department meetings filled the rooms assigned them.

In business session, the Council re-elected Bishop Richard H. Baker, Dr.

Cecil W. Robbins, Mr. J. H. Rountree, (Member of our First Church, Greensboro), Mrs. P. Hunter Dalton and Mr. E. B. Hobgood to the posts of President, First Vice-President, Secretary and Treasurer, respectively. Mr. A. T. Spaulding, Durham insurance executive, was newly elected to the office of Third Vice-President; Mrs. B. Frank Hall, Wrightsville Beach, was elected President of the Women's Department, becoming automatically Fourth Vice-President of the Council; and Mr. Bill Price, Burlington businessman, was elected Finance Chairman. Joining these general officers were seven members-at-large for the class of 1959, plus two replacements in the class of 1958. Among these is Rev. W. J. Andes of Elon College. The delegates also voted a combined Council-CROP budget of \$61,870, which includes expected CROP disbursements for overseas aid of \$30,000; unanimously adopted a resolution deploring violence in race relations; and voted to study more extensively the problems of both Weekday Bible Teaching and Comity.

DEPLORES LAWLESSNESS

The North Carolina Council of Churches deeply deplores the recent acts of violence that have been perpetrated by lawless elements in some communities of the South. The ruthless destruction of homes and churches is an outrage to the Christian conscience. The savage effort to accomplish by fire and bomb what cannot be achieved by law, saps the life of democracy and sows the seeds of anarchy. The Council therefore calls upon all persons in lawful authority to employ every means at their command to suppress violence and to provide all possible protection to those who are the objects of assault. In such endeavor, we, as members of the Council, pledge our full support and co-operation. The Council also extends its prayers and sympathy to the victims of hate and violence, and especially to those ministers of the gospel who are bearing the burden of the struggle for equal justice under law.

Signed —
W. L. Greene
Leon Russell
H. Shelton Smith

DID YOU KNOW —

that your minister receives five copies of MISSION TODAY, the educational and promotional leaflet about our work at home and abroad, which are to be distributed to interested persons? If you are the president of the women's society and your minister has not been giving you a copy of this, please ask for it. The same applies to the president of the laymen's fellowship, the chairman of the missionary education committee, and other leaders. This takes the place of "Envelope Series" and "Facts from the Field" and is a "must" for those who want to know what our denomination is and does.

DID YOU KNOW —

that Mrs. Jennie Pratt who serves newcomers to our land needs your help? Magazines for men (such as LOOK, LIFE, SATURDAY EVENING POST — may be six months old); games and toys for children; small cloth bags with drawstring containing toothbrush and paste, soap, wash cloth, pencil and pad, comb, hard candy, and small gift for women or men. Send articles to Mrs. Pratt at Room 952, 641 Washington St., New York, N. Y. and send a postcard to her at 116 Montclair Avenue, Newark, N. J. telling her what items you have sent.

Social Action Institute To Be Held At Bricks

Rev. A. Lanson Granger, Jr., of the Southern Convention and Rev. Banks Shepherd of the Southern Synod of the E. and R. Church will open the Social Action Institute at Franklinton Center, Bricks, N. C., on March 4, at two o'clock. Worship will be led by Mrs. Pauline Puryear of Petersburg, Virginia, consultant on race relations for the two churches.

"The Bible and Christian Responsibility" will be presented by Dr. Waldo Beach of the Divinity School, Duke University, following which discussion groups will consider social action in the local church.

The evening program will be devoted to "The Churches and Social Welfare" which is a new emphasis for our Council for Social Action. Rev. Huber F. Klemme, director of the E. and R. Commission on Christian Social Action, will give a background address, after which Mrs. Puryear and Miss Dorothy Hampton, also a consultant on race relations for this area, will lead a discussion. The new packet "The Churches and Social Welfare" will be presented.

Dr. Frank T. Wilson, dean of the

School of Religion of Howard University, will present an address on Tuesday morning on "Christian Responsibility for World Affairs," which will be followed by Dr. Herman Reissig's discussion of "What Churches are Doing in World Affairs." A panel discussion in this field will include these two men, Dr. Klemme, and Miss Fern Babcock of our Council for Social Action staff.

"Alcohol Education" will be discussed at the Tuesday afternoon session, following which Mr. Klemme will present "The Church Is Called to Minister to the Whole Man." Closing worship will be led by Miss Hampton, with adjournment scheduled for three thirty.

It will help those planning the Institute if they can know how many to expect. Therefore, please write Miss Fern Babcock, 289 Fourth Avenue, New York 10, N. Y. if you plan to go. It is open to any member of our churches. The cost is \$5.00, which includes overnight entertainment and three meals.

Truth That Brings Freedom

Dr. Robert W. Whitener

What is a Layman? Perhaps the best definition is "a person who is not a member of the profession you are talking about." Thus, many of us, are members of various professions during the week and are laymen on Sunday.

Why do we have a specific Laymen's Sunday with a group of non-ministers leading the morning worship service? There may be many reasons but for me the most important is the need for **awakening** the laymen in the church to their Christian responsibilities. Surely for us who share the duties of our minister this morning there has come an awakening of appreciation of our pastor and a realization of some of the difficulties he faces weekly.

There are other reasons why we laymen need an awakening. We may not realize it, but a layman's life can be one of the greatest influences for good in our community. We come to expect our ministers in the community to lead "good" lives. How much more does a laymen's life stand out if he is truly dedicated to the will of God? As a boy, and a son of a minister, I didn't feel the neighborhood boys put as much pressure on me to smoke and drink at an early age as they did on each other. Thus we may feel it is more difficult to follow Christ's teaching in our business world than in Sunday school and church. However, we must realize that it is the duty of every one of us to be a witness for Christ in our community. In *Timothy II 4:5*, Paul says, "As for you, always be steady, endure suffering, do the work of an evangelist, fulfill your ministry." Paul is speaking to each one of us — not just to the clergy.

The men of our church who attended the barbeque supper the other night may remember another need for **awakening**. Our meeting was well attended when there was free barbeque, but it is not always so. We were told of many projects which need to be tackled. These won't be accomplished without a true feeling of responsibility on the part of our laymen.

Now the text for this morning is from *John 8:32*, "... and you will know the truth and the truth will make you free." Let us look at the two important words in this text — freedom and truth. In looking through a dictionary the definition of freedom

that struck my attention was "the exemption or liberation from the power and control of another." This can be thought of as freedom from care, from anxiety, freedom from prejudice — in short, freedom from sin. *Galatians 5:1*, "Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery." Jesus assures us that if we are his disciples we will enjoy this freedom from the power and control of the devil.

"... and you will know the truth and the truth will make you free"... What is this truth that will make us free? Again the dictionary supplies many definitions. The philosophers talk about the truth that can be provided by our senses, e. g., the truth of the warmth of the sunshine. Then there is the logical truth — the end product of a certain line of reasoning. But perhaps what concerns us most today is what they call metaphysical truth — the truths of the universe that are accepted by faith. The Christian Scientists go one step further and consider TRUTH (in capital letters) as a synonym of GOD.

Let us again turn to the scriptures for further clarification of this truth. In a discussion of the Holy Spirit (*John 16:13*) we find, "when the Spirit of truth comes, he will guide you into all the truth..." And in (*Ephesians 6:13-14*) "Therefore take the whole armor of God, that you may be able to withstand in the evil day and having done all to stand. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness..." In *I Timothy 3:15*, "... you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth."

Thus we have the truth referred to as our armor, given to us by the Holy Spirit, and sustained by the Church. In *II Timothy 4:3-4* we have a warning that "the time is coming when people will not endure sound teaching but... will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth, and wander into myths."

Has that time come? If so, what are we doing about it? Are we accepting this challenge for the hearts of our fellowman? Or are we following a list of rules that are guaranteed to

give us personal popularity at the expense of trying to influence our brothers for good? The following are statements of how not to convert people to Christianity:

1. Let your supreme motive be popularity rather than salvation.

2. Study to please your fellowman and to make a pleasing reputation rather than to please God.

3. Denounce Sin in the abstract but pass lightly over the sins in your community.

4. Give the impression to your friends that God is too good and forgiving to send anyone to hell-if there is such a place.

5. Don't rebuke the worldliness of your neighbors, but fall in with the amusement policy. Even in church, make fun and play more important than prayer and service.

Are we gaining popularity at the price of Godlessness? What can we do to seek the truth that will set us free? What are our duties as laymen to ourselves, our families, our church, and our God?

Perhaps we can consider, in closing, what we can do, what we must do. In this town there is a steady stream of newcomers. Do we know who they are? Do we visit them and invite them to our church? Perhaps we need some church organization whose business is to welcome the new folks in the community. Have you any friends or neighbors who have been sick lately? Are we aware of the terrible loneliness that accompanies an invalid's life? Whether the illness is acute or chronic, the sick usually appreciate a friendly visit.

Do we mention religion, faith, God, or any aspects of Christianity during our talks with our neighbors, friends or at group meetings? Must we limit our thoughts about religion to Sunday? Maybe we need reminders such as daily prayer, daily devotions, family Bible readings, to keep us thinking that we are Christians every day in the week.

Do we support our church activities such as the choirs, Sunday school, women's, men's, and youth organizations? Although we were taught in the army never to volunteer, maybe this is one time we should volunteer our services to improve the buildings and grounds, assist in fund-raising

(Continued on page 13)

Signs Of The Times

Background Scripture: Matthew 14:1 - 16:12.

Devotional Reading: Romans 2:6-16.

Memory Selection: Ye can discern the face of the sky; but can ye not discern the signs of the times? Matthew 16:3.

The ancients believed in "signs." They laid much emphasis upon them. They were looked upon as evidences either of divine favor or disfavor. They were also believed to be the heralds of great events which were to take place. You will recall, for instance, that when the Wise Men saw the "star in the east" they felt sure that it was a sign that the "King of the Jews" had been born. and they set out to find him so they might worship him. History also reports that before an important battle, Constantine saw a "sign" in the heavens, great meaningful words and letters written in the sky. Biblical and secular history are full of evidences of belief in signs in olden times.

And modern folks still believe in signs. People are always talking about this or that sign, and many people govern their lives by signs of one kind or another, ranging all the way from rankest superstition to some not so superstitious. Many modern people believe in the "signs of the Zodiac" and the Almanac is more carefully consulted than the Bible. People ascribe their good or their bad fortune to the fact they were born under a good or an evil "sign." Have you not heard people say "That is a bad sign," and they are not talking about a bill board along the highway. Indeed there there are those who will turn back from a journey if a black cat crosses the road ahead of them — it is a bad sign. And so on down and up the line.

"GIVE US A SIGN"

"The Pharisees also with the Sadducees came, and tempting desired him that he would give them a sign from heaven." The stinkers! Ordinarily these fellows would have nothing to do with each other — they had nothing in common, nothing that is, except a mutual hatred of Jesus and a common desire to get rid of him. They wanted a "sign," they wanted him to give them some sign of his authority and his mission. Jesus saw through their sham and called them what they were, hypocrites—"actors" is what the word really means. They were not in earnest. They would not have believed if he had shown them a sign. Signs indeed! What greater signs could they want than had already been given to them — healing of disease, cleansing of leprosy, opening the eyes of the blind, stilling the storm, feeding the multitude, even raising the dead! The power of his spoken word itself was a sign, Poor

blind fools! They could discern the signs of the weather, but they could not discern the "signs of the times." They knew when rain was coming, but they did not see the reign of the Kingdom coming. Jesus would have no "truck" with them. He would not give them a sign — it would not do any good if he did. Furthermore his business was not to give signs — He was no magician performing tricks. His words and his works were his credentials. There were signs enough for those whose hearts were sensitive to the divine spirit.

THE SIGN OF JONAH

"There shall be no sign given unto it (this wicked and adulterous generation) but the sign of the prophet Jonah." Did he mean the sign of preaching? It could have been that. That was the sign that God gave Nineveh — the preaching of Jonah about the impending judgment and doom. Or did he mean the sign of his resurrection, as symbolized by the experience of Jonah? Certainly that was the supreme sign of God's approval of his Son. Paul wrote "and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Let no modern man kid himself that he would believe in God or in Christ if he had some spectacular

"sign from heaven." The life and works and words of Jesus Christ, and his resurrection from the dead, are sober, stubborn historical facts. They are signs enough. Much modern unbelief is due not to lack of evidence, but to want of spiritual discernment, not with the character of the proof, but with the state of the heart.

SIGNS OF THE TIMES

What about the alarming increase of juvenile delinquency (perhaps it ought to be called parental delinquency), about mounting divorce statistics, about the secularization of life, about the mad race in atomic weapons, about the paganization of sex relationships, about the emphasis on making a living instead of on making a life? (A recent cartoon pictured a young man who had just captured the love of his young lady. He faces her father, and says "I make a hundred and fifty bucks a week. What do you care whether I've got character?") There are many signs that although God is in his heaven, all is not right in the world. Or in the church for that matter. There are ominous signs in our modern world. The heavy consumption of alcoholic beverages is a sign, among other things, of boredom with life, with lack of inner resources.

THE LEAVEN OF THE PHARISEES AND THE SADDUCES

"Beware of the leaven of the Pharisees and the Sadducees" — thus warned Jesus his disciples. It referred to the teachings, the doctrines of these two groups, the influence of these parties. It was the substitution of rites for righteousness, of form for force in religion, of self-righteousness, and snobbery, of hypocrisy, of secularism, that is of ordering life as if there were no God, of adherence to the letter of the law with disregard of the spirit of the law. All this and more was as subtle and silent as the working of yeast in a lump of dough. Once granted entrance into the heart, it can transform the life. For out of the heart are the issues of life. The main weapon of the Communists is the leaven of their teaching. They try to inoculate people with their doctrines, knowing that a little leaven, leavens the whole lump. The best way to combat the Communists is by using their methods of indoctrinating people with the truth of the Christian gospel. It too is leaven which can make the life good and redeem the world.

SUNDAY SCHOOL LESSON

February 24, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

News Of Evangelical And Reformed People

The Rev. Charles Donald Lyster moved the first of this month from the Brightwood church, near Gibsonville, North Carolina where he has served two years, to Hebron church, near Winston-Salem.

Mr. Thomas Moose was a welcome friend seen at the North Carolina Council of Churches meeting in Winston recently.

The Davidson district is holding a training school at Second Church Lexington, February 18-21 with national leadership. Classes will consider **Ushering, Lesson Planning for Adults, Children's Work, Youth Advisors, and Worker's Conferences.** Registration is \$1.25 per person.

Dr. Odell Leonard of Second Church, Lexington, became ill January 15 while on his way to a meeting of the Commission on Evangelism in Cleveland and had to stop in Washington for an operation.

The Rev. Edward W. Ullrich, pastor of the Robertson Memorial Evangelical and Reformed Church, Miami Florida, died of a heart attack January 7, at the age of 51.

First E. and R. Church of Greensboro is offering for sale a two manual Mohler Pipe Organ. Rev. Roy L. Fesperman is pastor.

The spring meeting of the Southern

Synod will convene in the Heideburg church, Thomasville, North Carolina, April 30 to May 2.

The Rev. Lawrence Leonard, pastor of the Asheboro church, is president of the Asheboro Ministerial Association, broadcasts church news every Saturday morning for the Association, and is currently leading his church in erecting a fine educational building.

Dr. Harvey A. Fesperman, president of the Southern Synod, lives in a beautiful new home in Salisbury, North Carolina. Report on the cost of the house indicates that \$40,200 had been spent and that almost \$3,000 balance was in hand on January 1, 1957.

Generalissimo's Pastor On Speaking Tour

On January 16, Rev. Andrew B. Loo, Ph. D., arrived in San Francisco, on the first leg of a round-the-world speaking tour for the Pocket Testament League.

This gifted and capable Chinese has been used mightily by God among his own people. In 1955 he was interpreter

in the Taipei Crusade. In 1956 Mr. Loo went to Hong Kong to serve as Billy Graham's interpreter the night the evangelist spoke at the great stadium. The association turned out to be a real partnership. Newspaper reporters constantly stated that Mr. Loo was the finest interpreter they had ever heard.

On New Year's Day this year, Mr. Loo conducted a special thanksgiving service on Formosa, attended by Generalissimo and Madame Chiang Kai shek, who have chosen him as their personal pastor. Many on Formosa have first heard the Gospel through the efforts of Mr. Loo, in his work there for the Pocket Testament League.

Mr. Loo's world tour will take him into every type of church. The Pocket Testament League works with all denominations and distributes gospels in many languages all over the world. Their campaign in Japan and Korea culminated in the distribution of 12,000,000 gospels, and at present an extensive work is being done in Africa.

During February, Mr. Loo will be speaking in the three West Coast States. In March, he will be in the Middle West, and April and May will see him on the East Coast. He will be in New York for the beginning of the Billy Graham campaign at Madison Square Garden.

For speaking engagements, write the Pocket Testament League, 156 Fifth Avenue, New York 10, N. Y.

The Meaning Of "Denounce"

LUTHER A. WEIGLE

Except for its technical sense, to give formal notice of the termination of an armistice or a treaty, the verb "denounce" now means to declare that something is bad, or to accuse persons of evil. But it was used in a wider, more general sense up to the seventeenth century, meaning simply to proclaim or announce, without implication of evil.

A publication of 1581 is quoted in the Oxford English Dictionary as saying: "I suppose no man will deny, but that Paule doth denounce men to be Justified by fayth." Wyclif's translation of the instruction to the Levites concerning the tithes (Numbers 18:26) begins: "Com-mande thou, and denounce to the dekenes . . ." Tyndale and later translators have "Speak unto the Levites, and say . . ." Following Wyclif, the Rheims New Testament (1582) had Paul say, "we denounced to you, that if any will not work, neither let him eat" (2 Thessalon-

ions 3:10). Tyndale, the Great Bible, and the Geneva Bible have "we warned you . . ." and the King James Version, "we commanded you . . ."

The word "denounce" is used only once in the King James Version, where Moses delivers his final exhortation to the people of Israel, warning them what will happen if they turn away from God: "I denounce unto you this day, that we shall surely perish" (Deuteronomy 30:18). It is used here to represent a general Hebrew verb, "nagad," which the King James Version translates "declare" 62 times, "shew" 60 times and "tell" 189 times. The use of the word denounce in this verse was an innovation of the King James translators. Coverdale had used "certify"; Tyndale, the Great Bible, the Geneva Bible, and the Bishops' Bible had used "pronounce"; and the Douay Bible had "foretell." The Revised Standard Version reads: "I declare to you this day, that you shall perish."



Elon College Five Year Development Program Is Now Officially Launched

L. E. SMITH, President

The Fund-Raising Services of Fort Worth, Texas, has been employed to conduct a campaign to secure a million dollars for Elon College. At the request of the Southern Convention, the churches are undertaking to raise an additional \$300,000.00. The churches are making good progress in securing commitments for this money in the interest of Elon College.

A dinner meeting for the advance gifts division of the development fund campaign was held in Alamance Hotel, Burlington, North Carolina, Wednesday, February 6. The speaker for the occasion was Mr. Archie K. Davis of Winston-Salem, Chairman of the Board of the Wachovia Bank and Trust Company. Mr. Davis gave a very informative and dynamic address in the interest of privately endowed education and the opportunities of business and industry to contribute directly to these institutions. He emphasized the opportunities that confront Burlington, Alamance County, the church and the alumni to support privately endowed education in general and Elon College in particular during the campaign now in progress. Mr. John A. Boland, an official of Burlington Industries and a member of the Board of Trustees of Elon College was master of ceremonies. Mr. Clyde Gordon, who is General Chairman for the campaign and a member of the Board of Trustees, introduced the speaker of the evening. Tommy McDonald, a sophomore at Elon College, sang, accompanied by Fred Sahlman, a member of the Elon College music faculty.

There was a fine spirit in the meeting. Optimism pervaded the occasion.

APPORTIONMENT GIVING

February 8, 1957

When a church or individual makes a contribution to any cause, whatever, the church or the individual wants to know something about the interest to which the contribution is made and for what the money will be used. Money received by Elon College is not to be considered simply as a contribution but rather as an investment — and investment in human life that will bear rich dividends through the days and years that lie ahead.

Elon College specializes in the development and the molding of human

character and through individuals that are trained on her campus she makes her contribution to the development of the material resources of our country as well as the training and directing of the individuals who are to come after them. When you make an investment in Elon College you set in motion a beneficent influence that will prepare and direct young people as they spend their lives not only for the present but for future generations. We should count it a privilege and not a sacrifice to make such contributions.

An Editorial In Burlington News

The \$1,300,000 Elon College Development Fund, a five year plan, moved forward from its preliminary organization foundation last night to an active public campaign for its building stones.

Elon College is more than a million-dollars-a-year business enterprise in Alamance County, it has a distinguished record of service to many thousands of students since its founding in 1889, of inestimable value to "education" soaring into the multi-millions of dollars in finance, as it is rich in the accomplishments of fit leadership and service in the active fields of progress.

Enthusiasm sparked the "kickoff" from the ballroom of the Alamance Hotel when General Chairman Clyde W. Gordon read the scoreboard indicating more than \$100,000 pledged to start with.

The value of the small college is becoming more and more effective in education, and in this field Elon College influence has been traditional since its founding with its limited facilities and student body to its present enviable position of development under successive forces of administration, faculty, student interest, alumni and generous friends investing in the future of the college and its graduates.

Citizens of Alamance County are asked to pledge support to this Elon College Development Fund as generously as they possibly can, in a lump sum or spread across the board for five years. It will be a source of pride,

BASKETBALL THAT IS DIFFERENT

Four boys have been selected on the Venture for Victory team for the tour through the Orient this coming summer. The team will leave the states in June and will spend the summer months in Formosa, Philippines, Indonesia, South Viet-Nam, Singapore and Hong Kong. They will be playing basketball games and will present Christianity to the people between halves. This is the fifth tour by these Christian college athletes. Three trips have been to the Orient and last year the team won 57 consecutive games in South America to give them an over-all record of 304 wins and 4 losses.

This unique program is under the direction of Coach Don Odle, athletic director at Taylor University. A book has been written and a movie produced portraying these experiences.

Seven boys will be chosen on this years "venture" and they will be joined by three former Venture for Victory players that are now missionaries in the Orient. New members that have been chosen to date are: Clyde Cook for California, Gary Ausbun from Anderson College, George Glass from Taylor University, Joe Grabill a former Taylor University athlete, now a graduate student at Indiana University, and Dick Kamm of Wheaton College, Wheaton, Illinois.

a contribution to better prepare citizenship for the future. It will contribute to the greater establishment of an asset in Alamance County of which none is greater in educational training — the adequately financed and endowed small college. Let's accept this challenge with vigor, enthusiasm, determined to do the job quickly and completely.

The "greater Elon College" of today as it looms even greater tomorrow, is a tribute to the dynamic energy of President Leon Edgar Smith, his tireless promotion, Elon College Trustees as well as thousands of others, alumni and friends, influenced by him to contribute to the overall development and expansion of the faculty strength and physical capacity.

If concentrated campaign activities in behalf of Elon College have developed to some extent in the past, greater emphasis will be placed on the "home front" in the present effort. This does not mean, however, that concerted, concentrated efforts will not be applied to other areas where people in all walks are interested in private college developments.

The Functional Value Of The Home

Richard K. Morton

Home building or home selection is a very common and important responsibility in my section of the country (Florida). People are very much concerned about the details of their houses — e. g., how many bedrooms, baths, kitchen facilities, and so on. Many new attractions are very popular.

The functional value of the house is of vital import.

What about the functional value of the home?

We make plans to get the most value out of the material facilities our house provides, but I wonder if there is not evidence that we fail to perform a similar operation in connection with the spiritual, cultural and social function of the home.

Perhaps we might well begin with the kind of objective our church work has. It often is summed up in the dissemination of some literature and promotion of some meetings, with little thought of a continuing educational influence which will be reaching all members of the family throughout the week. Have we not narrowed down too much what our church school literature is supposed to effect in the home?

It does not take much study on anyone's part to recognize that we are all deeply influenced by the culture which surrounds us — and we partake of its weaknesses, if not its strength. It is of vital concern that this culture be infused as much as possible with Christian truth and personalities.

As one of our indispensable social institutions, the family needs the benefit of a broad and long-range plan of Christian indoctrination and influence. It needs to be equipped for its task of performing certain functions in the upbringing of the family members.

We all need to see the home in its capacity as a social institution and as a means of promoting a program of the widest significance. In it must be inculcated such social values as honesty, obedience, patriotism, charity, brotherhood, endurance, adaptability. The home has the spiritual function, too, of taking these cultural values and giving them a Christian interpretation and application.

The home also must accept a large measure of responsibility for institut-

ing constructive social criticism and social change. Family members will be feeling the impact of selfish interests of all kinds and also the lag in their customs which will be content with things as they are. Much of the creative stimulus toward a better world must come from the Christian home. The trouble is that many Christian homes of spiritual and cultural strength never have acquired the urge or the technique to be effective in this area.

In our schools and study groups we may be learning about theories of social change. They may include the belief that we have declined from a Golden Age like that of Greece in the fifth century B. C., or a belief in cycles of development, as promulgated by Oswald Spengler. Theories may also be advanced which are reminiscent of the uphopeful views of man held by Calvin or the pessimism of Schopenhauer; they may also include the challenge-and-response theory so recently expounded by Arnold J. Toynbee. But they may not, above all, have a really adequate grasp of the Christian theory of the regenerated life, that newness and fullness and transformation of life which is possible through Jesus Christ. They may hear far more about the veneers applied by culture for a season than about the transformation through faith.

What I am chiefly asking, then, is this: Are we as concerned about the details of the functional value of our homes as we are of our houses?

Modern life imposes certain demands upon the busy family today, and it has turned many, in some sections at least, to smaller homes,* in suburbs and in remote areas. It has often meant that space was less, with consequent subordinate place for books and other cultural aids and little opportunity to entertain guests or to hold informal gatherings. There is also little thought, in many of them, of inviting solitude and study. Often where a home itself provides such facilities, the activities of neighbors make concentrated and serious efforts impossible during many hours of the day.

I feel that it is important for us all to stress the functional value of the home, for it is not yet true that we can turn over to the church and school buildings and the community

halls all major efforts of a cultural nature.

It is beginning to appear in our counselling in schools, colleges and churches that some of today's maladjustments and unhappiness roots in some functional failure of home life or home organization. There is a routine which makes sustained cultural effort unlikely and undesired, and there are indications that many give little thought to some of the more basic ministries to be performed by the family and the home only.

We want to have a place for all that is required to meet the physical, recreational, and social needs of the family members, and we are becoming avid students of walk-ways, breeze-ways, drapes, floors, and all the rest, and we are enjoying a wide variety of materials and designs to make the modern house serve more fully the demands of the average modern family. But it is time that we gave more detailed consideration to the spiritual and cultural issues involved in the functional value of the home.

Dr. Morton is Assistant Professor in Jacksonville Junior College, Florida.

Truth That Brings Freedom

(Continued from page 9)

projects, and care for the children in the nursery. We needn't be bashful about our abilities and bury our talents as one man did in the parable.

Last, but probably dearest to my heart, is the work of the church in foreign lands. Do you write to your missionaries, your representatives in a distant corner of the earth, to tell them how much you appreciate their representing you? Is it possible that there is more we can do in the never ending struggle for men's hearts and souls in all countries of the world?

This Laymen's Sunday we need to be awakened and do some soul searching about our share in the work of the church. Are we going to arrange to be out of town during Every-Member Canvass or do we wholeheartedly support the work of our church? Only you can answer these questions for yourself. I pray that we all may be awakened to the truth that will make us free.

"Help Somebody Today"

John G. Truitt, Superintendent
Church Home for Children

Dear Friends;

The Duke Endowment sent us this week their annual contribution. This year it amounted to \$4,459.77. How thankful I am! It is so good to have this help at this time.

This report shows many good contributions from churches and friends. Thank you everyone. Look this list of churches and friends over and be proud of them. Daily I pray that God will give us friends enough to make us able to do a good part by every child here.

I can think of nothing much finer than taking a little four year old boy, or girl, who has been half-heartedly handed around, without home — so trusting and so confident in his little heart — and without parents and giving him or her a home.

Yesterday — Sunday — I carried a little four year old boy to Sunday School and church who had been here only a little more than a week. He seemed so happy, and his cheeks showed the good food and plenty of good whole milk which he had been getting. His house mother called my attention to how improved physically he was. And his clothes, new shoes, new coat and trousers, a pretty new shirt and sweet little tie. Well, he took it all in his stride. Just as though he knew God would look out for him. . . "they toil not, neither do they spin. . ." Some day he will repay us all.

Today, happy in the warm sunshine of Florida, a couple who have celebrated their 65th wedding anniversary write so tenderly of the joy which has come to them through the years on account of the help they gave a "little orphan boy waiting to get in the orphanage" by sending the late Charles D. Johnston word to go on and take the boy in and that they would help take care of him with their contributions. It happened just like that. That young fellow has held a job in one of the big textile companies of this state for more than 25 years, has a nice home and family. My correspondent writes: "We sponsored him till he was able to make his way. A fine looking boy. I have

his picture where I can see it now." The writing is very trembly, but the words are beautiful and more beautiful still the spirit back of the words.

. . . "a young man we are proud of."

Boys and girls who have been sponsored by some kind individual have felt the heartbeat of that individual's love and it has lifted them and helped them. It brings good results and joy besides!

REPORT FOR FEBRUARY 11, 1957

MONTHLY OFFERINGS

Amount brought forward		\$14,144.33
Eastern North Carolina Conference		
Hope Mills	\$ 3.20	\$ 3.20
Eastern Virginia Conference		
Berea (Nans.)	23.00	
Bethlehem (Nans.), S.S.	85.00	
Cypress Chapel — Thanksgiving	36.00	
Damascus	17.50	
South Norfolk — Thanksgiving	9.00	
South Norfolk	206.00	
Warwick	7.00	383.50
North Carolina and Virginia Conference		
Bethel	5.00	
Bethel S.S.	4.63	
Happy Home, S.S.	50.93	
Haw River	222.00	
Tryon	60.00	342.56
Western North Carolina Conference		
Ether	46.00	
Grace's Chapel	5.00	
High Point, First	20.00	
Pleasant Cross, S.S.	12.05	
Pleasant Grove	10.00	93.05
Virginia Valley Conference		
Bethel, S.S.	2.00	
Mt. Olivet (G), S.S.	17.00	19.00
Total		\$ 841.31
Grand Total		\$14,985.64

SPECIAL OFFERINGS

Amount brought forward		\$19,459.27
Women's Fellowship, Eutaw Community Church,		
Fayetteville, N. C. — Christmas Offering	\$ 13.50	
General Mills, Inc. (for coupons)	12.00	
Jr. Baraca Class, Holy Neck Christian Church,		
Holland, Va.	6.65	
H. A. Rawles, Suffolk, Va.	10.00	
Women's Christian Fellowship, First Cong. Church,		
Hendersonville, N. C.	5.00	
H. O. Byrd, Suffolk, Va.	10.00	
Wachovia Bank & Trust Co. (dividend)	45.00	
The Duke Endowment	4,459.77	
Sunday School, Peace Cong. Church, Fallon, Mont.	20.00	
In Memory of Mrs. Stuart R. Moore	5.00	
Special Gifts	296.00	
Total		\$ 4,882.92
Grand Total		\$24,342.19
Total for the Week		\$ 5,724.23
Total for the Year		\$39,327.83

The Mountain Revisited

(Sermon on the Mount
as translated in RSV)
J. CARTER SWAIM

At Matthew 5:37 the King James Version says: "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Ours is an age of communication — or at least of mechanical aids to communications! The absent executive keeps up with his correspondence by mailing to his secretary disks on which his replies have been recorded. American soldiers in Germany and Japan hold telephone conversations with loved ones in the States. Airplane passengers are kept informed as to the latest scores in world series baseball games.

But in all this twentieth century communication, nobody ever says, "Yea, yea; Nay, nay!" Does this mean that we have ignored the Sermon, or that it is irrelevant to our time? For an age that has so many ways of saying things, it certainly is important to know what is worth saying.

The question is partly one of contemporary English usage, partly one of translation. In the King James New Testament, three quite different Greek words are all rendered "communication." Where King James Version has "evil communications corrupt good manners," Revised Standard Version has: "Bad company ruins good morals" (1 Cor. 15:33). Where KJV has "The communication of the faith" (Philemon 6), R. S. V. has, "the sharing of your faith."

In the Sermon, still another Greek term is used, the one which in John 1:1 is translated "word." A word is the expression of an idea, and the term has some such connotation as "thought-speech." RSV here translates it "what you say," and the whole passage reads: "Let what you say be simply 'Yes' or 'No': anything more than this comes from evil." Jesus is here warning against that looseness of utterance which thinks that oaths need to be relied upon if one really wishes to be believed. An honest man does not need oaths to give integrity to his speech.

There is the suggestion here that forthrightness and simplicity of utterance ought also to characterize our conversation. Just when the means of communication have been extended, modern man seems to be inventing roundabout ways of saying things. Items in our economy are no longer

scarce but are "in short supply." "Turn out the lights" becomes "Terminate the illumination." An umbrella is now "a collapsible device for inclement weather." Circumlocutions often suggest that we have something to hide or that we wish to deceive. Jesus requires that every utterance be trustworthy: "Let what you say be simply 'Yes' or 'No'."

PALM STREET WOMEN ARE BUSY

Mrs. James Winslow, Reporter

The Women's Fellowship of Palm Street Christian Church has achieved several goals:

A Thank Offering program was held at the church on Sunday night, November 4, with the women in charge. The movie recommended for this program was used. Mite boxes were dedicated with the offering amounting to \$38.04.

A Friendly Service program was presented on Sunday night, December 2. Mrs. Merlin Beaver had a lovely program, after which a complete layette was dedicated as our Friendly Service project.

The second quarterly joint meeting was held at the church on January 12, 1957. After a covered dish supper, Mrs. Shelly Burke gave the devotional. Mrs. Paul Squires, president, presided over the business meeting. Plans were made for our ladies to assist the Laymen's Fellowship in entertaining the District Meeting held at our church on Saturday night, January 19. The ladies helped prepare and serve the meal. After the short business meeting, Mrs. John Self reviewed

our Home Mission Study Book, entitled "Missions USA." She gave a most interesting report. She emphasized that ministers have a lot of counseling to do right here in our U. S. A. There are lonely people in large cities — away from home — who need counsel. Men in our armed services need counsel. A good point was that "Working men need the church, and the church needs working men." Everyone enjoyed the book very much. We recommend it to everyone.

All women of the Fellowship have bought a copy of the Bible Study Book, "The Sermon on the Mount," and plan to read it during the month of March. All women will be reading the same devotion each day during March, then we plan to have a joint meeting to discuss the book.

THE CHRISTMAS FUND

Frank J. Scribner,
General Secretary, Pension Boards

Final results for the Christmas Fund for 1956 were \$139,643.42. This amount is slightly less than our record Christmas Fund gathered in 1955 (\$141,051.58), but is larger than any Christmas Fund contributed prior to that date. It is the twelfth year that the Fund has exceeded \$100,000.

Checks in a total amount of \$48,719.82 were sent at Christmas time to 779 ministers and widows of ministers. The Emergency Fund, constituted out of that part of the Christmas Fund not distributed in Christmas gifts, is actively at work and will be throughout the year.

The Ministerial Relief Division assures the donors to the Christmas Fund of its own gratitude and also that of our veterans.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

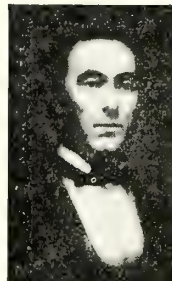
Address

MEMORIAL GIFTS



Picture of John Wise from AMERICAN HERITAGE

The old lady gave him what for



AN OLD LADY living near Henderson, N. Y. in 1859 was shocked at the way the four men had arrived—and said so. Such sensible-looking men in such an outlandish vehicle!

But John Wise and his crew, perched up in a tree, were far too happy to listen. Caught by a storm, their aerial balloon had almost plunged beneath the angry waves of Lake Ontario. Then, after bouncing ashore, they had crashed wildly through a mile of tree-tops before stopping in one.

Now, his poise regained, Wise stood up to proclaim: "Thus ends the greatest balloon voyage ever made." He had come 1200 miles from St. Louis in 19 hours, setting a record unbroken for 60 years.

He had also proved his long-held theory of an earth-circling, west-east air current—and that was far more important to him. For Wise was no carnival balloonist. He was a pioneer scientist of the air, a man whose inquiring mind and courageous spirit helped start the vast forward march of American aviation.

In America's ability to produce such men as John Wise lies the secret of her real wealth. For it is a wealth of human ability that makes our country so strong. And it is this same wealth that makes her Savings Bonds so safe.

168 million Americans back U. S. Savings Bonds—back them with the best guarantee you could possibly have. Your principal guaranteed safe to any amount—your interest guaranteed sure—by the greatest nation on earth. If you want *real* security, buy U. S. Savings Bonds at your bank or through the Payroll Savings Plan where you work. And hold on to them.

**PART OF EVERY AMERICAN'S SAVINGS
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The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

FEBRUARY 26, 1957

NUMBER 9

THIS WEEK

MISSION

ISSUE

Organ of the Southern Convention of Congregational Christian Churches.

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NEW CHURCH AT SOPHIA

This is one of the churches to be aided this year by the Mission Board of the Southern Convention. The building was erected largely by the congregation and minister last fall, and was occupied the last Sunday in December.

Here And There Among The Churches

UNION, Virgilina, is in the process of a church attendance campaign extending from February until Easter. The pastor, Dr. David W. Shepherd, has mailed each member a chart to be used in checking attendance during this period.

RABBI ARIEL GOLDBURG was the guest speaker at our Richmond, Virginia, church on February 17 at the beginning of Brotherhood Week. Mrs. A. A. Dofflemyer, choir director, arranged for special music by a quartet of girls from Thomas Jefferson High School. Interesting activities of this church, of which Rev. Rufus Ansley is minister, include a Mothers' Club where "sound information for the welfare of the family" is learned as well as fellowship enjoyed, and a new week-day nursery for children 3-5 years of age, which is being led by Mrs. Ansley and Mrs. Edgar Stiles.

EVANGELISM WORKSHOP at Chapel Hill on February 15 with Dr. Robert W. Spike as guest leader, included a dinner served by the Women's Fellowship in the new parish house at which Rev. Fred P. Register was toastmaster, and an evening service at which Hugh W. Hartshorne, James A. Pollard, W. R. Ellis and Jan M. Pinney served as ushers.

MRS. W. B. WILLIAMS and Mrs. F. C. Lester spent last week-end in Chicago, Illinois, attending a meeting of the Committee on the Laity of the Congregational Christian and Evangelical and Reformed Churches. Plans are being made for the cooperative work of the men and women in the two groups which will soon be part of the United Church of Christ.

INTRODUCING writers this week would be quite a job. However it should be said that Dr. Carleton, Miss Carey, and Mr. Reuling are workers for the American Board of Commissioners, that William Tolley is from Lynchburg, Virginia, and was a member of our church there, and that Miss Vinal Overing is a member of our church in Raleigh, North Carolina, and is serving for three years as a teacher in Turkey.

GOOD MATERIAL had to wait this week so other things could go into this paper. We are deeply grateful to those who keep supplying news from the churches. Keep it coming, please, it will eventually get into print.

MADREN TO BE INSTALLED

Rev. Weldon T. Madren began his ministry as full-time pastor of the Happy Home Church on Sunday, February 3, 1957. He came to this church from Virginia, where he had served as pastor of Liberty, Ingram and Pleasant Grove churches for the past four years.

Rev. Mr. Madren is a graduate of Elon College and Duke Divinity School. He was licensed to the ministry in 1941 and received his ordination in 1943.

Mr. Madren, his wife, the former Mildred Ross, and their five children are living in the church parsonage, Route 2, Ruffin, North Carolina.

An installation service is being arranged for Sunday evening, February 24, at seven thirty. Dr. W. T. Scott will be present for this special occasion.

The Executive Board of the Women's Fellowship, Eastern Virginia Conference requests the pleasure of your company at a reception in honor of Mrs. Walter Bernard Williams, President, National Women's Fellowship. 3:00 to 5:00 P. M., Suffolk Christian Church, Sunday, March 3, 1957.

FRANKLINTON CENTER under the leadership of Rev. Judson King is offering a fine program of helpfulness to our Negro church leaders, and is a delightful place for all kinds of church groups to meet. The guest house and dormitories are lovely, and the food is delicious.

THE HISTORICAL SOCIETY meeting scheduled for March 14 has been postponed until a later date. Announcement will be made later. Delay has been caused by slowness in securing fixtures, difficulty in getting speakers and clearing dates. The time will come when there will be a fine meeting of this new and important group. The History Room is now open Wednesdays and Thursdays each week.

WELCOME NEW READERS this week. Several churches have asked for extra papers for distribution. We are pleased about this, and hope that those who receive the papers will also be pleased. In fact, we secretly hope that several more churches will join with the thirty or so which send the paper to at least half of their families, and that many people will send their own personal subscriptions. Welcome, thrice welcome, kind reader.

FIRST JOINT ENTERPRISE of the Evangelical and Reformed churches of this area and our churches will be the Social Action Institute at Franklinton Center, Bricks, North Carolina, March 4 and 5. An excellent program has been prepared. It will be fine for the two groups to get together for acquaintance and to face problems together.

EASTERN N. C. CONFERENCE is scheduled to meet with the United Church at Chapel Hill on March 12. Churches will certainly find it profitable, as well as pleasant, to join in this mid-year session of Conference.

Volume 109

Number 9

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Fletcher C. Lester, Editor

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ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

Bobby Batten

On Sunday, January 27, the Pilgrim Fellowship of the Holland Christian Church observed Youth Week by taking charge of the Sunday morning church service. Hamner Hannah, a student at the University of Virginia, conducted the service, and Lyle Holland, president of the group, delivered an excellent message. Others taking part in the service were Buck Swanner, Judy Brown, Judy Waldo, Martha Lindemann, Kitty Norfleet, Lettie Howell, and Anne Holland. The service was highly complimented by the adult congregation. As our pastor, Mr. Lightbourne said, "I can always feel free to leave Holland for business, because I know that the young people will very ably take care of the service."

YOUTH WEEK AT ALBEMARLE

The Albemarle Congregational Christian Church observed Youth Week the week of February 10. The young people had charge of the Sunday school, morning worship and evening worship. They were directed by Miss Toby Ragsdale, president. Kenneth Russell acted as superintendent, with all the classes being taught by members of the Pilgrim Fellowship. During the morning worship service, the youth choir, under the direction of Dolan Talbert, had charge of the music. Billie Lowder rendered a beautiful solo, "I Believe." Rev. James Rose of Pfeiffer College delivered the message, which was especially directed to the young people.

On Sunday evening a playlet entitled "At the Parting of the Way" was presented by the Pilgrim Fellowship, with Mollie Smith directing. Those taking part were Carolyn Terry, David Terry, Gene Simmons, Holly VanHoy, Terry Ragsdale, and Sandra Lefler.

The Wednesday night service was directed by Judy Phiffer, Sandra Lefler and Ronda Jane Mauldin. The small children gave talks on "How God Helps Me at Home, School, Work, Church, and Play." Dolan Talbert then gave a talk on how the adults of the church could help the young people and encourage them in church work.

The Albemarle church is proud of the work the young people's group is doing and wish for them success in all they undertake.

February 26, 1957

Superintendents To Meet

John R. Lackey

The Church School Superintendents' Meeting of the N. C. and Va. Conference will be held Friday, March 1, 1957, 6:30 (supper meeting), at our Reidsville Church. The theme of the meeting will be "Questions Superintendents Are Asking," and Rev. Robert V. Martin, Director of Christian Education for Ardmore Methodist Church, Winston-Salem, will lead discussions based on these questions. Mimeographed copies of the questions to be discussed will be distributed, and those present will be encouraged to jot down a few notes as we go along. Mr. M. M. Martin, superintendent of the Greensboro First Church, will discuss questions relative to worship in the church school.

Superintendents, assistant superintendents, and pastors are urged to take advantage of this annual opportunity to evaluate the kind of work being done in our church schools.

WESTERN CONFERENCE TO MEET

The Western North Carolina Conference is called to meet in the Ashboro church March 7, 1957. The program begins at ten o'clock in the morning and will close about four in the afternoon. All churches are expected to have delegates; the same ones that attended last fall are eligible. Visitors are very welcome.

This session is primarily for educational and inspirational purposes, but any business may be transacted. Our college and children's home are to give us samples of the work they are doing. Mrs. W. E. Wisseman, chairman of the Mission Board is to speak, and the committee on missions will make recommendations of plans for progress. Rev. Fred Register, Secretary of Stewardship and Evangelism, is expected to tell something of the progress in his field. Information concerning the merger of our Church with the Evangelical and Reformed next June will be given. And even the editor of this paper is scheduled for a little presentation of his aims and ambitions.

It will help if each church will notify the Rev. Clyde Fields about how many people are coming so lunch can be provided.

Hazel Foltz

The members of the Newport Congregational Christian Church, Stanley, Virginia, decided that a vestibule was badly needed.

The church was built more than fifty years ago. Most churches in those days were built with two front single doors. Such is the case at Newport. This situation has been a problem, especially for funeral services.

The foundation for the vestibule has been completed and the framework has been started. The work is going along nicely with some help from a neighboring church.

It is hoped that the new addition will be completed by Easter, if the weather permits.

Prayer meetings started in homes have grown so that they had to be moved to the church. Attendance at both Sunday school and church is increasing.

SCOUTS AT SOUTH NORFOLK

Beatrice George

SOUTH NORFOLK BOY SCOUT TROOP 403 in observance of Scout Anniversary worshipped at the South Norfolk Congregational Christian church Sunday evening, February 10, along with their Scoutmaster, Mr. Hobbs and his assistants, Messrs. Spruill and Dunning. Committeemen C. M. Robinson, C. F. Reece, W. C. Chappell, and Melvin Thomas were also in attendance. The Pastor, Rev. O. D. Poythress, sang a solo "Somebody Did A Golden Deed." Irving Jones led the evening prayer. The pastor delivered the sermon "A Good Scout" taking his text from the 15th Chapter of John, "Ye are my friends if you do whatsoever I command you. . . . These things I command you, that ye love one another." A good Scout is not only prepared but should be able to do a good turn daily, Mr. Poythress said. Only God can estimate what has been done through Scouting. A Scout should be a good Christian in action, helping those who need to be helped, using the Bible as his manual for Christian living. Live what you know and know how to express it. Be faithful and bear fruit for Christian service in the home, church, school, community and the world.

Troop 403 was organized approximately a year ago and is sponsored by the South Norfolk Congregational Christian Church. Fifty new units in this area is the goal for the district this year as stated by Committeeman Robinson.

Missions Special

This week we emphasize missions in what has become known as a Special Missions issue of the paper. It is an annual custom. In like manner there is a special number annually for our College and our Home For Children. On occasion there are other phases of our church work emphasized.

To cover the missionary work done by our Church anything like adequately would take far more than sixteen pages of a paper like this. The assumption is that readers are already fairly familiar with what is being done. This week we give a sort of birds-eye view of types of work and places of endeavor around the world.

There is nothing especially special about missions. It certainly is nothing new in the life of the Church. Jesus sent his disciples on missions while he was with them and commissioned them to work after he was gone. The early Church fared forth on that mission, and met with great success. Through the ages there have been times when the Church was negligent of its outreach, and other times when it went everywhere preaching the Good News of the Kingdom.

It delights us that we came on the scene when the Church accepts its responsibility for reaching the entire world with the message of Christ. Young people gladly offer their lives to serve wherever they are needed, and in all kinds of endeavor. Those who cannot go to the far places give with gratitude so the witness of their faith may be carried by others to the people of all the earth.

Those who go constantly remind us that our best gifts are our prayers. "The gift without the giver is bare," so in making our offerings we are urged to remember to give ourselves in devotion to the kind Father whose wayward children we are trying to win to the divine fellowship. When we do this, missions really becomes a special.

Beginning At Home

The missionary activity of the church must always begin at home. If we do not love and serve the people we see and know, how can we care greatly for those whom we have not seen?

The poor are still with us, and we can do them good when we will. The widow and orphan nearby must not be forgotten just because there are others at a distance. The person next door needs Christ as much as the one in India. The people of our community should not be neglected while we try for the welfare and salvation of those in Africa. The stranger within the gate is as important as the one on the other side of the world. Communities that have no church are "fields white unto the harvest" whether they are in Norfolk or Nagasaki.

It is important to maintain and to strengthen the home base. Without churches in the Southern Convention that convention cannot serve other parts of the world. Growing, active local churches are necessary. We have some, and need many more.

There are a dozen places in North Carolina and Virginia where a Congregational Christian church could render real service; but we are not there. We cannot begin the new work because we do not have enough strong churches to make it possible to build more. We

must remember that the light shines from where light is. The Gospel is spread by those who have it. Missionary work begins at home.

We Go Abroad

The world doesn't lie in our back yard. A missionary must move. He goes. To the far places, to the hard places, the missionary goes with the Good News that all men everywhere can be in fellowship with God, that the blood of Jesus was shed for all men that sin can be removed, and that people can live as brothers in this world and as the redeemed in the world to come.

Beginning at home is just the beginning of that around the world mission of the Church. For us the North American continent is a delightful place, and our friends in the U.S.A. appear to be God's chosen people. But we are told on good authority that "God is no respecter of persons." It was the world that "God so loved" that he gave his Son to be a Savior. Silly, isn't it, for us to think that the Jew who died on a cross in Palestine did it to be our Savior but not for those "foreigners" whom we do not know? The fact is that we are the "foreigners" and are in the circle of friends because of the love of God made known through Christ Jesus.

This is the season when we need to check on the gifts of our local churches to see how effectively we are going to the far places with the message entrusted to us. It is through our gifts and our prayers that we can go — except for a few rare souls who have the high privilege of being the missionaries.

"As Much For Others As For Ourselves"

Here and there people are considering the adoption of the slogan "As much for others as for ourselves" as a basis of church giving. If it takes \$10,000 to run the local church, then the church will give \$10,000 to help in kingdom work elsewhere. The list of our churches reaching that standard is not a long one. But it could be. And within a few years it may be. Ten families giving a tenth of their income could support a minister as well as they live. A few other families could pay the other running expenses. Most of our churches have thirty, or more, families. By using the Biblical basis of the tithe as the standard for giving, it would appear that churches could give as much for others as they need to spend on themselves.

Why should it be considered a very generous thing for a group to build a comfortable place for themselves to worship? We do not feel generous when we buy a beautiful car for our own use. Is worship less important for us than transportation? Yes, there are other people who use the church, but the rest of the family may use the car, and sometimes we take our friends to ride. Why not forget about the cost of the church that we use for ourselves? Then the giving will begin when we share with those outside our own little circle.

It may take us a long time to reach that standard, but "as much for others as for ourselves" may well be within the reach of many churches now. Please, kind reader, study again the budget of your church and see what can be done to bring it into balance — ourselves, others.

Among The Missionary Aided Churches

A Roving Editor

At its session in January the Mission Board voted salary aid to fifteen churches and pastorates in the amount of \$20,166.72, and \$10,400.00 building aid to be divided among ten churches and pastorates.

Our two churches in Carroll County, Virginia, are on the list, and continue to need our aid. Rocky Ford has its new building, but needs paint, pews, chairs, and all sorts of equipment. Both churches need a pastor, and the parsonage will require some improvements before it is used.

South Boston, Virginia, is one of the new, thriving, inspiring churches of our Convention. The Rev. and Mrs. Mark W. Andes honored this rover by inviting him to consecrate their daughter, Cindy, the second Sunday in February. It was not surprising to find an enthusiastic group worshipping in that lovely church, and to know that the people, mostly young couples, are very fond of their minister and his family.

After several years absence, it was a delight to visit the Norfolk area recently. First Church, Norfolk, which was my station for six years, has left the old red-brick building on Main Street where it was crowded in on every side, and is in the process of starting in a new area where there is space surrounded by thousands of people. The church is really a dream. The part that is in use is so different from anything else we have that it is startling. But surely the worshippers are prepared for that holy experience when they enter through a long corridor lined with flowers they have brought from far places and planted in a long box just inside the glass wall of their church building. This church needs more building, especially for Sunday school, and more paid workers.

Bayside has been just a name to me since a church was started there, but it is not any longer. Now it is a lovely chapel and a series of class rooms located in a beautiful wooded lot near a busy highway, not far from the sea, and surrounded with multitudes of homes, some of which are expensive, commodious, and beautifully situated among forests of stalwart trees. The Rev. and Mrs. G. Julius Rice are happily located in one of the many new home-sight developments which are easily accessible to the church. Thirty-five children are

really too many to teach effectively in a small room; hence additional building will soon be imperative.

It has been a long time since the Baltimore Conference of the Methodist Church when James O'Kelly withdrew and started another denomination. But within the past year another man by the name of Moore, and his congregation, in Norfolk left the Methodist Church and united with the descendants of the founders of the Christian Church. Their new church is just across the street from one of Norfolk's fine schools. The parsonage lot adjoins the church grounds, and nearby is a sort of utility building that is not yet completed although it was used for a Christmas program. People, people; there are people all around this church. New homes, new developments; new people who are to live in the houses they buy are in need of a church — and it appeared to this writer that many of them are busily working together in this church.

Further report must await more space, but it must be recorded here

that it is positively thrilling to see these fine young preachers and their families in the midst of the fastest growing county in the United States working so effectively to make the church mean much to the people of their community. The new buildings are modern, and a delight. Imagination is going into buildings; and it must be in other activities, also. Right now is the time for our church to establish itself in these new communities. It is good that there is some money with which to help. But many times as much is needed, and needed now. Patterns are being set. By rendering effective service now we can live for ages.

DID YOU KNOW

that for every \$1 contributed by people in our churches for "Share Our Surplus" fund that at least 100 pounds of nourishing food reaches other people who otherwise would be much less able to confront the problems of each day's living? So says Dr. Earle H. Ballou of our Service Committee.

Bayside Is Progressing

Mrs. Harold Williams

A great deal of progress has been made at Bayside, Norfolk, Virginia. The month of January was a very good one. Our average attendance at the worship services was 120, which showed an increase of 27 per Sunday over December. With a membership of 117, this shows 103% attendance! The Sunday school averaged 172 per Sunday, which showed an increase of 20 per Sunday over the previous month.

On February 3 we observed Youth Sunday with more than thirty-five young people participating in the worship service. The call to worship was given by Bobbie May, the hymns were announced by Billy Brooks, the prayer was led by Nancy Caldwell, responsive reading led by Jammie Waters, and the Scripture was read by Dorothy Eilen. The ushers were George Wilkinson, Jimmy Bowden, Butch Williams, Steve Bowden and Billy Gaylord. Special music was rendered by the junior and youth choirs. The sermon delivered by the minister, the Rev. G. Julius Rice, was entitled "Growing in the Favor of God and Man." We

had an attendance of 128. This was a record until February 10, when our Boy Scout Troop assisted in the worship service. That brought out a record attendance of 144. We are quite proud of our Scout troop. Mr. David Kelly is the scoutmaster and Mr. Jack Hoots is the assistant scoutmaster. It is encouraging to see a church serving a community in so many different ways. We are doing our best to develop a growing spirit of Christian fellowship.

Each month a different organization in the church sponsors a fellowship supper. This has been a great factor in drawing our people together. No charge is made for the supper; however, free-will donations are received.

A perfect attendance crusade was started January 6 to continue until Easter Sunday. Many of our people are sharing in this program. Those who have perfect attendance will be awarded certificates at Easter. We are anticipating great things for our church as the spring opens up. Our building is already inadequate for our congregation, but this won't hold us back from growing!

Micronesia

Alice Cary

Here we have one and only one Protestant Church, started by the American Board over a hundred years ago and now having 123 self-supporting churches scattered through the Marshall and Caroline Islands. . .

It was a great day in early 1955 when thirty leading students from these islands came to enroll in the new Pastors' and Teachers Training School at Ponape. It will be a yet happier one next June when the first class graduates, and for the first time specially trained men will return each to his own island to bring new life and consecration to the Church of Micronesia.

Another great day will be when Morning Star VII sails into Jaluit harbor next spring to take its place in the saga of the long line of Stars which have helped hold the widely scattered islands in a united fellowship, and have been a living symbol of God's love and care.

SOUTH AFRICA

John A. Reuling

The work as a whole is overshadowed by uncertainty as to what the Government's next steps in implementing the Apartheid policy are going to be. The final decision that Adams College cannot continue either as a private or a missionary institution and the uncertainty about Inanda Seminary has been a great blow, but has produced many beneficial results too.

The African Church and the mission group have been brought closer together than ever; the white South African public — that portion of it which is really aware of the problem — has been made to realize the tremendous contribution that Missions have made to their country and has been aroused by the Government's actions; all mission and church activities are being re-examined to see how a greater service can be rendered in spite of the recently imposed handicaps. . . Most important of all it has resulted in a strengthening of faith on the part of both missionary and African leaders, a strengthening which was most evident on a recent visit. There is every probability that terrible storms will break over South Africa, and soon, but these workers are determined to do everything in their power now, to ride out the storm, and to be on hand when it is over to help start over again.



CHURCH AND CONGREGATION
IN MICRONESIA

Rhodesia

John A. Reuling

Long and most quiet of the three missions, neither the church nor the mission group was prepared for the results of federation, the government's liberal racial policy, and the resulting economic boom.

Rhodesia represents the greatest present hope of racial peace in South-ern Africa.

MEXICO

John A. Reuling

Strengthening of the Mexican Board of Trustees of Colegio El Pacifico in Mazatlan, the sale of the property of the old Colon which has made possible the erection of a fine new building on the Zacatecas site in Guadalajara, and plans for the erection of a new Chapel at Topic are all indications of a new life coming to the Congregationalists of Mexico. . .

Continued Catholic pressure and the usual disabilities suffered by small Protestant groups in countries that are fanatically Roman Catholic are a constant handicap, and a deterrent to rapid growth. However, the Evangelicals continue firm in their faith and slowly but surely are gaining strength.

Churches Need To Give

REV. HARVEY CARNES

Christ's strange statement quoted in Acts 20:35 is as true for churches as it is individuals. "It is more blessed to give than to receive." In our best moments each of us has seen the truth of this paradox. When as a child you took the bony piece and left the better piece of fried chicken on the serving plate, you felt relieved and healthy. Or when you make a special effort to give a friend or loved one a really nice gift, a feeling of cleanness and well-being results.

On the contrary, the grasping person denies joy to himself as well as others. His eyes and face reflect his pinching thoughts. The old parable of the Dead Sea is re-enacted with stangating selfishness. Though fed by the freshness of Galilee its salty waters will not sustain life because there is no outflow!

Churches need to give, to share in Christ's work outside their own borders in order to maintain health and vitality within. It was this understanding coupled with Christ's words (Mark 12:31) "Love thy neighbor as thyself," which have inspired a new slogan for the churches of the Southern Convention. "We are determined to give as much for others as we spend on ourselves."

Lent begins on Ash Wednesday March 6. This is the heart of the Mission Period, leading to Holy Week and the triumph of Life over Death on Easter Sunday. So let us give as churches, as never before, to Our Christian World Mission.

"Giving doth not impoverish; withholding doth not enrich."

WORK WITH CHINESE

Alice Cary

Through the United Board for Christian Higher Education in Asia the American Board is able to help Chinese students in Hongkong, Formosa, and Japan. Although other doors are still closed to us, we hear that the church membership is growing and the Protestant churches seem to have achieved a greater stability, a feeling that they are now "an on-going part of a progressing and progressive country."

Attention, Children's Leaders!

Mrs. Ellis N. Clark
Children's Superintendent
Southern Convention

I sincerely hope that each children's leader in every church in the Southern Convention has received a "Plan Book for Boys and Girls." This booklet was compiled for the use of our children's leaders and sent to the Children's Superintendents of the Women's Fellowships in each Conference for distribution. It would be usable in children's missionary societies or Sunday evening meeting or in Sunday school classes or departments.

This "Plan Book for Boys and Girls" has suggested projects for Friendly Service, worship material suggestions, audio-visual aids and program materials. We would like for each of our churches to have a copy. If you have not received one, or would like an extra copy, please contact your conference superintendent:

Eastern Virginia — Mrs. T. Hayes Holland, Franklin, Va.

North Carolina — Mrs. J. R. Ellis, 36 Davie Circle, Chapel Hill, N. C.

Valley of Virginia — Mrs. Frances Kagey, New Market, Va.

If they do not have extra copies available, please write me and I will be glad to mail you an extra copy.

These booklets contain some of the ideas I thought would be of help to you. If you have other ideas and suggestions, things which you have tried in your group, won't you please let me know, that I may pass them on to others.

KOBE COLLEGE

Mr. Motoo Namada has been called as Chaplain and Professor of Religion and Ethics at Kobe College, Nishinomiya, Japan. With only one-half of one per cent of Japanese population Christian, and only 17% of the students Christian at Kobe College, this is an important appointment.

In connection with this new position a statement submitted recently to the Department of Education of Japan about the goals of Kobe College is pertinent: "This college asserts that its moral education is based on the Christian faith. It aims to help its students in seeking knowledge and acquiring skills, to encourage reverence and the tradition of freedom; it desires to develop women who possess an appreciation of democratic culture, and international understanding and a Christian outlook."



DR. HACHIRO YUASA

The president of Japan International Christian University, which opened its doors in 1953 to students from all nations.

Rally Time For Women

"When we know we care;
When we care, we share."

The Mission Board of the Southern Convention expects to receive about one-sixth of its income from the women of our churches who give regularly through the Women's Fellowship.

Gifts from those women will increase as they know more about the needs of the world and our denomination's share in meeting those needs. Opportunity for this will be given at the Rallies to be held in March.

Eastern Virginia Rallies will be built around the theme of our Bible study, "Be Ye Doers." Mrs. Marna Sherrill of our new Warwick church, who was the only person from the Southern Convention on the European Fellowship Tour last fall, will speak at each. A panel, composed of Mrs. Ray Knight, Mrs. Jack Akin, Mrs. William T. Harrell, Mrs. E. G. Middleton, Mrs. T. G. Humphries, Mrs. J. H. Lightbourne, Jr., and moderated by the conference president, Mrs. Ray Gordon, will present the areas of women's work. These Rallies will be held at Bethlehem (Disputanta) on March 19, at Mt. Carmel on March 20, and at Great Bridge on March 21.

North Carolina Rallies will be held at approximately the same time: Halifax, March 12, South Boston; Henderson-Raleigh, March 19, Damascus; Sanford at Sanford on March 20;

JAPAN AND THE PHILIPPINES

ALICE E. CARY

Is there a place for the missionary from America in Japan and the Philippines? Indeed yes! We are welcome, our witness is wanted just as long as we come to the United Church as fellow workers with their national leaders. . .

The churches still need the financial help which the presence of missionaries insures, for both lands suffer severe economic difficulties. . .

The American Board puts special emphasis upon the training of ministers and full time Christian workers, at Doshisha University Theological School in Kyoto, Japan, and the College of Theology at Silliman University in the Philippines, feeling that in this way we can make our greatest contribution to the future development of the churches.

MRS. F. C. LESTER

Burlington at Bethel, March 21; Greensboro at Mt. Bethel, March 22; Asheboro at Liberty, March 23. A husband-and-wife team will visit all these Rallies — Dr. H. E. Robinson, who is a member of the Prudential Committee of the American Board and of the Board of Directors of the Service Committee, and Mrs. Robinson, who is president of the North Carolina women. Special features at each rally will include a panel discussion of the areas of work by local women. Miss Bouneva Farlow, recently returned from Ceylon, is to speak at Liberty. The Women's Convention president has been invited to share in the program at Damascus, Mt. Bethel and Liberty.

Valley of Virginia women will try something new this year. They will hold one conference-wide rally, rather than meeting in small districts. This will be held on March 31 at Leaks-ville church, near Luray, and Dr. and Mrs. Henry E. Robinson of Burlington will be the guest leaders. Miss Dorothy Foltz, of the host church, who holds a degree in religious education from Hartford, will lead the worship service.

All our women are invited and urged to attend the rally for their area. These informative sessions will do much to lift the level of our women's work.

Commissioned As Missionaries To Angola

WILLIAM TOLLEY

My wife, Nancy, and I were commissioned by the American Board of Commissioners for Foreign Missions on February 10, 1957, at Broad Street Christian Church in Westerly, Rhode Island. We were commissioned as missionaries to Angola, Portuguese West Africa, and plan to leave the United States in the fall, at which time we must go to Lisbon, Portugal, for language study.

As we have planned for this trip, we have asked ourselves and have been asked countless questions. Our friends and relatives fear for our safety. Many comments are made to the effect that we are sacrificing so much in our willingness to serve the Church in another land. However, we do not believe that we are sacrificing anything! Indeed, we feel as though we are gaining something — the opportunity to serve. Much good potential Christian service goes unrecognized because there is no opportunity for service. People have to be receptive to the message of the Church before those called as leaders can go forth and be received. The African of today is receptive. He needs and desires to come face to face with Jesus Christ.

Africa is awakening. She is one continent with many countries. She has many cultures which are rich in tradition. And Africa also has great aspirations. She does not wish to be set off alone as a unique and culturally-bound museum piece. She desires rich and deep relationships with the world, and is able to make her own contributions to the world. But she also must benefit from contributions that others make to her. In short, Africa wishes to share with the world and she wishes the world to share with her.

Our aim in going to Africa is to be one means through which this sharing takes place. Therefore, we believe that we are missionaries not only to Africa, but to the United States and to the world.

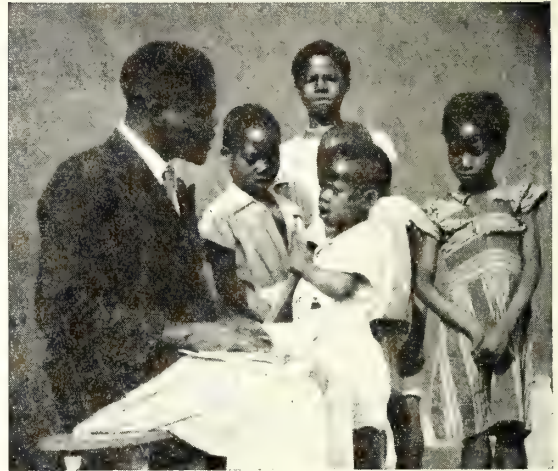
My particular field is Religious Education. I hope to teach in one of the schools in Angola, and do some leadership education work among local church groups.

Nancy had planned to go to Africa prior to meeting me. She is a public school teacher and was planning to train the Africans as teachers. But she is expecting our first child in April, so her duties are settled for awhile. However, she will be expected to work with groups in her spare time.

The people of Angola are in need of help in Religious Education. Eager leaders need detailed study and guidance. Equipment and materials need to be brought together for the purpose of improving teaching methods. Curricula materials need to be written in the accepted language, Portuguese. Institutes of learning need to be organized on a local and area basis. Capable leadership needs to be brought together to act as staffs at such meetings. These leaders will be Africans. Many of them are well-versed in Bible, as they have deep roots within the Christian tradition.

We are both looking forward to our service in Angola, and are anxious to get there as soon as possible.

There is so much to be done and so few workers to do it. But the people are willing, and anxious for help, and we are just as willing and anxious to work with them. We are sure that we will learn a great deal, and are already looking forward to the day when we can return to this country and share our new knowledge with our many friends, both in the South and in New England. In this way we hope we can create among the American churches a deeper and more vibrant interest in, and a fuller and more accurate understanding of, the African's way of life, his problems and potentialities.



African pastor and church school children in Elende, Angola, Portuguese West Africa, the Mission where the Tolleys will serve. Rev. and Mrs. Carl Dille work through a Rural Life School in this area. In Elende is also located the Orlinda Childs Pierce Memorial School with 350 students.

Angola

JOHN A. REULING

Appointment by the church of one of the most experienced and respected African pastors as the first general secretary has done much for the religious life of the whole area. . .

The new United Theological School, with Methodist, United Church of Canada and American Board participation, is to come into being in September, 1957.

In spite of adverse political climate, the lowest economic condition of any of our areas in Africa, and the greatest hardships — both for Africans and missionaries — this continues to be our area of greatest growth, greatest support of the church and most statesmanlike approach to a total problem by the African leaders.

The Christian Sun

Vinal Overing Sends Greetings

American School for Girls
Uskudar, Turkey

November, 1956

Dear Friends:

If there has been little communication to you, it has been a silence come of too much that is too deep to convey the truth of. I would have you each experience the same so that you could know.

I have grown to love the placid hills with the stretches of water between, and now there have been four seasons here and two Christmases, and there has been no feeling of boredom with the weather. As for the people, they are the primary attraction to the country, and probably the setting is as wonderful because I feel so warmly toward them.

Other than teaching English to a Lise I class (high school, 16-19 year olds), to an Orta II class (middle school 13-16 year olds), and art to three Hazirlik classes (beginners, 12 13 year olds), I have half charge of the library, and have a writing club. The enthusiasm for clubs in which ideas are presented and which allow for free discussion without time limitations and fear of grades is elating. The schedules of the girls are packed; often they have eight class periods a day and ten or eleven different courses during the week, but still they would give up their free time at lunch to consider the meaning of a Frost poem. A good many are unusually introspective for their age — it may come partly from the fact that this is a girls' school without diversions, but it seems they are much concerned with the why of things.

One eighteen-year-old, whom I have never taught, but came to know through working with her in the dormitories last year, left school this week to be married. She is a rather large, maternal person, always noticing when the younger girls should put on sweaters, or a scarf against the rain; a mediator of quarrels through sheer force of common sense; and is delightfully unsophisticated. But it is difficult to imagine Sevgi married. "I'm sorry to leave school," she said, "but he is a nice man." "He" is a doctor of about thirty-two. I asked her why she had let it be such a surprise. "Really, I didn't know till last Friday. He asked my parents for me. They told me about it and asked me what I thought, and I told them to decide." She comes from a wealthy,

upper-class family, extremely pleasant people.

The book which I had the pleasure and work of revising the illustrations for last summer, a Unesco children's book on the United Nations (in English, *A Garden We Planted Together*) has at last been published. The translation was done by the principal of the school and one of the Turkish teachers here. It may well be one of the last few books published by the American Board Pub. Dept. here for awhile because of the scarcity of paper, which is also becoming a bit of a teaching problem. As long as there is merely the problem of the lack of things, all is well.

I have been here long enough so that the times I notice differences are rare. The most important events are those which would occur in any school — plays, assembly programs, Book Week celebration, and those things which would probably seem dull written as news from abroad. Last week the girls translated 150 children's books sent by children in America, which will be distributed among several near-by primary schools. It was great fun for them, and I have a suspicion that some of their work is more artistic than the originals.

This summer's trip to Aleppo for the Annual Meeting of American Board personnel here in the Middle East, and the trip after to the easternmost tip of Turkey, made deep impressions on me — a world almost as different from Stanboul as from New York. Time allowed for, primarily, the outward impressions of what I saw, the most significant is only slowly working itself out. In Aleppo there are the fezzes outlawed in Turkey, and long comfortable-looking Arab robes, and there seems a tremendous amount of energy potential behind the bright eyes eclipsed only by the brightness of the sun. At the present time the college there is walking a tightrope for existence, and the families of teachers have been removed to quieter areas.

In eastern Turkey, though the men have abandoned the fez, women on the street show just their eyes. Sometimes in some of the smaller places we had stones thrown at us — not because we were foreigners but because we were strangers; usually we were shown the most generous hospitality, and always had great crowds of villagers gather when we stopped. They

called us, interestingly enough, "infidels" — not with derision, but as the name they had for us. The trip was taken by train, bus, car, and by boat (across Lake Van). There must have been some genii inside each of the patched buses to keep it going, for we experienced only one flat tire. We went through plains and mountainous country, all of which seemed isolated from any other way of life. Small stray villages were far from the road clinging to the sides of mountains, made of an adobe-like material as they must always have been. The Tigris is born somewhere in northeastern Turkey, and the road follows a canyon cut by it. Once in a quiet stretch of the river, in a place miles from other visible habitation, I saw a small boy playing among the branches of a tree fallen at the edge of the water. There was only one house up a distant hill. What could he know in place of all he doesn't know?

Unless one is a believer in letting people of nature continue in their uneducated bliss, even when the people make up the greater part of the population of a country, then it would seem that the place to set up schools and hospitals is deeper in the interior. We, as Americans, try to encourage students to take an immediate interest in that essential area of their country, but it is wilderness to them, and American schools are not examples, with their schools only in the larger cities and towns. At present the Turkish government is beginning the construction of several colleges in the eastern area. Work in them should prove to be an exciting challenge.

With affection,
Vinal Overing

NEAR EAST
Margaret Blemker

Any report on work in the Near East written today may be outmoded tomorrow. Greece, Turkey, Syria, and Lebanon have not been free this year from tensions and uncertainties in political and economic spheres. We can take great satisfaction in the steadiness of our workers and our work through all changes. . .

Although we have 100 people in our Near East Mission (42 of whom are supported by the people there on the field), 46 are there for a short term and 10 missionaries retire by 1960. People ready to devote their careers to the Near East are needed, but our churches should be aware also of opportunities for young teachers to serve for three years.

Doctor Plays Santa Claus And Takes Vacation

But Health Of India Tugs At His Heart

Dear Friends of the Southern Convention:

As I write this the Hindus are just finishing the celebration of their big Pongal festival, which, altho more the equivalent of our Thanksgiving and New Years, is still connected in our minds with Christmas, because it comes so soon after our Christmas season. Here in Kodai such a large proportion of our population is Christian that we don't see much Pongal celebration. But in Kilanjunai the typical Hindu family will have settled all their old debts, cleaned up their house, dressed up in new clothes if they possibly could, and then cooked a special family feast in brand new mud pots, in rejoicing over the complete harvest. The following day, "Cow Pongal," they honor the contribution during the year of the family cow or bull by painting its hide and horns in brilliant colors and having special cow races and prizes.

A number of you asked how the Indians in Kilanjunai celebrated Christmas. Of course the Hindus ignored it and went on with their harvest, (altho in the cities it is a legal holiday and mid-winter vacation from school, so there is some degree of celebration). Kilanjunai Christians started out the day with a 4:30 A. M. Communion Service at the church, which was all decorated with palms and other light green tree branches,

and with paper streamers in pastel shades (which Indians seem to prefer to our dark greens and reds). At about eight o'clock we had our "Christmas Tree" for the family and the children of the Hospital Compound, with a simple service — Tamil and English Carols, the Christmas Story, and prayer — followed by giving out of presents, Daddy with a red sari wrapped around him doubling for Santa. Half the village was gathered around the background to watch. I doubt if the individual families had anything in the way of a tree or presents of their own. But at 4 P. M. all the village children gathered at the Parsonage for distribution of cheap presents, with me and my red sari drafted again as "Father Christmas." Then at about seven-thirty in the evening the whole village gathered in the village square, where, under the bright light of kerosene vapor pressure lanterns, a three-hour "Christmas Drama" was put on under the direction of the Pastor's wife, with the Christmas story enacted at great length and detail by the children and young people, and singing and dancing interspersed. I decided to skip that part, having spent Christmas morning in a difficult and exhausting operative delivery of a second twin to a desperately sick mother. By some miracle both the mother and I survived the ordeal and recovered

completely! Both twins were vigorous when born, but at 4 1/4 and 3 1/4 pounds respectively, did not have what it took to survive amid the mud-and-thatch conditions of a cold wind and rain, and both died a couple of days later.

Next month sees the start of the Village Health Guides practical training in Kilanjunai, and the planning and budgeting of the Diocese-wide health program made possible by your gifts. For these and all the letters and Christmas cards we are very grateful indeed.

Cordially,
Ed Riggs

INDIA

Raymond A. Dudley

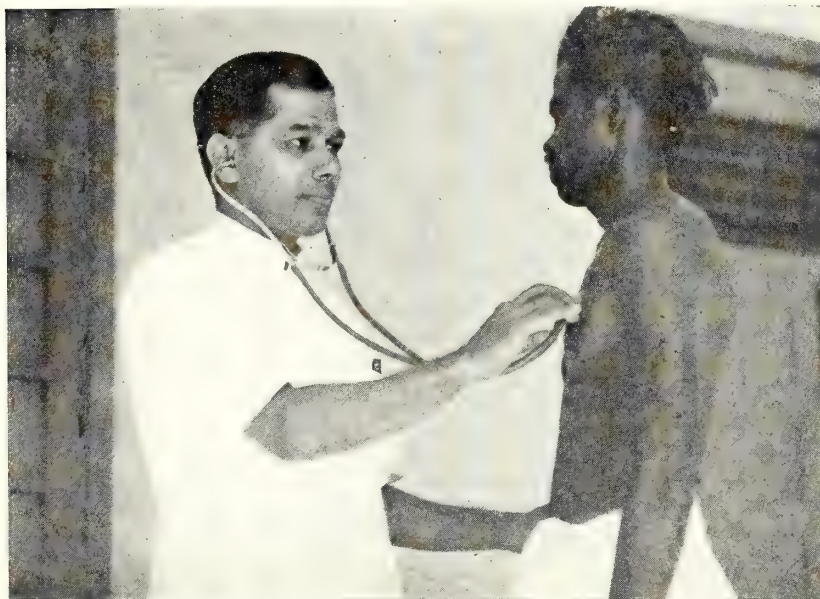
Informed people agree that Communism is not making progress in India. More keen in its effect on Christian work in India today is religious nationalism in which a revived Hinduism conspires with the nationalistic aspirations of a newly free people. . .

It appears that about six out of seven missionaries who apply for visas to enter India for educational, agricultural, medical or nursing work do receive permission, but those who apply to do direct evangelical and church work probably may not be admitted. . .

We should continue to send a limited number of well qualified missionaries, train and utilize more and more Indians in the work, place administration under the Church rather than under the Mission. . .

CEYLON

Complete freedom has brought startling changes in Ceylon in 1956. Extension of the electorate has swung control away from the educated middle class (which included many Christians) and put it in the hands of the masses who are predominantly Buddhists. . . It is not unlikely that the Buddhist majority will make Christian education more difficult. But the Christians are relatively well educated and mature. They have strong leadership among themselves. During the last five years 400 people have been baptized from Hinduism. During this time of transition and testing the Christians of northern Ceylon are in special need of understanding sympathy and help.



INDIAN DOCTOR AND PATIENT IN MISSION HOSPITAL

The Great Confession

Background Scripture: Matthew 16:13-17:27.

Devotional Reading: John 3:14-21.

Memory Selection: But whom say ye that I am? . . . Thou art the Christ, the Son of the living God. Matthew 16: 15, 16.

WHAT MEN THINK OF CHRIST

"Whom do men say that I, the Son of man, am? "Jesus asked his disciples. Their answers are illuminating and suggestive. "Some say that thou art John the Baptist; some Elias (Elijah); and others, Jeremias (Jeremiah); or one of the prophets." There was an underlying unity in the answers — men thought he was a good man, a great man, a prophet of God. But there was also a diversity in their answers — to some he had the brooding tenderness of Jeremiah; to others he had the fire of John the Baptist or Elijah. It was all a tribute to his many-sidedness and to his greatness. But it was inadequate. To men in general, he was just a man, even though a good and a great man.

In reply to this question as to what men think of Christ, the same answers, or the same kind of answers, are given. Many men think of Christ as a good man, a great man, even a prophet of God. But he is still only a man, even though the best and greatest man who ever lived. And men see in him something of the many-sidedness of his character, and even more than the men of his day saw. This is good and it goes far, but it is not good enough and it does not go far enough.

WHAT DO YOU THINK OF CHRIST?

"But whom say ye that I am?" The Master wanted to know what men in general thought about him. But he also wanted to know what his followers in particular thought about him. "Whom do you say that I am? What do you think of me?" That brings the thing home to every one of us. The supreme question is not what men in general think of Christ, but what you and I in particular think of Christ. What do you think of him? Is he a good man, a great man, a man of God, or is he God? Is he simply a historic person who lived nineteen hundred years ago, a great teacher and preacher and healer, one of God's prophets, the greatest prophet? Or is he the Son of God, the Saviour of the world and your personal Savior, the Lord of life and the Lord of your life? Never mind what others say. Face up to this personal, primary, pertinent question yourself.

WHAT THE DISCIPLES THOUGHT OF CHRIST.

"And Simon Peter answered and said — and he was speaking for the other members of the little band — Thou art the Christ, the Son of the living God." It may be questioned whether Peter here asserted the divinity of Christ as we understand that doctrine today, but he was asserting what he and his fellows came to believe more fully later, and what the Church of Christ through the centuries has believed and asserted, that Jesus was the Christ, the Son of the living God, Son of God as well as Son of man. The history of the Church has affirmed and deepened through the centuries that which Peter perhaps imperfectly understood and inadequately expressed. The adherents of the lower view of Christ's person are not only a small company; they have never been able to develop the spiritual vigor of those great branches of the Church which hold the higher view — that Jesus Christ is divine, that he was unique as the Son of God. The Deity of Christ is the great central fact in Christian belief.

"Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." The knowledge of Jesus Christ as the Son of the living God comes not by reason but by revelation. It is a divinely-revealed truth.

WHAT JESUS SAID OF SUCH DISCIPLES

"On this rock I will build my Church, and the gates of hell shall not prevail against it." Who, or what was this "rock?" Was it Peter? The Roman Catholic Church says it was, and this Church holds that Peter was the first head (or Pope) of the Roman Church, that in him was vested the primacy and the authority of the

Church. Was it Peter's confession? The Protestant Church says that is what Jesus was saying and meant. The foundation of the Church of Jesus Christ is men who have confessed him as the Son of God. Was it Christ himself? The rest of the New Testament seems to insist that Christ, not Peter, is the "rock" on which the Church is built. "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). Or Ephesians 2:20, Christ is "the chief cornerstone." Men of Christian faith, men who believe that Jesus Christ is the Son of God are the living stones out of which the Church is built, Christ himself being the foundation or the "rock" on which the Church is built. And against that Church, the powers of earth and hell shall not prevail!

WHAT JESUS SAID TO SUCH DISCIPLES

"I will give unto thee the keys of the kingdom of heaven." To such men Christ gives the power of opening to others His kingdom and of revealing to them what is permitted and what is forbidden in that Kingdom. A key in those days was a symbol of power or authority. To confer a key was to bestow a position of trust and responsibility.

"From that time forth, began Jesus to show unto his disciples, how he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised the third day again." This was a hard saying. Peter, and perhaps the others could not take it — "The Son of God, Christ the Son of God and the Messiah, to be crucified! Perish the thought! How little they understood the divine plan of salvation or the cost of salvation. Long before this Jesus knew that he must go to the Cross if he were to save his people from their sins. There could be no conquest without a Cross. If men were to live abundantly, Christ must die sacrificially.

"If any man would come after me, let him deny himself, and take up his cross daily, and come after me. For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it. "Jesus also said that. Christianity demands self-renunciation, self-commitment, self-giving, self-sacrifice. The pathway to spiritual advance is a pathway of humiliation and unmeasured self-sacrifice. To save one's life by holding it apart in selfish security in the face of the world's need is to lose it. To give one's self is to save one's life.

SUNDAY SCHOOL LESSON

March 3, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Teacher Shortage

L. E. SMITH, President, Elon College

The daily press, weekly and monthly magazines are filled with articles concerning teacher personnel for our public schools, colleges and universities. The scarcity of teachers for instruction in all kinds and types of schools and colleges at all levels is due to two things.

First, that the enrollment of pupils and students from the kindergarden to the graduate school have increased tremendously in the past five years. It is not that we are training fewer teachers but that so many more teachers are required. For instance, to properly instruct the present student body at Elon College, 30% more professors are required today than were required five years ago. What is true at Elon College is true in many of the schools and colleges throughout the country. We simply are not training enough teachers to fill vacancies and supply increased needs.

Second, the salary question enters in. Salaries for other professions and positions and business opportunities have increased during the past five years far beyond the amounts paid for the services of those who instruct our children and college population. The tax burden for requirements other than teacher's salaries have mounted so rapidly that it is difficult to find sufficient funds to adequately pay those who instruct all along the line in the field of education. When our public school officials and representatives of our state colleges go to their respective legislatures for increased funds for those who teach, they are confronted with the fact that the cost of providing salaries and other facilities for our public schools is so high and that the cost of every branch of government, state and national, requires so much money that it is impossible to provide adequate pay for our teachers without increasing the tax burden on our patrons. After all, there is a limit to the amount of taxes the average citizen can pay.

When we face the critical situation in our privately endowed colleges we are confronted with the fact that teacher's salaries must be advanced. Here again, the burden must be placed on the hearts and purses of the patrons of our institutions. They are taxed to support the state schools whether they are patrons or not. The additional requirements for the

schools that they patronize must come out of their own earnings. Our privately endowed colleges are so essential and so necessary for the development and the training for leadership in our country that these colleges simply can not be abandoned. They must be supported!

The support given Elon College by patrons, students, the alumni, the church, and our generous friends, is most encouraging. The financial support coming from these sources have meant efficiency, progress and economic stability for our college. With such interest and support the future of Elon is not doubtful and depressing but hopeful, encouraging and optimistic. When we consider the progress that the college has made in these recent years we take fresh courage and press on to greater services and higher goals.



**"HELP YOUR HEART FUND —
HELP YOUR HEART**

In the United States one out of every sixteen persons, including 500,000 children of school age, suffer from some form of heart or circulatory disease. Although research has achieved notable advances over heart diseases, medical science still has much to learn about the underlying causes and controls of these diseases.

The Heart Association suggests the following ways to guard your heart: See your doctor, control your weight, get enough rest, keep physically fit, ease up and relax and **FIGHT HEART DISEASE WITH YOUR HEART DOLLARS.**

APPORTIONMENT GIVING

It is an old saying, but true, that "when it rains, it pours." That fact has certainly been demonstrated in this section of our country during the months of January and February and today, February 16, we are wondering when the skies will be clear and the ground under foot will begin to dry.

What is true as regards the weather may or may not be true concerning the support of our college. Some weeks we have a splendid offering, many churches and Sunday schools contribute, other weeks the offering is rather small and the number of Sunday schools and churches contributing to apportionments is decreased. What a wonderful thing it would be if week after week we could receive, on an average, about \$700. If the college could depend on that amount week after week we would know how to plan and where to spend. Don't forget that the cost of operating a college seems to increase day after day.

Now we face the imperative responsibility, or perhaps I should say, the opportunity of increasing the faculty salaries that we might more adequately support our faithful servants who stand in the classroom hour after hour and day after day, imparting information and giving instruction to the students who come to our campus in search of information and training.

EASTERN NORTH CAROLINA CONFERENCE

Amelia	\$ 47.00
Fayetteville	12.50
Raleigh	26.10

TOTAL \$ 85.60

EASTERN VIRGINIA CONFERENCE

Little Creek	\$ 11.00
Shelton Memorial	5.00

TOTAL \$ 16.00

NORTH CAROLINA AND VIRGINIA CONFERENCE

Asheville	\$ 66.00
South Boston	9.00

TOTAL \$ 75.00

WESTERN NORTH CAROLINA

Albemarle	\$ 44.00
Big Oak	1.00
Grace's Chapel	10.00
Needham's Grove	30.00
Pleasant Union	10.00

TOTAL \$ 95.00
TOTAL RECEIPTS \$271.60

Our Mission Board Calls Us

AMERICAN BOARD NEEDS

Alford Carleton

Since the advent of television, one need not be even literate to realize the critical situation of the modern world, nor the significance of the Christian Church, from the individual congregation in Angola, Ceylon, Japan, the U. S. A., or anywhere else, to the far new frontiers of the ecumenical movement, in the struggle for righteousness and peace.

The American Board strives tirelessly to be wise in its policies and faithful in its stewardship of the resources entrusted to its care by individuals and by churches. Yet it needs much more, both material and spiritual — men and women, ideas, prayer, gifts, money — if it is to measure up to the bright opportunities and the desperate needs of the work in the world today.

MORE FOREIGN MISSION MONEY NEEDED

Loy L. Long

Between the years 1921 and 1956 the number of American Board missionaries dropped from 853 to 332. Since 84 of the 332 are financed by mission institutions abroad only 248 missionaries are being supported by our church people in America. This is the lowest number of overseas personnel the American Board has fully sponsored in the last 85 years.

This downward trend does not necessarily mean that our Christian work in other countries has decreased for in many areas outstanding Christian nationals have been recruited and are effectively handling the work formerly carried on by missionaries.

It should also be pointed out that the annual cost of our eleven missions has not decreased with the diminishing number of missionaries, but has remained close to two million dollars since 1921. It costs about the same to finance the American Board's work in 1956 with 332 missionaries as it did in 1921 when there were 853. In spite of the rising costs around the world which have tripled the expenses of mission work, it still costs the American Board less than \$6,000 on the average to maintain a missionary abroad and furnish him with all the



These People Sailed Last Year — 68 Are Needed This Year

People Are Needed

Has your church ever sent a missionary overseas? Are there young people in your church who are interested in being full-time Christian workers? Are there those who would serve for a two or three year term?

Two young ministers eager to pioneer are needed for work in Japan, working as evangelists side by side with Japanese ministers.

Out in the Micronesian Islands we need a single man high school teacher on Ponape.

Most of the short-term personnel are teachers assigned to our four schools in Turkey. At Pierce College

in Athens, Greece, three English teachers are needed.

In the Matathi Mission in India, a social worker is needed who will serve the entire Mission.

Another outstanding opportunity is at the Wai Hospital in India where a mature, well-qualified doctor is needed.

At the Currie Institute in Angola, Africa, career teachers are needed.

At Lady Doak College in India a teacher of English and chemistry with a graduate degree is needed to replace our missionary who will be retiring shortly. She will be the only American teacher at the college.

The call of the American Board is an urgent one. These positions must be filled with consecrated, able Christians and we are convinced that we will find these people among the members of our churches.

If YOU are interested, or if you know of someone who may be interested, please talk with your minister, and please write the Candidate Secretary of the American Board.

institutions and facilities with which he works. The shocking fact is that while costs have risen 300% over 35 years, and our Congregational Christian Church expenditures have increased from 16 million dollars to 46 million dollars, the American Board income has remained almost stationary.

Thanks For Many Gifts

Our Church Home For Children

John G. Truitt, Superintendent

Dear Friends:

Thank you for your help. It is encouraging. Sixteen churches remembered these boys and girls — charges of the Church — and sent in offerings. Two Sunday school classes remembered us during the week, and several friends remembered to make a donation. When you are as interested and as anxious as I am it is a real thrill to have these gifts. No gift is too small, and few if any are ever too large.

This is a work we — no one of us — can rightly go off and leave. These are little homeless children. It is an established institution and a work of our church. We can not neglect it. We should do a better job, but the results which have been made in the care of hundreds of homeless children in the past establishes this work as worthwhile. As we do more to make this one comensurate with the needs we will do a better job.

Our field of friendship is enlarging. More and more names of persons interested enough to help this work are being added to our list. The fact that we give each church — when we know what church — credit for any and all contributions from its members I think is helping to increase our givers.

Friends on the national level are sending us coupons and Friendly Service gifts. Gifts such as towels, sheets, bedspreads, curtains, and cash have come from many sections of the United States. And this is well. This one Congregational Christian Home for Children may appeal to many, and so, as I say, the field of friendship grows.

This week the local Exchange Club presented us with a set of the Encyclopedia Britannica, Jr. Our mail brings us a dozen different appropriate children and youth magazines each month. In the accompanying report one sees a check for \$56.80 cash from coupons; a memorial to a mother who has two sons in our Church's ministry — Kenneth and Fred Register; a check from a Lutheran for \$150.00; a check from a Congregational Church in Massachusetts; a check from a member of Hines'

Chapel church who lives in Greensboro; a contribution from the O'Kelly Bible class of First Church, Greensboro and — read the report — others. These all have cheered us on, and blessed this Home in the name of Christ who made it possible. As your servant and these children's friend I say humbly I am grateful.

DID YOU KNOW —
that you could find out "what Social Action is all about" at the Institute at Franklinton Center, Bricks, N. C., March 4-5? All it will cost you is five dollars, which will include overnight entertainment and three meals. Cheap enough! If you want to go, but do not feel you can afford it, write to Miss Fern Babcock, Council for Social Action, 289 Fourth Avenue, New York 10, N. Y., as some scholarship aid is available.

REPORT FOR FEBRUARY 18, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$14,985.64
Eastern North Carolina Conference		
Amelia	\$40.00	
Fayetteville	9.00	\$ 49.00
Eastern Virginia Conference		
Norfolk, Little Creek	33.00	
Portsmouth, Shelton Memorial	2.00	35.00
North Carolina and Virginia Conference		
Asheville	37.00	
Belew Creek, S.S.	10.23	
Mt. Zion	20.04	
Union (Va.), S.S.	5.00	
South Boston	6.00	78.27
Western North Carolina Conference		
Albemarle	25.00	
Antioch (C), S.S.	23.58	
Big Oak	1.00	
Grace's Chapel	6.00	
Needham's Grove	25.00	
Pleasant Union	32.95	113.53
Virginia Valley Conference		
New Hope, S.S.	10.00	10.00
Total		\$ 285.80
Grand Total		\$15,271.44

SPECIAL OFFERINGS

Amount brought forward	\$24,342.19
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Church \$	5.00
C. V. Hooper, Lillington, N. C.	10.00
Premium Associates, Inc. (for coupons)	56.80
The O'Kelly Bible Class, First Cong. Christian Church, Greensboro, N. C.	50.00
Herman W. Donnell, Greensboro, N. C.	40.00
Women's Asso., Cong. Church, Dunstable, Mass.	1.75
Lehigh Valley Railroad Co. (dividend)	1.20
W. G. Coble, Burlington, N. C.	150.00
In Memory of Mrs. J. H. Register	5.00
Special Gifts	40.00
Total	\$ 359.75
Grand Total	\$24,701.94
Total for the Week	\$ 645.55
Total for the Year	\$39,973.38

Quotable Quotes From Dr. Leiper

The total of apportionment gifts last year were well ahead of those in 1955 — at least a 10% increase. . . The summer appeal of the American Board brought a new high in responses with over \$107,000 and the spring appeal of the Board of Home Missions secured the largest number of donors on record. The Christmas fund totaled a little less than last year's record. Collections on outstanding pledges to the Church Building Loan Fund came in slowly.

In 1875 Congregationalists gave to benevolences 47c out of every dollar. Today the corresponding figure is 11c. . . By 1955 we had slid from top to bottom. Our apportionments gifts in that year were 6.46% of home expenses. . . The Presbyterians and Episcopalians both show double our percentage for benevolences now, whereas 75 years ago we were making a record double theirs in percentage for others.

Since there are more than a thousand churches for each of the persons on our staff free to do field work, it would take twenty years for each of them to visit 1,000 churches for one Sunday. That is some measure of the difficulty there is in having what they are and do known to those they faithfully serve.

I think the evidence indicates that it the churches would make a more consistent and thorough use of the methods which have been advocated by the Missions Council, and if the churches would use the materials which the Missions Council produces, there would be a more rapid rise towards a representative measure of support for Our Christian World Mission.

In 1920 the American Board had three times as many missionaries as now and the number of churches then was considerably less than now with an even smaller total membership. It would require a new miracle such as that involving the loaves and fishes to supply 5,000 churches with even one missionary speaker a year.

With more than 200 summer camps we do not succeed in recruiting as many as 20 candidates for over-seas service each year.

Dr. Gierbach of our staff made a study some years ago and found that 1/10 of the people in the average church give 2/3 or more of the money contributed for missions.

In connection with the production of the film "The Secret of the Gift"

a study was made of the attitudes and opinions of church trustees who in single-budget churches largely determine the proportion given to benevolence. We discovered utterly unbelievable ignorance and difference of opinion as to the facts with respect to Our Christian World Mission. Many of them when asked "How much do you think of your missionary dollar goes for the work of the American Board?" answered "About half." These answers came from states where not a half of the apportionment is left after state conference needs are met and where less than 20% actually goes for work overseas.

Christ reminds us "The children of darkness are wiser in their generation than the children of light." So we can afford to learn from our enemies about (1) the importance of a sense of world mission, (2) the importance of basing it on ideas communicated to individuals. Communists do not say of the Christian world, "Their faith is good enough for them." They do not ask, "Why should we take our ideo-

logy to them?" They do not leave the carrying out of the mission to the high priests of Communism. Gallup points out that they have, likewise, taken over the methods which Christ and his disciples used to spread faith by personal witness, sacrificial self-investment, and man-to-man evangelism.

Today we are considering the one great world-wide positive force and realistic fellowship which stands for freedom in the world and for the true inheritance of the spirit of man as the child of God. It is the Christian World Mission in which we as Congregational Christians have a part. . . The simple fact is that in the last twenty-three years in 120 different areas throughout the world, church membership has quadrupled, showing what can be done with a very modest outlay in personnel or money. It shows also what might be done if the 2/3 of the Christians in our churches who never give a cent toward the world mission of the church were to understand what they are neglecting in the way of a power to change the world for the better.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MARCH

- 3—The Education Program of the South Africa Mission: Adams College, Inanda Seminary, Jan Hofmeyr School of Social Work, Adams Theological School.
- 4—Dr. and Mrs. Howard R. Christofersen (his parents were on our prayer calendar for March 2.) He got his M.D. from the University of Illinois, served in Army Medical Corps. She is a nurse. They were married in 1948 and went out in 1953 where he is on staff of McCord Zulu Hospital.
- 5—Mabel A. Christofersen (sister of above doctor). She taught for 6½ years in South Africa, then studied in Chicago and went back as teacher of domestic science in high school of Inanda Seminary in 1953.
- 6—Mr. and Mrs. George Grant. He was born in Trinidad, where his parents were Canadian missionaries to West Indies; taught in Southern Rhodesia 1931-32, where he married daughter of Chief Justice of Supreme Court and Acting Governor, who was teaching in Hope Fountain Mission of the London Missionary Society; they are both at Adams College, where he has been principal since 1949.
- 7—Edward L. Heyer was accepted as candidate for South Africa in 1956 and is now studying at Kennedy School of Missions, Hartford. He has had 10 years' experience in farm operation and 7 as religious education director.
- 8—WORLD DAY OF PRAYER.
- 9—Rev. and Mrs. Samuel T. Kaetzel were married in 1945 when both were at Yale Divinity School; went to South Africa in 1947 where he has been evangelist and supervisor of churches in Natal. She got her B.S. in education, took a special course in aero-engineering at the University of Texas, then her B.D. from Hartford; then studied at Kennedy School of Missions and was ordained on the field in 1948.

AN OPEN LETTER

Dear Church Member,

This is a letter to you, a member of a Congregational Christian Church in the Southern Convention, from the Mission Board of the Convention. We are writing to you at this particular time because, for emphasis, our church year is divided into different periods, and this is the Mission period; but our message to you is for the entire year. It is about Our Christian World Mission. If you should ask us what we want you to do about O C W M there are three answers we would give.

First, we want you to be an **informed** church member. Our world today is in revolution. Did you know that? Great forces are at work in the world, seeking the hearts and minds of people. Communism, one of the most evident forces, is penetrating many parts of the world. There is a revivalism of many great religious faiths — Buddhism, Hinduism, etc. The great country of Africa — South Africa in particular — is being shaken to its very roots by racial tension.

Or consider our own country. Since 1940 the population of the United States has increased by approximately 35 millions. A vast number of new communities have been added which are in a very real sense the "new America." A new America which needs to be church-ed!

So your Mission Board says to you, "Be informed!" Read THE CHRISTIAN SUN and ADVANCE, our denominational papers. Study the current mission books. Borrow audio-visual materials from the Convention Office. Write for the annual reports of the Board of Home Missions (287 Fourth Ave., New York) and the American Board (14 Beacon Street, Boston); discover what we as Congregation Christians are doing about "this revolutionary world." Subscribe to **Letters of the Month**, a compilation of letters from representatives of the American Board. (\$1.00 a year — Missions Council, 14 Beacon Street, Boston.) Order the American Board Year Book and Calendar of Prayer (50c — 14 Beacon Street, Boston).

Be a church member who **knows**!

Second, we want you to be a church member who **cares**. Like our Quaker friends, let us "have a concern" about our world.

We who have homes must really care about the 30,000,000 refugees whose home may be a packing box, whose roof the open sky. We who are well fed must have a real concern for half of the people of our world who go to bed every night undernourished — if not actually hungry. We who accept our ability to read as a matter of fact must be concerned for the millions of adults in our world today for whom the printed page is a stone wall. We who have experienced the love of Christ in our hearts must share that experience with others.

And finally, your Mission Board wants you to be a church member who **shares**. Someone has said, "The wind that isn't moving, isn't wind. Love doing nothing isn't love." Concern which does not result in action is not a deep concern.

Let's begin with Lent! Every day during Lent will you pray for the work of the world-wide church? Will you, during Lent make a special over and above gift of your money to missions? (Many families will be using the Cent-a-Meal boxes for this; others will use self denial folders. Many churches will use the special offering on Easter Sunday as an over and above offering.)

Will you speak a good word for Our Christian World Mission in the daily conversation of your own family, your Sunday School class, the Women's Fellowship, the Laymen's Fellowship, etc? Will you use your influence to lead some young person (your own perhaps) to choose a full-time Christian vocation?

"When we know, we care,
When we care, we share,
When we share, we dare!"

Your Mission Board confidently hopes that during this mission period and throughout the year, you (church member of a Congregational Christian Church) will dare great things for God.

Sincerely yours,
Mrs. W. E. Wisseman, Chairman
The Mission Board of the Southern Convention

The

Christian Sun

Elon College Library
HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

REMEMBER

Western North Carolina
Conference
March 7

World Day of Prayer
March 8

Eastern North Carolina
Conference
March 12

Organ of the Southern Con-
vention of Congregational
Christian Churches.

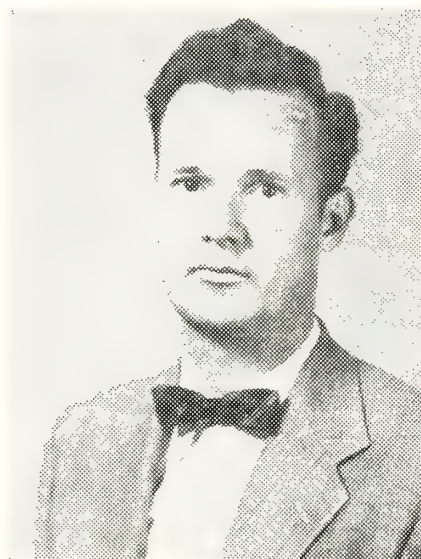
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MARCH 5, 1957

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REV. LYNWOOD L. HUBBARD

Pleasant Ridge and Spoon's Chapel churches welcomed their new minister, Rev. Lynwood L. Hubbard, during February. He preached at Spoon's Chapel on February 17 and Pleasant Ridge February 24. The parsonage was clean, warm, and supplied with food when the minister and his family arrived.

Rev. Mr. Hubbard was born in Langdale, Alabama, was graduated from Southern Union College at Wadley, and was ordained by the East Alabama Association in March 1954. He married Miss Christine Evans of Carrollton, Georgia, and they have three children, Sandra Louise, 12, Linwood Wayne, 10, and Pamela Christine, 8.

THE SUN joins with others in giving a very hearty welcome to this fine family as they take their places in the Southern Convention.

Friends Seen At Southeast Meeting

Those from the Southern Convention attending the Southeast Regional Meeting at Lake Byrd Lodge, Avon Park, Florida last week were: Rev. and Mrs. W. J. Andes, Rev. and Mrs. Cleveland R. Dierlamm, Rev. and Mrs. Jesse H. Dollar, Rev. and Mrs. Clyde L. Fields, Miss Edna Fitch, Martin Garren, Rev. and Mrs. F. C. Lester and Harry, Rev. and Mrs. L. M. Pressnell, Superintendent W. T. Scott, Rev. and Mrs. Russell Shaffer and family, Rev. and Mrs. Walstein Snyder, and Rev. and Mrs. Wofford Timmons.

Former residents of the Southern Convention in attendance included: Rev. and Mrs. J. L. Neese, who are wintering at Bradenton, Florida; Rev. and Mrs. Arnold Slater, who serve our church in Chattanooga, Tennessee; Rev. Robert Woodruff, formerly pastor at Ingram and Beverly Hills, who is serving our church in Key West, Florida; and Mrs. A. R. VanCleave (Jewell Truitt), whose husband is on the faculty at Southern Union College, Wadley, Alabama.

CHAPLAIN JOHN P. THOMAS preached at our Newport News Church last Sunday, while the minister, Dr. Jesse H. Dollar, was in Florida. Captain Thomas is a member of the Evangelical and Reformed Church and is stationed at Langley Air Force Base.

REV. AND MRS. W. J. ANDES AND SUPT. W. T. SCOTT of Elon College are resting in Florida this week. Rev. Fred P. Register preached at the Elon Community Church last Sunday.

LEARY S. RILEY, a layman of the Beverly Hills Church in Burlington, filled the pulpit there on February 24, so his minister, the Reverend Walstein Snyder, could enjoy a few extra days in Florida.

DENOMINATIONAL OFFICIALS attending the Southeast Meeting last week included Dr. Wesley Hotchkiss, Dr. Herman Long, Rev. Porter Brower, and Mr. Walter Graham.

John Witherspoon was the only signer of the Declaration of Independence who was a minister.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MARCH

- 10—National Christian Council of South Africa.
- 11—Dr. Aldyth H. Lasbrey was born in South Africa, the daughter of an Anglican minister, and received her medical training there. She has been on the staff of McCord Zulu Hospital since 1947.
- 12—Virginia I. Nichols went out in 1948 for three year term as teacher at Inanda Seminary, extended term to five years and decided on full-time appointment in 1955.
- 13—Rev. and Mrs. John T. Parsons. His parents were American Board missionaries in China. He got his A.B. at Grinnell in Zoology; then went to Hartford for B.D. and work at Kennedy School of Missions; in Navy for three years. She has her degree in music from Olivet; they were married in 1949 when both were students at Grinnell; went to Africa in 1955 where he does general evangelistic work in Johannesburg, Inhambane, Mozambique areas and she does religious education and social service work.
- 14—Rev. and Mrs. Ray E. Phillips are pioneers in the field of social work for our Board. They both graduated from Carleton College in 1914 and were married the next year, going to South Africa in 1918, where they have been doing social service in Johannesburg ever since. He directs Jan Hofmeyr School of Social Work, where she teaches.
- 15—Mrs. Bernice H. Post was homemaker, farm owner and manager from 1926-52; taught Home Economics in Naponee, Nebraska, high school 1952-53, 1954-56; got her college degree in 1954; she is in Inanda Seminary for three year term as home economics teacher. (Hers is an example which some of our mature church members might follow!)
- 16—Mr. and Mrs. David H. Rubenstein. He was born in Nebraska, she in New York, both studied at Iowa State; after he finished his Navy duty (1946) they were married and went to South Africa in 1947. He was industrial educator at Adams College, 1947-56; acting principal, 1948; mission treasurer, 1949-50; student guidance services at Adams in 1954-56; warden-manager Wilgespruit Interracial Fellowship Center, Roodeport now; she has done young people's and children's work and is mission statistician.

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Fletcher C. Lester, Editor

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**TWO YOUTH SERVICES
REPORTED
Phyllis Tally
New Hope**

Sunday, February 3, the entire worship service at New Hope was led by the Youth Fellowship under the direction of Bobby Ray. Those taking part included: Invocation, Patricia Strickland; announcements, Phyllis Tally; responsive reading, James Chamblee (medical student at U. N. C.); offertory prayer, Glenn Perry; Scripture reading, Linda Chamblee; closing prayer, C. G. Perry. Special music and responses were offered by the Junior and Youth Choirs accompanied by Jimmy Jones and Phyllis Tally, pianists. The morning message, "It Is Too Much" from I Kings 12:21-33 was delivered by Rev. R. E. Tally, pastor.

The youth of New Hope are quite active in the church. They have recently purchased a new adding machine for the church, and prior to this a mimeograph machine for use in printing church bulletins and doing other copy work.

Beulah

An inspiring worship service was conducted by the Youth Fellowship on February 3 at Beulah with Melba King, leader, and the following young people taking part: Invocation, Lena Mae Watkins; announcements, Franklin Barham; responsive reading, Jean Barham; prayer, Durward King; offertory prayer, Phyllis Tally; Scripture reading, Faye King; closing prayer, Sonny Boy Johnson. The pastor, Rev. R. E. Tally, brought the morning message on "Reading the Scriptures."

Youth Fellowship meets each first and third Sunday evenings with classes not only for teen-agers but for the small children and adults, which proves very satisfactory in a rural section. There is good attendance and interest. The youth class purchased flags for Bible school last year.

DID YOU KNOW —

that payment on pledges to the Building Loan Fund is coming in slowly? Mr. Newman says of this: "The first three and three-quarter million came in very well, but there is about one million dollars in pledges still to be paid. The rate of payment is slow and a number of the churches appear to have gone to sleep. This is all the more tragic because requests for assistance continue to come in at an accelerated rate both for the establishment of new churches and for the expansion of old ones."

March 5, 1957

Dr. Carleton On World Tour To Visit Mission Churches

Dr. Alford Carleton, executive vice president of the American Board of Foreign Missions, left Boston Sunday, February 24, on the first leg of a globe-circling air journey that will take him to a church conference in Indonesia and to consultations with American Board workers in eight other countries.

As a representative of the Division of Foreign Missions, National Council of the Churches of Christ in the U. S. A., Dr. Carleton will attend a meeting of churches and mission bodies of East and South Asia to be held March 17-27 at Prapat, Sumatra, Indonesia. This meeting is sponsored by the World Council of Churches and the International Missionary Council.

En route to and from the conference, the Congregational Christian leader will visit key members of the American Board's world-wide foreign staff in Greece, Turkey, Lebanon, Syria, India, Ceylon, Japan and the Philippine Islands.

In the Near East, where he was an outstanding educational missionary under the American Board for 30 years, Dr. Carleton will make only brief stops, one at Aleppo College, Aleppo, Syria, which he served for 17 years as president. In other parts of the world less familiar to him, he will spend more time. His schedule calls for 12 days in India and Ceylon, five days in the Philippines and a week in Japan.

The Sumatra conference will be at-

tended by about 100 persons, most of them Asians connected with the work of the World Church and International Missionary Councils. They will come from an area reaching from Pakistan in the East to Japan in the West.

The program will consist chiefly of intensive discussion of the work of the churches in South and East Asia and their relationships to the world ecumenical bodies. Also to be considered during the talks in the organization of regional plans for mutual aid by the interchange of Christian workers from one part of the area to another.

Dr. Carleton will have been in 13 foreign countries before he returns to this country in mid-April. In his position as executive vice president of the American Board, he administers over 300 American Board missionaries and over 10,000 Nationals working in various missionary enterprises throughout the world.

A graduate of Oberlin College and Hartford Seminary, Dr. Carleton received an honorary degree from Williams College in 1956, sharing the occasion with Secretary of State John Foster Dulles who was similarly honored. Since being called from the presidency of Aleppo College to the top administrative post of the American Board, Dr. Carleton has participated in numerous international conferences overseas.



Students in Lady Doak College, India, where there were 377 last year, an increase of 52 over the year before. More dormitories are urgently needed.

Lent Begins

March 6, 1957, is important in the calendar of the Church because it is then that Lent begins. For centuries Christians have observed forty days before Easter as a time of penitence, and of dedication to the Christ who fasted forty days at the beginning of his earthly ministry, lived and served as no one else ever did, traveled the hard road that led to the Cross, and arose from the grave to give us Easter.

Ashes have been a symbol of and an aid to repentance. But ashes on one's person are not desirable to modern Americans who emphasize cleanliness in house and clothes and person. This, however, should not mean that we have no desire for repentance, and it certainly does not remove the need for humbleness of heart as we approach our Maker and the Master of men.

"All have sinned and come short of the glory of God." It is important that we recognize that persistent fact. The glory which was intended for the children of men has been, and continually is, marred, soiled, unused, forgotten. Man belongs in a beautiful garden of human and divine fellowship; but our generation has made the world a mad-house of war. Jesus prayed that the church should have a unity as sacred and obvious as that between the Father and the Son, but our generation is terribly separated into little competing church units. In both our individual and community life we find real need for repentance on our part and forgiveness from God.

When Lent begins we are reminded of such needs. And as Lent progresses we have time to "think on these things." When Easter comes, if we have used Lent effectively, we will be ready to rejoice in the new life made manifest in Christ Jesus our Lord.

World Day Of Prayer

We are familiar with "World War," and many other phrases that link us with the world in which we live. On Friday, March 8, we are asked to join in a World Day of Prayer that should unite us with the human family and the supernatural Powers.

Our women's organizations within the churches are sponsors of this day of prayer. Those organizations are scattered all over the world. When the new day dawns at the international date line, the women will begin the prayers, and as the earth turns on its axis the prayers will continue until the circle is completed and all people are permitted to join in the prayer.

What a force this can be! If it was God who made the power crammed within the atom, and if it is God to whom we pray, Christians by their prayers may discover and release unlimited power — power that will transform human beings, not destroy them.

Reading in private or public the excellent literature prepared for the day may be a delightful experience, but prayer that discovers and releases the power of transformation is something quite different from the casual reading of literature. It is that exercise of the

soul about which Jesus spoke when he said of the boy having spasms: "This kind cometh out only by fasting and prayer." Fasting, in this case, we may translate as concentration, the out-pouring of self in an effort to bring to pass the desired end — eagerness to accomplish something that is desperately needed.

If that is a correct interpretation, the World Day of Prayer comes in the nick of time, at a moment in history when this is the important activity of Christians, in the day for the saving of the nations. It would seem, therefore, to be unnecessary to ask all Christians everywhere to join in a day of prayer.

Orange Blossoms

Sweet and delicate is the fragrance of the tiny orange blossoms that so nearly cover the trees laden with golden fruit. Florida is inviting and beautiful in February even though the sun may hide itself on occasions and the skies may give refreshing rain when visitors hoped for sunshine. There is nothing quite like the orange and grapefruit groves hovering around the many lakes of this area of our great country. Trees filled with fruit ready for the harvest are also growing a new crop while blooming in preparation for yet more fruit.

That one observes, is the way of the church. While there is a harvest of good works in the process, there is a coming generation, and plans are in the making for the greater things that are yet to be.

So it seems here at Byrd Lodge, the Florida Conference Center at Avon Park, where representatives from the Southern Convention, the Southeast Convention, the Convention of the South, and the Florida State Conference are in session considering common problems. Reports are made of progress along almost all lines — more people, more money, more work, more devotion. All are conscious of that new generation which must inherit responsibilities in a changing society, and leaders are dreaming of the years yet to be when churches and church organizations may be something quite different from what we have known.

It would do no good to destroy the fruits of today with the hope that the blooms would succeed in their purpose. The work of the church is a continuous process. Fruits are harvested while more fruit is growing. The orange blossoms encourage us to believe that the future is safe, that beauty, goodness, and truth will prevail.

Across our Southland the Congregational Christian churches are busy, and they are growing. Of course there are problems, big problems. But when the leaders of all the churches plan together there is hope that new churches can be established where they are needed, that trained ministers can be found for our pulpits, that racial tensions need not explode into war, that friendship and cooperation will lead not only to the merger of Congregational Christian and Evangelical and Reformed churches but may include many other denominations also, and that our own churches, be they little or large, can make a real and important contribution to the Kingdom of God.

42 Years In One Pulpit

(This article was in the Ledger-Dispatch (Norfolk) February 16. — Ed.)

By SANDUSKY CURTIS

In 1915 a young redheaded minister accepted a call to the South Norfolk Christian Church at a salary of \$700 per year.

That young graduate of Elon College, the Rev. O. D. Poythress thought so much of the members of his congregation and they held him in such high regard that he has continued to serve that same church through the years.

As a matter of fact, the Rev. Mr. Poythress, who has served but one church despite dozens of calls by other congregations, will observe the 42nd anniversary of his ministry in South Norfolk next October.

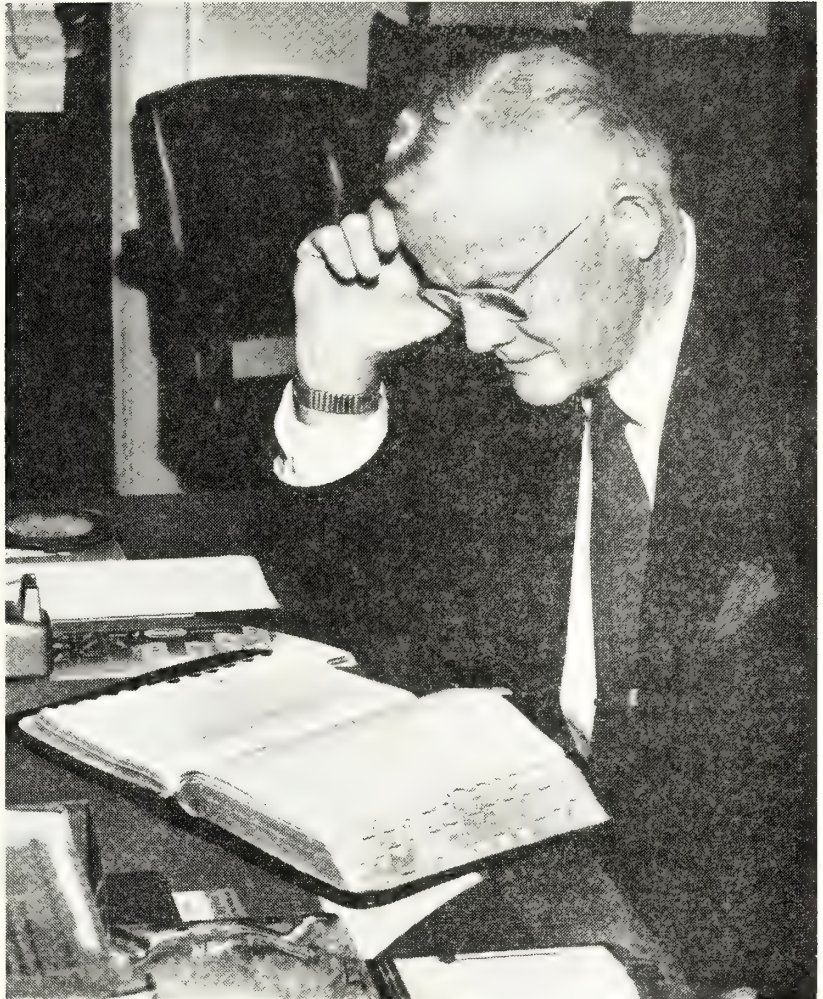
Available records show that the pastor of the South Norfolk Church has already served one of the longest continuous pastorates in the history of Norfolk and South Norfolk churches. Although others may have been in a pulpit for a greater period of years, the Rev. Mr. Poythress' distinction lies in the fact that he has been pastor of but one church.

The well known pastor was born in Chapel Hill, N. C., November 14, 1890, the son of Robert Lee Poythress and Mrs. Nancy Josephine Daniel Poythress. He attended Damascus Academy and then Chapel Hill High School. He graduated from Elon College in June, 1915 and from the calls on hand selected South Norfolk as the place of his initial work.

There were 16 active members worshipping in a little wooden structure when the Elon graduate began his labors with them.

At the present time there are more than 700 members worshipping in a modern structure. Under the guidance of their veteran, but still very active pastor, they are planning to construct an educational plant to take care of the increasing Church School growth.

During the four decades that have passed the church has come a long way from its original payment of \$700 to its new pastor. The gifts from the church members for current expenses and other causes have totaled about \$1,000,000. The present annual



REV. O. D. POYTHRESS IN HIS STUDY

budget is better than \$35,000.

The present building was occupied in 1926, the minister recalled. He said that he has made more than 42,000 calls upon the membership, performed 3,100 marriages and conducted 4,100 funerals. He has also preached in revival services in many of the 48 states.

The Rev. Mr. Poythress is one of the area's best known soloists. He says he studied two years and as a result of his progress in singing has been song leader for revivals and soloist on many occasions.

In 1918, he was married to Miss Ethel Anne Hanbury and they have

three sons and two daughters all beyond 21 years and each residing in Norfolk-South Norfolk area.

The Minister has served as president of the Eastern Virginia Congregational Christian Convention. He organized the first Boy Scout troop in South Norfolk and served on the school board of that town. He has received many awards from South Norfolk organizations for his work in citizenship and recalls that he has even been an active participant in the volunteer fire department.

The pastor is a booster for the Massanetta Springs (Va.) Conferences saying that he has missed but three since 1930.

Attaining The Unity Of The Faith

Julia Allen

Scripture: Ephesians 4:4-8, 11-13

Today we are observing the traditional Youth Sunday. As we think together I would like for us to look at the lives of two young men — Biff and Happy Loman. These young men are characters in Arthur Miller's Pulitzer Prize winning play, **Death of a Salesman**.

Like many other youth, the most influential person in their lives is their father — Willy Loman. He is a little Brooklyn salesman. His one aim in life is to be a "success." Success for him is being a well-liked, well-known, well-established businessman.

Willy strives to achieve this success by selling himself, his personality. The tragedy of the drama is that Willy Loman took his own life because he never became more than a little Brooklyn salesman.

Perhaps a greater tragedy was Willy's effort to instill this dream of success in his sons, Biff and Happy. Why was this a tragedy? Because in the process of achieving success, all qualities or personal integrity, such as honesty and self-discipline, were to be subordinated. To Willy the most important thing was for the boys to be attractive and well-liked. Happy accepted his father's dream and made it his own. Now he is frustrated because he fails to find gratification in his material success.

Biff also accepted his father's dream. But after moving from job to job he realizes that he is not the big wheel he thought himself to be. He is frustrated by his own failure and the realization that his father is not the idol of success he thought him to be. His whole foundation for life is shaken.

Where was the church in the lives of Biff and Happy Loman? How has it sought to meet the needs of young people in such situations?

By building gymnasiums, swimming pools, and providing teen nights — to keep the young people off the streets. How effective has this been? Our young people have come and perhaps a few others have joined our group. But how much has this influenced the lives of our young people? How much more has it accomplished besides getting them off the streets? Why hasn't our program of

Christian education been more effective?

We have attempted to teach Bible, yes. But too often our teaching has been the Bible unrelated to life and life unrelated to the Bible.

We have taught our young people about Jesus. Why haven't they accepted him as their Lord and Master? Surely they have been able to accept the Christmas story about the baby Jesus. But the critical minds of alert young people are unable to accept the Jesus of Easter. Why? They have been taught to accept the example of Jesus for their lives. They have not, however, through this teaching come to accept Jesus as the revelation of God.

The church has tried to meet the needs of young people by making them feel that they are important. We have tried to make them be "little adults."

Surely they are important. But important as maturing Christians, not as little replicas of an ideal example.

Certainly we can criticize such a program of Christian education. At the same time, though, we must realize that it is far better than seeing young people spend hours in the church on their knees as in the past. What then is our shortcoming? What are our real needs?

We need to realize that young people must work out their own salvation. We cannot as a church hand them a neat little package marked "salvation." We should give them the tradition of faith in which salvation may be worked out.

What do we mean by the tradition of the faith? The tradition of faith is as Paul says that God through Jesus Christ was in the world reconciling the world unto himself. What does this mean for the church? This means that the church as the body of Christ continues the ministry of reconciliation. This ministry of reconciliation is bringing man into right relationship with God and, hence, with his fellowman.

How do we in the church participate in this ministry of reconciliation? First, we as sinners recognize God's gracious forgiveness and acceptance of us. In turn we forgive and accept others, recognizing that we are

all sinners in need of God's grace.

The situation of young people today is not so different from that of the young people of yesteryear. Nor is it so different from that of the adults of today. We as adults must accept them, as they must accept us — as sinners in need of God's grace.

We see their cheating on exams, duck tail haircuts, and hot rodding. They, at the same time, see our hedging on income tax, week-end drunks, and petty immorality.

As we seek to escape from our frustrations and perplexities in these ways, we see something of Willy, Biff, and Happy Loman in each of us. We see reflected in their lives our own need for a basic unifying principle for life. We see the need for the unity of the faith.

The church, as it participates in the ministry of reconciliation, offers this unity of faith as it says in Ephesians:

"There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift. Therefore it is said, 'When he ascended on high he led a host of captives, and he gave gifts to men.' And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." (Ephesians 4:4-8, 11-13.)

Note: Miss Allen is Associate in Christian Education in our Durham (N. C.) church.

DID YOU KNOW

that many of our missionaries are making poor use of their time because there are not sufficient funds to employ helpers for less important duties. We are sending out doctors trained in up-to-date hospitals and expect them to work in poorly equipped hospitals. We rejoice that under these difficult conditions and with inadequate resources, the missionaries of the American Board have produced fine results in all the areas of work. But to render their most effective service, we must provide more adequate work funds. (Loy L. Long)

One Great Hour Of Sharing

More Urgent Than Ever

By Earle H. Ballou

Each year, the Congregational Christian Service Committee joins in a United Appeal with many Protestant denominations to raise funds for overseas relief, rehabilitation and reconstruction. Our Congregational Christian churches, along with thousands of others across the United States, will have their chief observance of this Appeal, which we call the "One Great Hour of Sharing," on March 31, 1957.

This year, the needs of your Service Committee are greater than ever before, both for the support of our own denominational work and for its share in the interdenominational projects carried out by Church World Service and the World Council of Churches. We need to obtain at least \$200,000 from One Great Hour this year, for the money contributed at this time represents nearly one-third of the Service Committee's total budget.

A special emergency appeal for \$2,000,000 is being made by Protestant and Eastern Orthodox churches in America, for aid to Hungarian and East European refugees. Of this amount, \$1,450,000 will be administered directly by the denominations; \$550,000 will be used for cooperative programs through the World Council of Churches work of interchurch aid and service to refugees (with which our own Edgar Chandler and Howard Schomer are directly connected) and through projects of Church World Service. While many of our churches have already taken special offerings for this emergency appeal, the greatly expanded refugee program is also supported by the One Great Hour appeal, because it represents an increase in the total program of relief and reconstruction.

The New Emergency Program

The World Council has a staff of over 50 workers in Austria, ministering to the refugees coming in continuously from Hungary and now starting to come also from other satellite countries. These people are met at the border, given hot soup and dry socks and sent to reception camps where babies are fed, changes of clothing provided and transportation given to secondary camps. A Church World Service team is in Salzburg for two months to interview possible en-

trants to the United States. C. W. S. made available tons of food and clothing as soon as the emergency began, and there has been a steady stream of shipments of food, blankets, drugs, etc. C. W. S. also coordinates Protestant effort for resettlement of refugees in America.

The work which the churches are doing with these refugees would not be done by anyone else. Howard Schomer writes: "I saw the evident and heart-breaking needs of the Hungarian refugees in Austria, needs that are clearly spiritual as well as physical: they are people of dignity, strength and deepgoing bitterness. . . They need our best services, not only to feed their bodies, shelter them and move them from country to country, but to 'comfort' their spirits, in the best Biblical sense of that word."

There Are Other Refugees

But we must not forget that there are millions of other refugees in other areas whom we must continue to serve. For example, there are camps in Germany such as the one visited by some of the Women's Fellowship Tour group. Mary Ann Williams describes what they saw at Wilhelmsburg, where 4100 refugees are housed in an ancient fortress.

"There were old men and women and some younger men who just sat on their beds, gloomy and cheerless. For old people, there is no work and little chance of emigration and these younger men, we were told, were probably unfit for work either physically or mentally. Many of the men and women worked in the nearest community but could not earn enough to rent a room, if one were available. There was a community kitchen, school, hospital, youth center, sewing room and other facilities and as we went on we comprehended that this was a superior camp and that the people here were most fortunate. . . Refugees are grateful for any care. They have had to flee, families were often separated, cherished homes forsaken, they had no money and little security. The German government, the World Council of Churches, and the Evangelical Churches of Germany have worked together to provide housing, food, clothing, medical and spiritual care amounting to uncounted millions of

dollars. But the refugee problem is not Germany's problem; it must be met by all of the free world together."

Other Service Committee Work

Greece is another area where your Service Committee is at work. Recurring earthquakes and other natural disasters make this area one of great concern. Work opportunities are few and earnings small; self-help and food distribution programs continue of highest importance. Mr. and Mrs. Newell Steward, who are jointly supported by the C. C. S. C. and the American Board, are doing greatly needed welfare work in Athens. The work of Rev. and Mrs. Mendenhall and Miss Nasla, a social worker, in Salonika is well described in the letter from Mr. Mendenhall on pages 5-6 in *MISSIONARY TODAY*; also the work of Miss Totska, a home economist, in northern villages. Our program in Italy centers in Casa Mia, a social settlement in Naples, where Hulda Stettler is working with Dr. Teofilo Santi.

A new emergency has developed in the Near East as a result of the brief conflict in Egypt. Some 120,000 refugees and evacuees need shelter, food, clothing and medical care. And there is the continuing problem of some 900,000 Arab refugees, thousands of whom are still living in camps. Mr. Daoud Yousef represents the C. C. S. C. in Lebanon, supervising work in schools, maternity clinics and child welfare centers. He is a refugee himself and was a magistrate in the Juvenile Court in Haifa.

The C. C. S. C. has two workers in the Far East, Edith Galt being stationed at a hospital in Pusan, Korea and Rev. and Mrs. Walter C. Tong in Taiwan, he having gone out last summer as the representative of Church World Service. Through our contributions to Church World Service we also help support the work in Hong Kong, where hundreds of thousands of Chinese refugees live in desperate circumstances. The Rev. Elmer Galt, a veteran American Board missionary represented C. W. S. in Hong Kong until a replacement was found and he was able to retire in 1956.

Funds received through One Great Hour will thus be at work in many parts of the world, wherever we can help these destitute, homeless, hungry people. The needs are greater than ever before. Your Service Committee urges you to give more so that it can do its share in meeting these needs.

MOTIVES FOR GIVING TO WORLD MISSIONS

Seventeen ministers replied to an inquiry concerning the motives for giving to world missions. They were asked to give their own motives, and to state what they thought was true of their members. Tabulation of replies listed motives in this order: Gratitude to God for Christ, 23; Loyalty to Christ's purposes, 20; To earn the right to pray "Thy Kingdom Come," 18; Desire for full life for self and others, 17; Good will to men on earth, 10; Concern for our descendant's world, 8; Pity for those in need or suffering, 7; Pride in record of my church, 5; Desire to increase security, 2; Desire to see freedom spread, 2; Interest in building world order, 2; Concern for the standing of our denomination, 2.

We are indebted to Dr. Henry Smith Leiper for these figures. They raise a question with all of us. Why do we give for World Missions? THE CHRISTIAN SUN would be glad to receive your answers to that question. What is the motive for your giving?

Driven By A Dream

RUFUS ANSLEY
Richmond, Va.

All of us are dreamers. Some are possessed of a dream, some merely dream casually from time to time, and some of us are dream-driven personalities. The transient "it would be nice if—" dream floats in and out of our minds, touching us lightly. The abiding dream is largely passive, hoping, dependent on outward circumstances and people for any chance of realization, e. g. "if a relative I didn't know I had were to leave me a million dollars." This type dream helps us wait for trains and, at times, stands off insomnia. There is, by contrast, the state wherein we are driven by a dream, relentlessly ridden forward, roused daily to surmount barriers, rejoin struggle, hurl our weight ceaselessly against opposition. Oddly enough, the dream driven man is capable of sustained peace and unlimited happiness. We confess it, we are driven by a dream, night and day, season after season. There is nothing particularly unique about the dream itself. Many men, many years have been driven by the same dream. It has many expressions but it's always the

A Prayer

By Queen Elizabeth I
(1558-1603)

O Lord God everlasting, Which reignest over the kingdoms of men, so teach me, I humbly beseech Thee, Thy word, and so strengthen me with Thy grace that I may feed Thy people with a faithful and a true heart, and rule them prudently with power. O Lord, Thou hast set me on high. My flesh is frail and weak. If I therefore at any time forget Thee, touch my heart, O Lord, that I may again remember Thee. If I swell against Thee, pluck me down in my own conceit. . . I acknowledge, O my King, without Thee my throne is unstable, my seat unsure, my kingdom tottering, my life uncertain. I see all things in this life subject to mutability, nothing to continue still at one stay. . . Create in me, O Lord, a new heart, and so renew my spirit that Thy law may be my study, Thy truth my delight, Thy church my care, Thy people my crown, Thy righteousness my pleasure, Thy service my government; so shall this my kingdom through Thee be established with peace.

same dream just as, whether on the finger of a bride or the point of a drill, a diamond is a diamond. Our dream now is for First Congregational. That we may have deeply spiritual fellowship, very close to the God and Father of our Lord Jesus Christ; that we may have ample resources (in personnel and money) to be a tower of strength and healing for our City; that we may be able to deal with every lonely heart as tho' that one heart comprised our total task; that we be a veritable fountain of living water for the thirsting, the feverish, the unclean, the wounded; that here, in our hearts and in our buildings, we be sanctuary for the hunted, the dispossessed, the children and the aging; that whatever a trained intelligence can devise, at the dictation of an educated heart, be here available for the unnumbered needs of all mankind; and that everyone in the fellowship accept the obligations of the priesthood of Jesus Christ, every day of our years very sure of the presence of the living God. Quite a dream, we know. . . . but some day, somewhere, some church will be all that. Given time, maybe First Congregational, by the grace of God. . . .

DESCENDING PERCENTAGE IN BENEVOLENCE

Dr. Leiper, Minister and Executive Secretary of the Missions Council of our Church, gives us some startling statistics about our benevolence giving.

In 1875 Congregationalists spent 53 cents out of every dollar on the local church and 47 cents went for benevolences and missions. In 1900 the percentage was 77 and 23, in 1925 it was 82 and 18, and in both 1950 and 1955 the percentage had dropped to 89 and 11.

In 1900 Baptists were using 85% in the local church and giving 15% to benevolences. In 1955 their percentages were 83 and 17.

In 1925 the Methodist percentages were 81 and 19 and in 1955 they were 85 and 15.

The United Presbyterians in 1875 spent 81% of income on the home church and gave away 19%. By 1925 they were giving away 35%, but in 1955 they had declined to 21%.

In 1955 when we gave away 11% of our church income our neighbor Baptists gave 17% of theirs, the Methodists 15%, the United Presbyterians 21%, the Presbyterians U. S. 23%, the Presbyterians USA 17% the Episcopal 25%, and the Reformed 21%.

It will not make us happy to know that in 1875 our percentages were 53 and 47, while the next highest was 77 and 23, and that in 1955 our benevolence giving was 4% less than the least of the other churches.

Statisticians and philosophers might find it interesting to try to discover why Congregational Christians slid so far backward in benevolence giving during the past eighty years. Are we less generous than our forefathers?

DID YOU KNOW —

Sixty-eight missionaries are wanted by our foreign mission board to go overseas this year. Needed are seven ministers and their families; two social workers and their families; two families for educational work; eleven single men and nineteen women teachers — of English, science, mathematics, psychology, music, home economics, physical education and commercial subjects; one matron for a girl's school; four doctors, six nurses, and one hospital manager. Could YOU qualify to go, or do you know of someone who could? Write Loy Long, 14 Beacon Street, Boston 8, Massachusetts, candidate secretary of the American Board.

Laymen's Fellowship Rally

Was Big Event

FIVE HUNDRED MEN PRESENT

Men of the Southern Convention are really rallying to the work men are supposed to do. When they came together at Elon College February 17 for their annual Rally, there were 500 of them present. Most of them were from North Carolina, but a fine number came from Virginia.

Dr. Raymond Dudley, Secretary for the department of India and Ceylon in the American Board, Boston, was a good substitute for Dr. Alford Carleton who was sick. Dr. Dudley preached in the morning church service and spoke to the men in the afternoon.

The college served a delicious din-

ner in the beautiful banquet hall. At this meeting Walter Graham, Director of the National Laymen's Fellowship, gave a challenging address. The group was entertained by a quartet of boys from the college.

Altogether it was a good day for our Church, a day when men came together to consider their place in the work of Christ.

James Ould, a member of our Lynchburg church, gave a very interesting devotional talk to set the mood for the meeting. Both this talk and the benediction given by the president of the Southern Convention, are found on this page.

Singleness Of Eye

JAMES OULD

Scripture Matt. 6:22-24

What does it mean for our eye to be "single", or it might be transplanted "sound"? It means we get one image, one impression in our mind. As Children many of us have crossed our eyes to experience the sensation of several images. But we did it only momentarily to see what it was like. Persons with the physical disability of crossed eyes get glasses to correct the vision. In the physical realm we all understand and do not question the desirability of one image for the correct guidance of our physical movements.

Jesus tells us here that the same is true with the optic nerve of the soul. It must also be single in one direction. Its orientation must be Godward or it will be toward mammon. "Mammon" literally translated means "property," here it includes "possessions, riches, and wealth."

Life is such that everyone has a goal or a God, whether he recognizes it or not. Life is made for mastery. We give our loyalty to God or to some form of worldliness. It eventually narrows to two choices.

And the thing we worship, the thing we look towards is the thing that determines the light or the darkness that possesses the soul. The thing upon which we fix our eyes or desire is the thing that determines what image goes to the soul.

But many times we attempt to get

two visions at once. We purposefully look cross-eyed. And so the vision which gets to our soul is double. And we become double-minded people. In the words of James (1:8): "A double minded man is unstable in all his ways."

Imagine a wheel with two hubs and two axles side by side. What would happen if we tried to roll the wheel? Something would strain and break. This is just what happens to life when we attempt to have two hubs and two axles at the center. When we attempt to have two, neither one is in the center and we have confusion and chaos.

Life can turn smoothly on only one center and that is Christ. Any other course leads to doublemindedness, two purposes, two motivations, which are in conflict. And as Jesus said: "Ye cannot serve God and mammon." If we try to do so, we serve worldliness.

This singleness of our vision of Christ must extend to our whole lives. It must pervade all our decisions.

In buying an automobile, the Christian is motivated by the need for transportation and not to have an automobile which is just as new or stylish as the one that a neighbor or friend has.

When a Christian buys a home, the reasonable needs of the family are paramount, not concern for a certain size or number of mechanical devices or one with gold door knobs.

In considering a college for our

children, we think of the total influence on the life of the young person and others — in terms of the adequateness of the technical training and the Christian atmosphere and nurture.

If we have an eye single on Christ, we look upon all people as children of God — equal with ourselves in value to God. No harlot's life was ever redeemed by being treated as a harlot.

Regarding the Church's institutions — the local church group, the church-related college and the orphans' home, there is a feeling of concern and responsibility which is similar to the concern for the physical and spiritual welfare of our own families. And we handle the Church's business with the same dispatch and efficiency as we handle our own.

In the words of Bishop Westcott (*Creative Prayer*, E. Herman p. 115): "The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God."

BENEDICTION AT LAYMEN'S FELLOWSHIP

By Martin T. Garren

Our Gracious Father, we are grateful to Thee for Thy manifold blessings — for Thy love — Thy protection — Thy discipline — and the work Thou givest us to do.

We come to Thee with gratitude for this fellowship here today — for the privilege of gathering ourselves together to consider the extension of Thy Kingdom and the opportunities that are presented us to participate in that glorious undertaking.

We thank Thee for the inspiration and the challenge provided us by Thy servants who are sharing with us here today their devotion to Thy cause.

Bless the purposes and the efforts of this organization of laymen. Guide the activities of the ministers who lead us in our churches. Give each of us the faith, the courage, and the sense of responsibility which will enable him to devote his energy to spreading the good news of Thy Gospel to all parts of the world.

Go with us through the further activities of this day and give us safe journeys homeward. Fill us with Thy Holy Spirit and forgive us our sins and our omissions.

We ask these blessings in the name of Thy Son, Jesus Christ. Amen.

Unlimited Forgiveness

Background Scripture: Matthew 18-20.

Devotional Reading: Isaiah 55:6-9.

Memory Selection: Lord how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto you, Until seven times; but until seventy times seven. Matthew 18:21, 22.

DANGER! PROCEED CAUTIOUSLY! There is dynamite in this lesson. Jesus has some plain words to say about forgiveness, some searching, stabbing, sobering, shaming words. And the average teacher will be speaking to folks who need to face up to this matter of forgiveness. Sunday School classes and churches are full of folks who harbor grudges and grievances against their fellowman, who are planning "to get even" or "to pay him or her back" when the chance comes, who nurse slights and oversights, wrongs and injuries, who cherish resentments, and refuse to forgive. And in today's lesson Jesus shows how unjustifiable and how deadly it all is. This lesson is no occasion for sweet talk and pious phrases dripping with honey. It is more like a searchlight revealing the hidden nastiness of the heart, or a surgeon's scalpel cutting out a cancerous growth. For as we shall see, **an unforgiving spirit is as deadly as a cancer.**

FORGIVENESS

Jesus frankly says that we live in a world in which offenses come. Human nature being what it is, and folks being like they are, sooner or later, somebody is going "to step on our toes" or "rub us the wrong way," or "do us dirty." So Peter, spokesman of the Twelve asked Jesus how often one ought to forgive one who sins against him. "How about seven times?", he suggested with the air of a man who was putting the thing on a very generous basis — the Talmud asked forgiveness only three times! That really was going the second mile, and then some! Imagine his surprise, and dismay, when Jesus replied, not simply seven times, but seventy times seven times! Jesus is saying that pardon should always be granted to the penitent, there should be no limit set upon the willingness of a man to forgive. One of the marks of the citizen of the Kingdom is the princely spirit of the King who himself so freely forgives and pardons. Forgiveness unlimited, or "Unlimited Forgiveness" is the title of the Lesson, and that is the command of Jesus. There is no arithmetic, or exact counting, when it comes to a matter of forgiving a man the wrong he has done you. That is a hard saying, and it is an unwelcome saying, but that is what Jesus said. Read it for yourself. Who is sufficient for these things? Who indeed? Nobody except for the grace of God in Christ Jesus.

FORGIVEN

As was so often the case, to make clear his point, Jesus told a story. It

is the story of a man who owed his lord or landlord \$12,000,000! — he was hopelessly and unpayably in debt to his lord. And when the lord demanded his money, the poor fellow fell at his feet saying "Lord have patience with me, and I will pay thee all." His lord was so moved by his plea that he graciously and generously forgave him the debt — marked it "Paid" on his books. That, Jesus was saying, is exactly how men stand with God — they are hopelessly and unpayably in debt to him. They have all sinned and come short of the glory of God. They are the recipients of blessings for which they cannot possibly repay God. And God in his infinite mercy and in his exceeding kindness, forgives men, wipes the slate clean, marks "Paid in full!" Cancels the debt. He did that in Christ on the Cross. He does it every time men turn to him in sincere and genuine repentance and confession. One of the most glorious notes in the gospel of Christ is that God forgives sin, and receives sinners. And he forgives us again and again and again — what it means to have this boon of forgiveness!

SUNDAY SCHOOL LESSON

March 10, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

FORGIVING

We would expect a different ending to this story. Here was a man forgiven of an unpayable debt, set free again, making a new start. We would think he would have an unspeakable sense of gratitude toward his lord, and an overwhelming spirit of good will and mercy toward his fellowmen. But alas, such was not the case. And Jesus gave the story this strange turn because it is true to life. The man, thus freed from a debt of \$12,000,000 went out forthwith, seized a man who owed him \$15, and threatened to put him in jail if he did not pay. The poor fellow used the same words to this man that this man had used with the lord, "Have patience with me, and I will pay thee all." The poor man's plea fell on deaf ears and a hard heart. The man got out a warrant for the man, secured judgment against him, and had him put in jail. And that was that. But that is not the end of the story.

Friends of the man in jail took his case to the landlord, and told what the fellow had done. Calling the man to him he asked "Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? The thing burned him up, and he delivered the hard-hearted man to jail until he could pay his debt.

And that, says Jesus, is a parable of life. Listen to these sobering, stabbing, searching words "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. "God will not, because he cannot, forgive us, unless we forgive one another. God's forgiveness and man's forgiveness are bound inseparably together. God's forgiveness depends on ours. He can forgive no man who refuses to forgive a fellowman. And Jesus keeps the thing in proportion. What God has forgiven us in Christ is as to what we have to forgive our fellowmen, as \$12,000,000 is to \$15! Right relations with God are intimately associated with right relations with men. Jesus said on another occasion that if we come to worship and remember that our brother has aught against us, we must first become reconciled to our brother.

An African slave woman, set free and earning money for the first time was asked what she would do with the money. Instantly she replied "I shall buy a slave and make her work for me! "Don't laugh at her. That thought or spirit is more or less in the mind and heart of all of us.

Small Group Bible Study

CARL R. KEY

"Can you suggest some kind of Bible study our group can use?" is asked in almost every community or church today. To the thousands of young people, young adults and older people making this inquiry a new Bible study technique is the answer. It is becoming widely known as **small group Bible study**. So the invitation of Jesus to "search the scriptures" (John 5:39) is no idle one.

Inter-church groups such as Christian youth councils, councils of churches, United Church Women, ministerial associations and college and university student organizations increasingly and effectively use this new technique. Local churches and denominational leaders also find small group Bible study a useful method of teaching the Scriptures to their constituency.

Examples of such Bible study are reported daily and weekly or are now being planned by all types of senior high, out-of-school and college age youth. Some adult groups welcome the technique.

The Seabeck Youth Conference of the Washington State Council of Churches, meeting in June 1956, was coached in the use of the booklet "The Bible Speaks to Youth,"* on a role-play basis, so that delegates could learn how to introduce it in local fellowships and councils on their return home. The leaders were The Rev. Donald O. Newby of the National UCYM Staff and Dr. Gerald A. Larue, West Coast Associate Director of the Committee on the Use and Understanding of the Bible (CUUB) of the Division of Christian Education of the National Council of Churches, located in San Francisco. "Thrilling results were reported", according to Dr. Larue.

The Rev. J. Albert Clark, Director of The Ohio Council of Churches Christian Youth Movement (OCYM), on December 20, 1956, outlined what they "have tried to do in the Youth field in the Bible Reading and Study project.

"1. At our Ecumenical Youth Workshop last June at Wittenburg College, the Faith Commission turned its entire attention toward the ways in which 'the Bible Speaks to Youth'.

"2. The Fellowship Commission group spent a major part of its time training young people to be 'Evangelists' — that is to caravan for the ecumenical youth movement. They

were given training, the understanding of, and presentation of the total program of the Ohio Christian Youth Movement. That program included the Bible Reading and Study Project.

"3. During the spring and early fall months we organized about thirty communities on the total eight points of the Bible program. This included in each community a person who is responsible for the youth phase of Bible Reading and Study.

"4. A mimeographed flier was used to suggest local organization and promotion."

Mr. Clark adds that "detailed follow-up in January and February has been assigned the Faith Commission Chairman." Future Bible study and reading programs will be determined by the results to be reported soon. The OCYM Executive Committee plans a Youth-Go-To-Church program to coincide with future Bible study and reading emphases. Denominational Youth Directors are also cooperating in these plans.

Last summer several UCYM Planning Conferences used the small group Bible study approach most effectively as outlined in the booklet "The Bible Speaks to Youth." The Virginia Christian Youth Council met at Ferrum Junior College, near Charlottesville, led by The Rev. Howell O. Wilkins of Wilmington, Delaware, Director, and The Rev. Myron S. Miller, staff advisor of the Virginia Council of Churches. Mr. Wilkins later used the same approach in the Chesapeake UCYM Planning Conference. This material and approach was again employed in the West Virginia UCYM Planning Conference at Wesleyan College, Buckhannon. The Rev. B. J. Hannon of Romney, West Virginia, was the advisor. The Rev. Donald O. Nemby was the National UCYM staff representative in each of these conferences.

The West Virginia Christian Youth Council made plans to promote statewide simultaneous small group Bible study on the five UCYM Commissions early in 1957, preceded by each youth group observing the American Bible Society World-Wide Bible Reading program from Thanksgiving through December 1956. Many local church youth fellowships and Youth Councils are now doing the WBR program. The kick-off for these two emphases was made at the West Virginia UCYM Convocation in Parkersburg, November 16-18, 1956.

The Rev. Philip H. Dunning, Christian Education Director of the Wilmington and New Castle County, Delaware, Council of Churches, reports the observance of a study of the Biblical bases of the UCYM concerns in October and November 1956. It was sponsored by the Christian Youth Council and Directors of Christian Education. The Senior High School young people of twenty-five Methodist, Baptist, Episcopal and Presbyterian Churches of this county-wide area engaged in the study simultaneously. "Each local church adapted the organizational procedure and materials in the way they felt best in their own parishes," writes Mr. Dunning.

"Breakfast Bible Study" for interested students and faculty has proven to be exciting and profitable at Georgia State Teachers College for Women, Milledgeville. The experience is ably reported by Miss Isabel Rogers, YWCA Secretary and Director of Religious Activities, on the campus. Four different groups meet one morning a week, prepare their own breakfast, and "take most of the responsibility for study and discussion." Better still, they plan and prepare most of the study outlines used. Very useful and suitable guides have been done by this group on Hosea, Galatians and I John. One series of studies was based on "I am God. . . And Not Man" by William Hamilton. Miss Rogers says, "Our general pattern is to have study of a particular portion of the Bible, in small groups with a student leader to get the discussion going, but not to push it in any particular direction. Adult resource persons are supposed to stay as quiet as possible so that the students will do their own thinking and discovering. . . Freshmen were not allowed to plunge into this sort of 'free-wheeling' group study. A separate group was set up to give them a 'perspective' background approach to the Bible before doing the more intensive study." Miss Rogers concluded, " 'Breakfast Bible Study' is considered one of the most important things we do, partly because the students are so lacking in Biblical knowledge, but mainly because I feel that it is in Bible study that we are most clearly confronted by God."

*ORDER FROM OFFICE OF PRODUCTION AND DISTRIBUTION, 120 EAST 23RD ST., NEW YORK, N. Y., 25c EACH. THIS BOOKLET WAS PREPARED BY THE 1955 UCYM GENERAL COUNCIL.

(Continued Next Week)

Vacations On A College Campus

L. E. SMITH, President, Elon College

Customs and practices change on college campuses. Forty to fifty years ago vacations were the exception rather than the rule. Vacations consisted of Thanksgiving Day, 10 days for Christmas and Easter Monday. Students counted it a privilege to be able to go to college. There were those who would "cut classes," but their number was small. Members of the faculty taught as many hours as were necessary, beginning early and teaching late. Requirements of students were severe in consideration of very little, if any, scholastic requirements for entrance. The curriculum consisted of the essentials for a liberal education and were largely classical. Very few if any electives were offered. Requirements for the AB degree were a passing knowledge of English, History, Mathematics, Latin or Greek or perhaps, French or German.

The spirit and practices on the college campus today are vastly different. When classes start in September students begin to figure on how many weekends they will have away from college and where they will spend the same. Thanksgiving vacation, it seems, will never come and they expect vacation from Wednesday noon before Thanksgiving until Monday morning. Then it is only a brief time before Christmas holidays. How long? Two solid weeks, and they contend that is entirely too short and why should any one be expected to travel on New Year's Day so as to be back to the college in time for classes at 8:00, January 2. Then they begin to count the days before spring vacation comes and they must begin not later than Friday noon and continue until the following Monday, a week. If spring vacation does not include Easter why should anyone be expected to go to classes on Easter Monday! Then, of course, commencement, in reality, is just around the corner but to the average student it seems far, far away.

When you add up the different periods of vacations and consider the fact that there are no classes after Friday noon every weekend, you begin to wonder when students are to prepare their lessons and give the required time to extra curricular privileges and responsibilities. The larger number of our students at Elon College make excellent grades and prove themselves to be not only studious

but successful in their efforts to acquire knowledge and realize a justification for the awarding of a diploma and of all of the required days of application and the earning of the number of hours credit for the Bachelor of Arts Degree.

Really, college students are so much better prepared today than they were 40 to 50 years ago that they meet far more requirements in far less time and with greater satisfaction than ever before. It makes one wonder sometimes if after all a little freedom from requirements isn't a worth-while contribution to the individual student who takes his college work seriously and is dead earnest about preparing himself for the opportunities and responsibilities that shall be his in a busy world.

APPORTIONMENT GIVING

The realization of a job well done results in complete satisfaction. A job well done must be done on time and with precision which requires an appreciation of the job to be done, a desire to do it and willing cooperation on the part of all whose efforts are necessary in the doing of the job. Such satisfaction is increased to see the fruits of the job done and to have the realization of the willing cooperation of any and all who share the responsibility of the achievement. It is the privilege, if not the responsibility, of each member of the Southern Convention, severally and individually, to give adequate support to Elon College, the college that the church conceived, founded and nurtured through the years. The effectiveness of Elon College in the field of Christian Higher Education readily demonstrates the wisdom of the Church in its founding and justification of its support on the part of the church itself.

After more than three score years of sacrifices and services the development of Elon College is a joy and a pride to the church of which it is a part and to its entire constituency. Realizing its present status, economically and educationally, the college is now in a position to take a step forward that it has not heretofore realized. In the midst of this present development campaign it needs the generous cooperation of Church and people. Such cooperation given now will spell victory today and triumph tomorrow.

Work Camps Offer Opportunities

"I helped build that place with my own hands." Dozens of Congregational Christians can make such a statement about some project in the United States or overseas which is supported by our Christian World Mission. The church's mission is not left to professional, full-time people alone. Through work camps many young people can go and have gone to see and learn for themselves, to give of their energy and spirit, while finding the "brotherhood of the hammer and saw."

Whether it's painting a rural church, picking peaches, teaching the Bible to little Indian children or working with migrants, a new bulletin, "Summer Service Through Congregational Christian Churches," offers young people limitless opportunities to work, learn and serve in this country and abroad this summer.

Some of the jobs pay a small wage. Others — such as the ecumenical work camps — require the young person to pay his own way, but in either case the rewards are considerable.

In your church you may want to publicize these opportunities or raise a scholarship fund to help some young person. He may end up in Puerto Rico building a hospital or in Missouri working on a community center and a vacation school, or in France building a dormitory for an international college. Ask your minister for information or write to:

Congregational Christian Service Committee, 110 E. 29th St., New York 16, N. Y.

DID YOU KNOW —

that a detailed plan for a World's Fair in your church can be found in the December-January issue of **MIS- SION TODAY**, which may be secured from your minister? This is recommended for use by an entire church group as an effective method of missionary education.

DID YOU KNOW —

that any person in our denomination who is even tentatively considering some field of full-time Christian service should send their name and the field of their interest (ministry, missionary teacher, director of religious education, or whatever) to Miss Dorothy Cushing, 14 Beacon St., Boston 8, Massachusetts? This is our central Office of Recruitment.

Riggs Enjoy Christmas In India

Dear Friends of the Southern
Convention:

Our Christmas has come and gone, and I think our children found it as nice as ever. The children of the Hospital Staff find it more than special, for this is the third Christmas they have had under a real tree. Their eyes just dance with delight, and it takes so little to produce so much fun.

The week after Christmas was a hectic one for me, because the things had to be made ready to take to Kodai for our annual vacation which we are taking early this year. New Year's Day was even more hectic; for in India that is the day when people call on each other, wishing each other well, presenting leis and fruit to their employers and friends. So that last day before leaving for Kodai, I was answering calls to the door, throwing

and the wild flowers much more obvious because the cultivated gardens are still dead from winter. The wild creatures are braver and come closer. We had brought our two black cats, Inky and Blinky, up to the hills, because, being so different from the village animals, I was afraid they would be neglected by our gardener in Kilanjunai. Inky is expecting a family, and I had been trying to persuade her she must make her nest inside our house. I know she has prepared a place somewhere outside, but in the daylight hours she is perfectly happy at home. I think she prepared this second home because she was afraid of the children handling her kittens, and also of the father cat meddling. Around eight o'clock each evening she begins to yowl and scratch at the door and jump at the



A group of students and teachers in the inside court of Van Allen Hall, Lady Doak College, India.

last-minute things into our suitcases, and trying to keep things running as smoothly as possible in the house, amid all the celebrating. I must admit it was a wonderful feeling to ride off on our cycles the next morning with just one small satchel, leaving the confusion behind and the luggage headed by bullock cart toward the station while we took a roundabout way to visit friends.

Sometimes a vacation is a real cobweb cleaner. Little problems and irritations were becoming harder and harder to suppress. Now that we have reached Kodai it is hard to remember what was bothering us. We have come at a season when there are few outsiders. There is not the mad rush of social obligations, and lots of chance to catch up on back correspondence and reading. The birds are plentiful,

windowpanes. It makes us very nervous to have her escape because forest animals prowl up close to the house, and I am not sure whether they will hurt her. Twice I have gotten up at night and turned on the light suddenly and found an animal in our porch which we think is a jackal. Do jackals hurt cats? Our cat surely seems to have no fear.

Louis has started school, second grade, at the American School here. He has been eager to go, even when he was afraid of the strangeness of the place. He seems to find the work easy and loves being with boys of his own age. His teacher is young and well-liked, and he remembers some of the boys from last year, which helps. At noon, instead of coming home, Louis comes down to the lake where we have rented a row boat,

and we spend our time each noon rowing and picnicking together. Yesterday Louis dropped his shoe into shallow water, and having to row across the lake and go after clean shoes made him late for school. Martha has suddenly blossomed out with a fairly good vocabulary of English, after having spoken Tamil before. Joy finds Kodai a bit difficult, because there is no first-grade teacher, and she is more than ready for school along with Louis. She plays with Martha and an occasional outside child, but it is not like being in school.

Next month we hope to report more on work and less on play. We do appreciate all the friendly letters that come our way.

Cordially,
Frances Riggs

NEW HYMNAL PLANNED

Want new hymnals for your church? Wait until 1958 and you can get the new edition of **The Pilgrim Hymnal**, which a committee of our denomination has been working on since 1953.

The new hymnal, according to Rev. Albert C. Ronander of Boston, executive secretary for the committee, will include a wide representation of hymns — everything from Plain Songs and Chants to the Gospel hymns of Fanny Crosby. It is anticipated that it will contain more than 500 hymns.

The criteria for judging hymns for inclusion are: hymns must be "singable" by the average congregation; the words must match the tune; the words must say something worth saying, and they must be theologically sound. "A Hymnal," says Mr. Ronander, "must express both theological orthodoxy and religious fervor."

Up to the present time only 57% of the hymns in the present edition of **The Pilgrim Hymnal** have been accepted by the committee for inclusion. It has been decided to use the Revised Standard Version of the Bible for the responsive readings, since a survey showed that the majority of our churches use this translation for church school and church.

DID YOU KNOW —

that a Work Camp is being planned for Franklinton Center, Bricks, North Carolina? Scholarships are available for young people from the Southern Convention. For further information write Superintendent W. T. Scott, Elon College, N. C.

Needed: \$1,000 Each Week For Home

Here at the Home we are very happy when our children make normal progress. And we get a real thrill when they excel. This past week the newspaper announced the all-county basketball team. Our Robert Rowland received the unanimous vote of the coaches and sports writers for a place on the first team. Robert has played for our high school four years and accumulated 1,178 points. He made 540 of them this season.

This past Sunday two of our boys had special parts in the morning church service. George Morningstar presented the flag and John Rich led the scouts in the salute to it in a special boy scout service held in connection with the morning worship. They looked smart in their uniforms and did their jobs with precision and dignity. Two others were among those in uniform: Marshall B. Rowland and Billy Joe Lambert.

At the same hour our girl senior in high school, Betty Lou Wilson, helped to take care of the nursery while parents attended the 11:00 o'clock service. We are very pleased to have our young people taking their places in school and church. We know that in the years to come many of them will be leaders in their respective communities.

Now let me tell you again how much we appreciate every nickel and dime, every coupon, and every kind favor you render us here or any one of our children. When we work hard for these boys and girls it is encouraging to have your help. No one can much miss the funds they send in and yet they, added to others, make this work possible.

The total in our report this week is \$41,454.05. Let it be remembered, however, that this includes all the last Thanksgiving and end-of-year funds because our fiscal year began October 1. It is hoped that our friends and churches will bear this in mind and plan to help us bring the twelve months total to a goal of \$75,000.00 by September 30. There are 30 weeks in which to raise \$33,545.95. That will mean a bit of giving-heed-thereto by one and all, since that is an average of a little more than \$1,000.00 each week.

There are 80 children here depending on us as a people and a Church. One would think that our Convention of 35,000 members plus many other

friends of this institution would not have too much trouble giving them the help they need. Your kindness and faithfulness will be much appreciated.

John G. Truitt, Superintendent

In the past two years, our Board of Home Missions has helped in the establishment of 56 churches in 26 states, providing \$141,470 for pastoral leadership and \$114,500 in grants and \$1,348,600 in loans for buildings.

DID YOU KNOW —

that Dr. Stanley U. North, general secretary of our department of Church Extension and Evangelism says "All new churches established after June, 1957 ought to be, if at all possible, United Churches?"

"Hydrogen and oxygen mixed produced the mighty oceans. Surely the union of Congregational Christian and the Evangelical and Reformed denominations will release spiritual energy that will have a profound influence throughout the nation and indeed the world."

REPORT FOR FEBRUARY 25, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward \$15,271.44

Eastern North Carolina Conference

Auburn — Special	\$ 27.01	
Auburn	400.00	
Beulah — Thanksgiving	8.16	
Ebenezer	50.00	
Mt. Auburn	20.00	
Mt. Auburn, S.S.	7.86	
Pleasant Union	25.00	\$538.03

North Carolina and Virginia Conference

Asheville	114.00	
Burlington, First	92.63	
Burlington, Bev. Hills	31.00	
Durham, S.S.	75.08	
Greensboro, First — Special	75.00	
Greensboro, First	51.06	
Reidsville, S.S.	61.00	499.77

Western North Carolina Conference

Ramseur, S.S.	71.00	
Randleman	6.00	77.00

Virginia Valley Conference

Newport, S.S.	19.17	19.17
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Individuals		30.00
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Total		\$ 1,163.97
Grand Total		\$16,435.41

SPECIAL OFFERINGS

Amount brought forward \$24,701.94

Philathea Class, Suffolk Christian Church	\$ 5.00
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00
Young Adult Class, Happy Home Church (for you h bed)	37.50
Rascoe Refrigeration Service, Burlington N. C.	127.00
Pillsbury Mills, Inc. (for coupons)	9.70
In Memory of Mrs. J. H. Register	7.50
In Memory of D. F. Barnett	10.00
Special Gifts	95.00

Total	\$ 316.70
Grand Total	\$25,018.64
Total for the Week	\$ 1,480.67
Total for the Year	\$41,454.05

The Christian Sun

In Memoriam

"Blessed are the dead who die in the Lord."

BRINKLEY

December 20, 1956, Mrs. Ruth Murphy Brinkley, widow of Ira P. Brinkley, died at 1:35 a.m. at the Louise Obici Memorial Hospital after a long illness. She was an active member of the Suffolk Christian Church. She was a daughter of the late Daniel Jackson Murphy and Virginia Butler Murphy, of Isle of Wight County, Va. Besides her son, Pretlow Brinkley of Suffolk, she is survived by a granddaughter, Jane Pretlow Brinkley, a brother, Luther M. Murphy of Battery Park, and two sisters, Mrs. Lydia M. Watkins of Virginia Beach and Miss Harriet C. Murphy of Fredericksburg, Va.

Funeral services were conducted Friday at 2 p.m. at the Baker Funeral Home by Rev. George D. Alley, pastor of the Suffolk Christian Church. Burial was in Cedar Hill Cemetery. She was a faithful member and regular attendant of the West Memorial Bible Class until illness prevented. As her class we will have sweet memories of having her with us through the years.

"She shared our happy moments
As well as our times of grief
She was always a great inspiration
She seemed to bring relief."

Therefore be it resolved:

First: That we will strive to emulate her virtues.

Second: That we extend the family our deepest sympathy and commend them to the Great Comforter.

Third: That a copy of these resolutions be sent to the family, a copy placed upon the record of the West Memorial Bible Class and a copy sent to THE CHRISTIAN SUN for publication.

Committee:

Mrs. C. B. Duke

Mrs. Ethel B. Saunders

CARLTON

We, the Board of Deacons of the Inram Congregational Christian Church, wish to pay homage to the memory of Luther E. Carlton who passed to a brighter world December 5, 1956.

Luther E. Carlton, a man who possessed

ed faith, calmness and poise, lived a quiet life of service; often only the recipient knew of his kindness. While he served his church as a deacon, a member of the Board of Trustees, and a member of the Finance Committee, his services reached into broader areas of the church. As a member of the Board of Trustees of both the College and Orphanage, he gave of his time, love and support.

His death came quietly, as he had lived.

Therefore, Be It Resolved:

First: We deeply appreciate his life of loyalty and service.

Second: We express our love and sympathy to his wife who worked and served by his side.

Third: We commend his life as an example of true greatness, and suggest that those who loved him carry on his good work.

Signed:

J. K. Landrum
H. W. Dunn
G. I. Satterfield
W. W. Hankins, Jr.
B. G. Whitlow
L. D. Dunn
J. T. Osborne

HOLLAND

On Tuesday, December 18, 1956, at 6:30 p.m. Mrs. M. C. Holland died at the home of her daughter, Mrs. Howard P. Stewart, 140 Blake Road, Norfolk, Va. She was the widow of Claude Holland and daughter of Levin and Mrs. Martha Taylor White. A native of Wicomico County, Maryland, a resident of Norfolk for the past five years and a long time resident of Suffolk, Va. She was an active member of the Suffolk Christian Church, also of the West Memorial Bible Class.

Besides the daughter, at whose home she died, she is survived by two sons, Marion C. Holland of Norfolk and Clarence G. Holland of Tampa, Fla., one sister, Mrs. C. A. Ragsdale of Suffolk,

folk, seven grandchildren, and six great-grandchildren.

The funeral services were held Friday at 2:30 p.m. at the I. O. Hill Funeral Home, by her pastor, Rev. George D. Alley. Burial was in Cedar Hill Cemetery.

Mrs. Holland was a regular attendant of the West Memorial Bible Class, always with a happy smile.

"We will miss her for years to come
Her name will revive a spark
Within our hearts, we will remember
When our way grows weary and dark."

Therefore be it resolved,

First: That we will try to be faithful as was Mrs. Holland.

Second: That we extend to the family our deepest sympathy and commend them to the God of Love and Mercy.

Third: That a copy of these resolutions be sent to the family, a copy be placed upon the record of the West Memorial Bible Class and a copy be sent to THE CHRISTIAN SUN for publication.

Committee:

Mrs. C. B. Duke

Mrs. Ethel B. Saunders

SKINNER

We, the members of the Progressive Bible Class of the First Congregational Christian Church, Newport News, Virginia, wish to pay tribute to a beloved and faithful member, Hurley James Skinner, who passed to his eternal home on October 20, 1956. Hurley was a cheerful companion, a devoted member of the church whose attendance was the more remarkable due to his affliction in his later years: Therefore be it resolved:

First: That we are thankful for his life among us.

Second: That we extend to the family our deepest sympathy.

Third: That a copy of these resolutions be sent to the family, a copy be sent to THE CHRISTIAN SUN for publication, a copy be entered in the records of the Progressive Bible Class.

Respectfully submitted,

Mrs. S. E. Holland

Mr. R. C. Jarrett

Mr. G. G. Givens

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

MEMORIAL GIFTS

At Mulberry Grove near Savannah, Georgia, Eli Whitney in 1793 invented the cotton gin. John Wesley of Methodist fame started in Savannah the first Sunday school in the United States. The Girl Scouts, too, had its inception there, and fittingly enough, in Savannah was set up the first headquarters for this national organization.

The cigarette tax may seem fairly recent, but the Federal Government levied the tax June 30, 1864. The system of placing stamps on each package was instituted July 20, 1864. The first State to levy the cigarette tax was Iowa, July 4, 1921.

Western North Carolina Conference
OF
Congregational Christian Churches
Mid-Year Session
MARCH 7, 1957

ASHEBORO CONGREGATIONAL CHRISTIAN CHURCH

PROGRAM

MORNING SESSION

- 10:00 A.M. Called to Order by President L. M. Presnell
Hymn and Prayer
Registrations and Recognition of Visitors
- 10:15 A.M. "Our Christian World Mission"
Address by Mrs. W. E. Wisseman
Chairman of Mission Board
Resolutions by Mission Committee
Discussion of Mission Projects
- 11:15 A.M. "Our Church Home for Children"
Address by Superintendent John G. Truitt
- 12:00 A.M. Business Session
Resolutions from the Executive Committee
Other matters as may be desired
- 12:30 P.M. Intermission for Lunch

AFTERNOON SESSION

- 1:30 P.M. Devotional Moment, led by Rev. Lawrence Leonard
- 1:45 P.M. "Evangelism and Stewardship"
Address by Rev. Fred P. Register
- 2:15 P.M. "Elon College As I Know It"
Address by President L. E. Smith
Music by Music Department
- 3:00 P.M. "The Christian Sun — Its Aims and Program"
Address by Editor F. C. Lester
- 3:30 P.M. Service of Worship
Asheboro Junior Choir, Mrs. Armeta Spivey, Director,
and Rev. Clyde L. Fields, Minister

The

Elon College Library

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

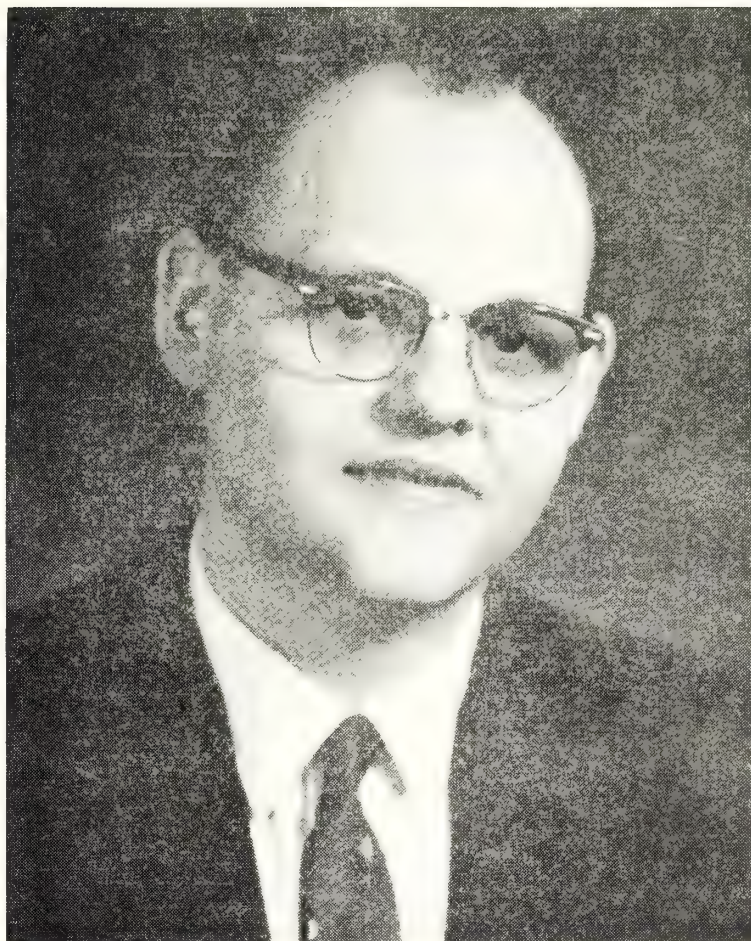
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DR. J. EARL DANIELEY

President-Elect of Elon College

Organ of the Southern Convention of Congregational Christian Churches.

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Here And There Among The Churches

REV. CLAUDE W. WARREN, interim pastor of Pilgrim Congregational Church, Birmingham, Alabama, writes commending a recent editorial. Thanks for those kind words, Brother Warren!

UNITED CHURCH, WINSTON-SALEM, is studying the religions of the world on the last Sunday evenings of each month. "The General Characteristics of Religion in Primitive Cultures Today" was the first topic, which was studied on February 24. Rev. John R. Lackey is the minister of this church.

LAYMEN OF FIRST, PORTSMOUTH conducted the evening service on last Sunday, following a supper at the church with their wives as guests. Mr. Robert Allen, assistant principal of Woodrow Wilson High School was the guest speaker. On the preceding Sunday evening, Mrs. Edward Bresko of Petersburg was the guest speaker, when the Women's Fellowship conducted the service.

WORLD DAY OF PRAYER was observed in Holland, Virginia, by a service in our church. This church, of which Rev. J. H. Lightbourne, Jr., is pastor, is sharing in the use of Cent-A-Meal boxes, whose contents will be given to "One Great Hour of Sharing" on March 31, and to the Southern Convention Mission Board from then to Easter.

ELON COLLEGE SINGERS gave their annual concert in our Burlington, First, Church on Friday, March 1. Cottage prayer meetings were held March 5-8 in preparation for evangelistic services being presented this week by Rev. George Alley of Suffolk.

CONGRATULATIONS to David Andes, son of Rev. and Mrs. W. J. Andes of Elon College, who recently became an Eagle Scout. He is fourteen years old.

"THE COLUMNS invite you to attend The Richfield Church, West Richfield, Ohio" — so reads the heading on the paper issued by that church of which Rev. William P. Smith is pastor. The Men's Fellowship there is sponsoring a church basketball team — men and boys of any age are eligible to play with active church attendance being the only requirement.

A PINK DOGWOOD has been planted on the lawn of the educational building of our First, Burlington, church by the Girl Scout Troop sponsored by that church.

REV. H. E. ROBINSON, pastor of our First, Church, Burlington, is conducting a pastor's class for preparation for church membership each Friday afternoon during Lent. All children sixth grade and above are welcome.

"THE TORCH," fortnightly visitor from the Elon College Community Church, of which Rev. W. J. Andes is pastor, contains this item in the February 19 issue: "One hundred new Pilgrim Hymnals have been ordered for Whitley Auditorium. Four new offering plates have been ordered. These will be deeper and will hold more envelopes and money."

CONGRATULATIONS to Rev. and Mrs. Julius Rice of Bayside on the birth of a son, Mark Allen, on February 27. The daughters, Donna and Bonnie, are delighted to have a baby brother.

ADULTS INTERESTED IN CHURCH MEMBERSHIP will study what that means in a class in the Asheboro church led by the pastor in his study each Sunday morning during Lent. A similar class for young people will be conducted each Sunday evening at six o'clock.

RICHMOND LAYMEN will meet with the Evangelical and Reformed Men's Club of their city on March 19.

TWENTY-FIVE YOUNG PEOPLE are enrolled in the pastor's class in church membership being held at Suffolk Church on Thursday afternoons, with Rev. George Alley as leader. They will be received into the church at the annual Maundy Thursday service. VESPER SERVICES at Suffolk begin on Friday evening at eight o'clock, and will be held each Friday through April 12.

PASTOR'S CLASS for boys and girls is being held by Dr. W. E. Wiseman, pastor of First Church, Greensboro, each Saturday morning. The first session was on March 2.

SHALLOW WELL CHURCH near Sanford, presented pins for perfect attendance in Sunday school to sixty-six persons on February 24. John C. Wicker, superintendent and Rev. Max Vestal made the presentations. Eight had perfect attendance for last year, six for two years, fourteen for three years, eleven for four years, four for five years, five for six years, four for seven years, two for eight years, and five for nine years. Faye Buchanan has had perfect attendance for thirteen years, Jimmie Rosser for fourteen, Gary Watson and Paul Rosser for fifteen, James Watson and Charlie Watson for sixteen, and Elmer Baker for seventeen years. Quite a record!

Volume 109

Number 11

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor

840 Sunset Avenue, Asheboro, North Carolina

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Of Interest To Youth

PILGRIM FELLOWSHIP Spring Rallies will be held in our Richmond church (3000 Grove Avenue) April 7 for Virginia, and in our First Church, Greensboro, (400 Radiance Drive) April 14 for North Carolina. Each will begin at 3:00 P. M. with registration a half hour earlier. There will be no supper. Miss Faye Gordon, president of the Southern Convention Pilgrim Fellowship, is very anxious for fine representation to hear Rev. Edward A. Powers, national secretary of Young People's Work for our denomination. Remember the dates and places, and plan to be present, if you are of the right age.

PREACHING MISSION AT SUFFOLK

Dr. Julian N. Hartt, professor at the Divinity School of Yale University, preached at our Suffolk church Sunday, March 3, through Thursday, March 7. His theme was "Christ, Our Freedom."

The schedule for the services is presented here with the hope that it may give ideas to other churches.

Sunday — Youth Night

Topic — The Things That Enslave Us
Members of the Junior and Senior High Young People's Department and the Junior and Senior Pilgrim Fellowships attended in a body. Chapel Choir sang and young people provided special music.

Monday — Ladies' Night

Topic — Christ the Emancipator
The ten circles of the Women's Fellowship met at the church to conduct business preceding the service, and then attended the service in a body. The Chancel Choir sang.

Tuesday — Men's Night

Topic — Life in The Body
The Baraca Class choir sang and members of that class, together with all other men in the church, sat together.

Wednesday — Family Night

Topic — Spiritual Life
The Youth Choir sang and parents were urged to be present, together with older children in each family.

Thursday — Final Night

Topic — The Church and the Hope of the World
The chancel choir sang, with special music by the regular soloists. This service was a grand climax to the week's series of meetings, with strong representation from all the above groups.

March 12, 1957

Newport News P. F. Observes Lent

Jonathan House, Reporter

The Pilgrim Fellowship of the First Congregational Christian Church of Newport News will observe the Lenten Season by the use of the "Lenten Devotions for Young People" and the "Lenten Self Denial Folder."

The Lenten Devotional is written especially for young people and in a language that they will understand. This booklet will help them to understand and appreciate the true meaning of Lent and Easter.

"The Lenten Self Denial Folder" requires a dime per day from each PF'er and this dime is to be acquired by denying himself of a "coke," candy etc. They plan to use half of the money which they receive from this folder for missions and the other half will be used to pay the P. F. apportionment.

These materials will be used from Ash Wednesday, March 6 until Holy Saturday, April 20.

Eastern Virginia P. F. Planning Conference

Nancy A. Rountree, Secretary

The regular quarterly meeting of the Eastern Virginia Pilgrim Fellowship was held February 17, 1957, in the Great Bridge Church with the president, Tom Murphy, presiding. An inspirational devotional service was conducted by Brenda Harris, Faith Chairman. Faye Gordon, Nancy A. Rountree, and Joy Ann Akin reported on their trip to the UCYM Convention held in Richmond, Virginia.

The roll was called by the secretary. A total of one hundred forty were reported present, plus ministers and friends. In the absence of the treasurer, the secretary gave his report. Action Chairman Raymond Cobb presented our Friendly Service project. Fellowship Chairman Richard

Milteer welcomed the group and invited them to a get-acquainted session at the close of the meeting. The group was encouraged to order the Lenten Devotional booklets by the Faith Chairman. Mrs. Akin, our superintendent, gave a report on the accomplishments of the churches during the quarter.

The First Church of Portsmouth extended an invitation to the group to hold its next conference in their sanctuary. Everyone was encouraged to attend the Virginia Conference for young people on April 7 in Richmond. Reverend Alley told of the vocational training camp to be held April 27 and 28 at Moonelon. Mrs. W. B. Williams was recognized by the president. The benediction was pronounced by the Reverend Russell Shaffer.

THREE YOUTH ORGANIZATIONS AT SHALLOW WELL

Max B. Vestal

On January 27 three separate youth groups met for the first time at Shallow Well church, near Sanford, with 59 present. Average attendance for the three Sundays that all groups have met has been fifty.

The youngest group is composed of boys and girls ages 7-11. Formerly, this age group had been meeting with the Junior Highs, but it was difficult to have a program to fit this wide age range. Now these youngsters are studying a weekday church school course, called **As Jesus Grew**. They are meeting, as does the Junior High group, twice each month. This is the largest of the three groups. Counselors for the Juniors are Mrs. Woodrow Marsh and Mr. and Mrs. Lawton Maddox.

The Junior High group, composed of boys and girls ages 12-14, is using the **Junior High Kit** to aid in program planning. Their counselors are Mrs. Bobby Burns, Woodrow Marsh, Mrs. Max Vestal and Mr. and Mrs. Meridith Thomas.

The Senior High Pilgrim Fellowship meets every Sunday evening and the youth in this group are planning their own programs from many different sources of material. Counselors are Mr. and Mrs. John C. Wicker and the pastor.

"Look At Me"

A LENTEN MEDITATION

Uncle Patrick was struggling with carving a chicken when some of the food slipped to the floor. In his embarrassment he exclaimed: "Look at me; look at me."

In the beginning of Lent it is important to look at ourselves. We need to know what we really are. It is easy to draw an imperfect picture in our minds of the person we think we are. Neighbors may not see us as we see ourselves. Holy Scripture enjoins us not to think more highly of ourselves than we should, but to think soberly — that means truly, honestly, to see ourselves as we really are.

How good are we? How good am I?, is really the question that is important. Do I really trust God? Do I really love my fellows in the same way that I care for myself? Am I really trying to witness to the gift of God in Christ Jesus, or am I more anxious about the things to eat and wear, to use, to enjoy?

When Jesus and two thieves were dying on crosses, one of the thieves said, "Look at me — Remember me." He was not a very good fellow. He was in a bad position. His future was exceedingly gloomy. When he looked at himself as he really was, the picture was not beautiful. Then he called from one cross to another and said, "Remember me." That is the kind of penitence we need.

The Easter Offering

What will the offering be? How many churches and individuals will have a share in the giving for people around our world? Will the gifts be large enough to please the one who walked in the garden that first Easter Morn and said to one he loved, "Go and tell," tell of the resurrection?

A world in revolution is ready to hear the Easter message. When the time was right God sent his Son into the world. Now the time seems to be right for the message of Easter to run through the currents of life in all the earth. People are looking for something to transform the world, to change people so governments can be helpful, and persons can be free from fear, poverty, and the inhumanity to man that has characterized past centuries. People of Asia and Africa are ready to take their places as equals among the people of the world. Colonialism is completely outmoded. Missionary activity that prides itself in establishing its culture among "the poor heathen" is breathing its last gasps. But the Good News of the Christian way of life is welcomed everywhere by comrades who are seeking to find the best.

Our Easter offering may go into the regular missionary channels and be used where needed most at home or abroad, or it may be designated for relief and reconstruction, or it may be given for some specific project. Two things are important: Designation should be definite so all can know where the money will go, and ALL our people should share in the giving. There are probably about fifty thousand of us — thirty-five thousand church members and many other members of Sunday schools. We do not expect to get a good meal for less than a dollar at a public eating place. Why not give a dollar for missions at Easter? Fifty thousand dollars

over and above the apportionments would be a God-send to the struggling mission boards, to the churches that need help here among us, and in the work across our world.

Let's make the Easter Offering a real offering for the cause of Christ.

Changing College Presidents

Announcement was made last week that Dr. Earl Danieleley has been elected to succeed Dr. Leon E. Smith as president of Elon College. This gives occasion for congratulation to two of our fine leaders.

When Dr. Smith retires at the end of June he will have served our college for more than a quarter of a century, and at a crucial period in the history of the college. The early thirties were difficult days not only for colleges but also for banks, businesses and individuals. Not many people could attend college then, and Elon was not getting even its small share. Debts were staggering. It was not easy for an evangelistic pastor to leave one of our largest and most rapidly growing churches to become a college president — a business man extraordinary. But Dr. Smith answered the call of the Convention and has rendered invaluable service to the Church. When he arrived he found five new buildings, and a sizeable debt; when he leaves there will be four additional new buildings, and some debt. Increased endowment, invested funds, and student enrollment will certainly make it easier to pay bills as they come due now than it was twenty-six years ago. The Church, alumni, and friends are grateful to Dr. Smith for his consecrated leadership which has made the achievements possible. Congratulations, Dr. Smith, for a job well done.

Dr. Earl Danieleley has already proven his leadership ability, even though he is young in years. As a teacher, dean of the college, lay-pastor of churches, public speaker, and president of the Laymen's Fellowship he has demonstrated his worth, and has won the confidence of those who know him. It is with joy that our people will welcome him to the presidency of our college July 1, 1957. Congratulations, Dr. Danieleley on the fine opportunity for Christian service which lies ahead. And congratulations, church people, as you welcome a new college president who rises from the ranks to be a leader among us.

Our Church History

The Historical Society of the Southern Convention is now ready to receive materials suitable for the Church History Room at Elon College, North Carolina. We are eager to collect all pertinent information concerning the growth of our churches in this area. Then we hope to make it available to those who wish to know what has been done by our forefathers.

We are also making history now. It is important for that to be preserved for coming generations. That makes us a bit more careful about the history we are making. Just as leaders now are searching the records to see what happened in the past century, so in the years to come the records we make now will be of interest to our descendants. Those dry as dust figures in the ANNUAL printed now will become exceedingly interesting to those who read them in 2057. Put into the record the truthful things that will make the next century readers pleased. And be sure that the Church History Room has the records.

Let Us Keep Lent

William E. Wisseman

Let us keep Lent! I would like to share with you two deep concerns which I feel are vital to our church all during the year, but which have special significance during Lent.

One is our prayer life — how we neglect it! We are so busy. And after all, we ask, does prayer really have power? Could we of our church fellowship experiment during this Lenten season? Every morning on arising, every evening before we go to sleep let us turn our thoughts to God. And I wish that you would help me make our mid-week prayer service a time of meditation and prayer so rich that the whole life of our church will be affected because a group of us have prayed together.

We are proud of our fine church building and the many ways in which it is used every week. We rejoice in all the fine organizations which are a part of our church life. We marvel at the stewardship and generosity of our membership. But we are concerned about our prayer life. We think it is the heart of the matter. We know how feeble our own efforts are. We cry out as did the disciples of old, "Lord, teach us to pray." We invite you to join us in making this Lenten period a time of prayer.

My second concern is a concern for others. For several years now we have been concerned primarily with our own church. And this is necessary to a great extent. Had not every member put his shoulder to the task and worked together we could never have moved our meeting place from one section of Greensboro to another, and built a church so beautiful to look at and one so usable.

And we must never turn our eyes entirely away from our own needs. Our own children and young people are precious and it is up to us to pass on to them our Christian faith. We have a great work to do in the educational task of our church.

Now I am concerned that we stretch our hearts (and our pocket-books) to include the many people in the world who need our help: the many new communities in our nation, like Warwick in Virginia, which need to be church-ed; the many promising youth, like Kenneth Dube, longing to be trained in order to serve their own people; the many hungry, destitute people of the world whose very lives will be saved by what we give in One Great Hour of Sharing.

Do you think your church is always asking you for money? Nay,

think rather that your church is trying to open your eyes to the needs in our world today. Your church is giving you an opportunity to share.

Let us keep Lent!

Lent is the time for the preparation and admission of members into the church, the religious discipline and spiritual revival of those in the church, and the proper remembrance of the suffering and death of our Lord.

Let us keep Lent!

"Withered Words"

Gaylord B. Noyce

An English Roman Catholic translator of the Bible, commenting on Jesus' words "If any man would come after me, let him deny himself, and take up his cross, and follow me," complains of the difficulty in speaking the force of these words to contemporary men. The problem is a "consecrated phrase," words that have withered because of trivial usage.

"For years," he says, "nuns have

been encouraging school-girls to give up coffee during Lent and write the fact down on a card as a record of 'self-denial.' Salvation Army lasses have picketed us with demands for a half-penny because it is 'self-denial week.' " In Greek we read "Let him obliterate himself, let him annihilate himself, let him rule Self out of his world-picture altogether," he says, and instead we talk about petty self-denial.

We do the same with other words. There was once a woman in a church who had failed in putting gravel on the parking lot because a social rival had done it first and gotten the credit. Two years later, still smarting at defeat, she was trying to bear this "cross" courageously, she said. Another withered word.

The deepened life we seek in Lent is an opportunity to recapture fuller meaning in the words and symbols of our faith, allowing the powers of self pre-occupation to be "annihilated" by the experience of God's reality as we see it in Christ the Lord.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MARCH

- 17—**The Medical Work of the South Africa Mission:** McCord Zulu Hospital in Durban; Bridgman Memorial Hospital and Alexandra Health Center and University Clinic in Johannesburg.
- 18—**Rev. and Mrs. Richard W. Sales** were married last year and are studying in Kennedy School of Missions this year preparing to go to Africa. They both have their B.D. degrees from the University of Chicago.
- 19—**Lavinia Scott** has her master's degree in religious education from Yale. She went to South Africa in 1932 as a teacher in Adams College; she has been principal of Inanda Seminary for the last twenty years.
- 20—**Rev. Gideon Madoda Sivetye** is the son of the fifth man to be ordained by the Zulu church; educated in the first theological class at Adams; is only African who has served the church as treasurer of the Central Purse. His ideas, good judgment and ability to express ideas acceptably have led to frequent committee appointments; as a member of the hymnbook committee he not only made many translations, but contributed original compositions; has served most of our larger churches.
- 21—**Dr. and Mrs. Alan B. Taylor** met at Royal Victorial Hospital, Montreal, where he was an intern and she was studying to be a nurse; they were married in 1918; following three years in general practice in Virginia, they went to South Africa, where he is medical superintendent of McCord Hospital and she is in charge of maintenance of staff residences and divisional commander of African Girl Guides.
- 22—**Nellie M. Walker** was at Moonelon last summer and has contributed stories of Africa for the SUN. Her grandparents were Board missionaries to American Indians; she was missionary to China 1926-35, when she transferred to Africa. Taught in Inanda Seminary and Adams College. Since 1955 she has been in U.S. acting as American Board librarian and speaking.
- 23—**Agnes A. Wood** taught under the American Missionary Association in Utah and Alabama; went to Africa in 1929 where she has taught at Inanda Seminary ever since; she also does community work among women and girls and Sunday school work.

Of Interest To Women

HIGH SCHOOL TEACHER GIVES BIBLE STUDY

Mrs. M. H. Troutman

On Thursday evening, February 21, the three circles of the Woman's Fellowship of the Albemarle Congregational Christian Church met in the church for their annual Bible study. The president, Mrs. Violet Kimmer, presided over the business and gave the devotions. She then introduced Miss Jean Abrahamen, teacher of Bible at the high school, who conducted the Bible study. Miss Abrahamen presented a very interesting and inspiring lesson on the Beatitudes.

The ladies then adjourned to the basement for a social hour. The Dorcas Circle was hostess for the meeting and served delicious refreshments to the thirty-four ladies present.

BOOK REVIEW AT WINSTON-SALEM

Mrs. John F. Fulton

On Monday evening, February 4, the women of the United Congregational Christian Church of Winston-Salem held a pot-luck supper and book review. They had as their guests the women of Salem Chapel, Belew's Creek, and Pfafftown churches. This is the fifth year the groups have met together for the review.

After dinner guests were welcomed by Mrs. John R. Lackey, president. Rev. John R. Lackey then reviewed the book *Mission: U. S. A.* in an interesting and informative manner. A question and answer series followed.

Forty-eight persons attended the meeting.

MISSIONARIES AT SEAGROVE

Mrs. R. L. Macon, Reporter

Reverend and Mrs. Don Peterson, missionaries to the Moslems in Morocco, North Africa, for the past five years will be leading in missionary services at the Seagrove Christian Church, Sunday nights, March 17 and 24, at 7:30 p.m. Mrs. Peterson is the former Miss Irma Graves, daughter of Mrs. W. E. Graves and the late Mr. Graves of Seagrove. The Petersons are associated with the Gospel Missionary Union, an interdenominational Missionary Society. Colored slides, native costumes, special singing, messages, and personal testimonies will be the main features of the program. The public is cordially invited to attend.

There will also be a Covered-Dish Supper at the church, Sunday evening, March 24 at 6:00 p.m.

To All Fellowship Members Of Henderson And Raleigh Districts

From District Chairmen — Mrs. J. L. Read and Mrs. Robert S. Smith.

The annual Spring Rally for the Henderson and Raleigh Districts will be Tuesday, March 19, in the Damascus Church — near Chapel Hill. Registration is at 9:30 a.m.; adjournment at 3:00 p.m. Lunch will be served for one dollar.

Theme is THINK ON THESE THINGS and will stress the six areas of our work. We are pleased that Mrs. F. C. Lester, president of the Women's Fellowship of Southern Convention, will bring the inspirational message. Mrs. Lester is always good and delightful!

Dr. H. E. Robinson of the Burlington Church will discuss our benevolence program; there will be a skit; worship period; routine business and reports. The program has been planned for YOUR information, inspiration and growth. WE HOPE EVERY FELLOWSHIP WILL BE REPRESENTED.

In the afternoon, each president is requested to bring a brief report of something good or helpful you have accomplished this church year. These reports are always a highlight. If you can not be present, please appoint someone to give your report for you. If no one from your Fellowship can come, please send a written report to your District Chairman by March

10. WE WANT EVERY FELLOWSHIP TO HAVE A REPORT OF SOME KIND. Your cooperation will be appreciated.

Encourage your members to come. Invite your pastor. Thank you for all you are doing.

To reach Damascus Church: Go to Chapel Hill. Get on West Franklin Street (the main street) and continue through Carrboro on University Lake Road for about four miles. Turn left and travel about one-half mile.

An early concept of education was to discover truth. That is still its concept, but in all history never was so little education coming to the aid of truth. Distortion, in many ways, is making alarming inroads on truth. Even the word propaganda, with its once unsavory connotation, is being accepted into good society.

WOMEN'S FELLOWSHIP
Mrs. J. H. Booth, Jr., Editor
143 Winchester Drive
Hampton, Va.

DISTRICT RALLIES

North Carolina

Halifax District at Center	March 12
Henderson-Raleigh at Damascus	March 19
Sanford District at Sanford	March 20
Burlington District at Bethel	March 21
Greensboro District at Mt. Bethel	March 22
Asheboro District at Liberty	March 23

Eastern Virginia

Waverly District at Bethlehem (Disputanta)	March 19
Suffolk District at Mt. Carmel	March 20
Norfolk District at Great Bridge	March 21

Valley of Virginia

Conference-Wide Rally at Leaksville
Sunday, March 31

Financial Report

THE NORTH CAROLINA FELLOWSHIP OF CONGREGATION CHRISTIAN WOMEN

Quarter ending December 15, 1956

WOMEN'S SOCIETIES

Albemarle	\$ 62.96
Amelia	33.73
Antioch (R)	21.95
Antioch (W)	20.00
Apple's Chapel	99.65
Asheboro	86.87
Belew Creek	42.79
Berea	10.00
Bethel	22.00
Bethlehem (A)	15.00
Bethlehem (W)	18.50
Beulah	13.00
Burlington-Beverly Hills	48.06
Burlington-First Church	416.05
Burlington-Lakeview Com- munity	21.25
Carolina	15.05
Chapel Hill	96.09
Church of Wide Fellowship	146.59
Concord	20.25
Damascus	11.00
Danville, Va., Third Avenue Durham	40.00
Elon College Community	141.17
Ether	277.65
Fayetteville-Eutaw Com.	16.00
Flint Hill (R)	32.07
Fuller's Chapel	7.50
Gibsonville	37.00
Grace's Chapel	14.00
Greensboro-Calvary	25.16
Greensboro-First Church	18.70
Greensboro-Palm Street	279.42
Hank's Chapel:	63.04
Bertha Riddle Circle	30.60
Edith Thrift Circle	28.60
Happy Home	79.40
Haw River	42.50
Hebron, Virginia	5.00
Henderson	117.70
Hendersonville	12.50
High Point	19.01
Hines' Chapel	81.00
Hope Mills	11.00
Ingram, Virginia	39.25
Kallam Grove	7.50
Lebanon	11.87
Liberty, N. C.	23.05
Liberty, Vance	130.00
Liberty, Virginia	21.00
Long's Chapel	20.50
Monticello	79.00
Moore Union	17.00
Morrisville	5.00
Mount Auburn	48.70
Mount Bethel	22.00
New Hope	10.00
Oak Level	36.00

Pfafftown	40.50
Pleasant Grove, N. C.	39.41
Pleasant Grove, Virginia	26.25
Pleasant Hill	51.75
Pleasant Ridge (G)	75.00
Pleasant Ridge (R)	42.95
Plymouth	17.00
Raleigh	75.00
Ramseur	50.55
Randleman	13.80
Reidsville	236.34
Salem Chapel	44.00
Sanford	107.00
Shady Grove	11.00
Shallow Ford	27.00
Shiloh	17.55
South Boston, Va.-Center	62.50
Spoon's Chapel	6.25
Turner's Chapel	34.50
Union Grove	37.09
Union Ridge	116.77
Union, Virginia	73.51
Wake Chapel	85.29
Winston-Salem	46.42
Zion (W. N. C. Conference) ..	21.31

4429.42

CHILDREN'S SOCIETIES

Durham	15.70
Elon Col. Willing Workers ..	5.00
Greensboro-First	14.80
Henderson	9.00
Ingram	4.05
Liberty, Vance	10.00

58.55

CRADLE ROLL

Durham	4.53
Elon College	5.00
Greensboro-First	14.80
Haw River	4.31
Henderson	5.74
Reidsville	10.00

44.38

MISCELLANEOUS

Conference Offering at Reidsville For Church History Room	109.80
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TOTAL RECEIPTS \$4,642.15

DISBURSEMENTS

Conference Expenses: Speaker, Programs, Report Books, Incidentals	68.80
Literature Packet for New Society	4.89
Expense of President	12.01
Expense of Sec. (postage) ..	.48
Expense of Dist. Chairman ..	15.90
Expense of Planning Meeting of District Chairmen	20.80
Dept. of United Church Women N. C. Council of Churches ..	50.00
Dept. of United Church Women Va. Council of Churches ..	5.00
N. C. Council of Women's Organizations	5.00

United Church World-World Community Day	5.25
188.13	
Mrs. J. D. Strader, Sr., Treasurer Women's Fellowship of The Southern Convention	
For: Thank Offering	2,324.10
Life Memberships	30.00
Memorials	60.00
Church History Room	109.80
Dr. Riggs' Work in India	41.40
Share Our Surplus	17.00
Congregational Christian Home for Children ..	20.00
Christmas Fund	
Offering	12.55
Missions in Korea	10.00
Rachanyapuram School	9.00
Missions-General Fund	1,820.17
4454.02	

TOTAL DISBURSEMENTS \$4,642.15

Respectfully submitted,
Susie D. Allen, Treasurer

AT RALEIGH a church membership class is in progress, a new cross has been placed in the sanctuary by the Lula Vaugan Circle. Lenten devotional materials are being used by adults and youth, bids on renovating the educational part of the church have been received, and the women will have a SEW-A-THON April 2 when they will spend the day making things for missions, and church attendance for February increased 21 over last year.

WORLD DAY OF PRAYER services for Chapel Hill were held in the United Congregational Christian church, with one service at ten in the morning and another at five in the afternoon. The church was open all day for individual prayers.

CHANGE OF ADDRESS

Miss Susie D. Allen, treasurer of the North Carolina Women's Fellowship and recording secretary of the Southern Convention Women's Fellowship, moved last week to a new home. Her new address is 924 Williamson Drive, Raleigh, North Carolina.

TRYING to know and understand your Church without THE CHRISTIAN SUN is like trying to keep informed on political and business matters without the secular news-magazines and daily papers. It can't be done.

New President Of Elon College

DR. SMITH RETIRING JULY 1

Dr. James Earl Danieleley, an Alamance County, N. C., native and one of its most recognized scholars, will become president of Elon College on July 1.

This was announced March 7 by Thad Eure of Raleigh, North Carolina Secretary of State and chairman of the college's Board of Trustees.

Eure said also that Dr. L. E. Smith, who has served the college as its president since 1931 and through some of its most difficult years, will become president emeritus upon his retirement July 1.

At present, Dr. Danieleley is on a year's leave of absence as dean from Elon College taking post-doctoral work in chemical research at John Hopkins University in Baltimore, Maryland.

Dr. Danieleley is 32 years old and, on assuming his duties, will become one of the youngest, if not the youngest, college presidents in the nation. He will assume his office just 11 years after having stood on the Elon auditorium's stage to receive his B. S. degree.

Said Chairman Eure:

"We believe he is in every respect capable of assuming the position to be vacant upon the retirement of Dr. Leon E. Smith, who will retire after having so ably headed the college for a quarter of a century."

Dr. Smith also had high praise for the selection of Dr. Danieleley as his successor.

Dr. Danieleley, son of Mr. and Mrs. Henry Danieleley of Route 4, Burlington, served as acting dean of the college in 1953-1954 when he officially was appointed to the office. He served as dean until last summer when he was granted a one-year leave of absence to further his studies at John Hopkins.

"Dr. Danieleley," said Eure, "born and reared within the shadow of the college, is a scholar, a Christian gentleman, an active and widely-known layman in the Congregational Christian Church, a graduate of the public schools of Alamance County, of Elon College, and of the University of North Carolina. He is young, vigorous, enthusiastic, and a good public speaker. We are pleased to announce to the constituency of Elon College and to the public that he will be our next president, the sixth that the col-

lege has had since its founding in 1889."

Acceptance

Dr. Danieleley, on accepting the presidency, told the trustees that "I appreciate the honor paid to me and deeply sense the responsibilities of the position to which I have been called."

He added:

"Many factors have contributed to my decision to accept the challenge. Among them: The friendly and co-operative attitude of the members of the Board of Trustees, the high calibre and congenial spirit of the present faculty, the interest and continued support of members of our church, the enthusiasm and loyalty of alumni, the increased interest being shown in a very tangible way by the many friends of the college, the progress which has been made by the college, and its accomplishment through the years."

He said that with these factors in mind, "and feeling that in this spirit of unity there is unbeatable strength, I humbly accept this call to this new field of endeavor in the faith expressed by Abraham Lincoln when he said, 'with God's help, we shall not fail.'"

The president-elect has had close and detailed association with the college for many years.

Born on Route 4, Burlington, on July 28, 1924, he was graduated from Altamahaw-Ossipee High School in 1941 and from Elon College in 1946. He was editor of his school newspaper and was valedictorian of his class in high school.

At college, he was listed with "Who's Who Among Students in American Colleges and Universities," and held offices with his class and with related organizations of the college.

He received his M. A. degree (Educational Administration) from the University of North Carolina and in 1954 received his Ph.D degree there in organic chemistry.

His teaching career started with the Elon Chemistry Department after his graduation. Other than his classroom work at Elon, he was visiting professor at the University of North Carolina for three summers.

Well Known In Church

Dr. Danieleley also is well-known and active in the Congregational Christian

Church, of which Elon College is a part. He holds his membership in the Elon College Community Church, is chairman of the Southern Convention Laymen's Fellowship, and is a member of the National Committee and of the Board of Directors of the National Laymen's Fellowship of the church.

While he is not a licensed minister, he has been closely identified with the ministerial profession. He served for one year as acting minister of the United Church in Chapel Hill, and also served for six months as acting minister of the Haw River Congregational Christian Church.

He is a member of the American Chemical Society, the Phi Delta Kappa honorary educational fraternity, the Sigma Xi honorary science fraternity, and is listed in "Who's Who in American Education."

He is married to the former Miss Verona Daniels of Beaufort, who was graduated from Elon in 1949, and they have two sons. They presently are residing at 4004 The Alameda in Baltimore.

The Selection Committee, appointed by the Board of Trustees in 1955 and which submitted the recommendation that Dr. Danieleley be appointed, was headed by Mills E. Godwin, Jr., of Suffolk, Virginia. Its members included Shirley Holland of Windsor, Virginia, and Clyde W. Gordon, Reid A. Maynard, and Mrs. Iris Holt McEwen, all of Burlington, N. C.

Unanimous Report

The committee, is presenting its unanimous report to the college board, pointed out that it had followed through the recommendation of meeting with committees from Southern Convention, from the Elon faculty, and the college's Alumni Association. It met jointly and separately on occasions with the affiliated groups.

Said the report:

"We have looked for one to succeed President Smith who, among other qualities, might possess these general qualifications: (1) Professionally well qualified and preferably with an earned doctor's degree; (2) Administrative ability and with some experience in college administration; (3) Young in years but with capacity to grow and develop, and yet with sufficient maturity to recognize the problems existing and those likely to occur at Elon College; (4) Realistic

approach to the conditions of Elon College and be cognizant of our limitations as well as our hopes and aspirations — one who shares largely the thinking of the people of our church constituency and the students, alumni and friends of the college; and (5) Consecrated and dedicated churchman who cherishes the importance of Christian education, and the place of the church-related college in higher education."

Then the committee added:

"This committee has not been unaware of its tremendous responsibility to all parties and interests concerned. The task has been a solemn one for every member of your committee, and it has been our prayer and hope that we might act wisely and in a manner which might insure the continued growth and welfare of this institution. The history of Elon College gives all of us ample reason to be proud. Its present strength and character hold much promise for the years ahead, and the prospects for the future have never been brighter. The course has been well charted, and solid progress seems assured. The unselfish sacrifices and unfailing loyalty of many who love, and have loved, Elon College will continue to make her influence felt."

Dr. Smith Praised

The committee had high praise for the work of Dr. L. E. Smith.

It said:

"It is not, and will not, be an easy matter to choose a successor to President Smith. His contribution to this college has been beyond measure. Elon today is largely a monument to his efforts. His shadow falls across us at every angle. The achievements and accomplishments yet to come will be inspired because of his long devotion and distinguished Christian service. We need not concern ourselves with the almost impossible task of trying to find someone to take his place. We must have abundant faith and choose wisely in finding the best possible successor."

The committee then reported that "in the light of all of the circumstances existing, it is the considered opinion of this committee that Dr. Danieley more nearly meets all of the desired prerequisites for the new president of Elon College than any other available individual suggested or coming to the attention of your committee."

A WORD OF APPRECIATION

William Joyner

A church should justly be proud of the more elderly persons in its membership, who have given so gener-



MRS. LOUVENIA McDOWELL

ously and unselfishly of themselves for the work and the progress of the church down through the years. Such a person is Mrs. Louvenia McDowell of the Pleasant Union Church near Farmer, N. C. This church is proud of her for many reasons.

Mrs. McDowell is the only surviving charter member of this church, being one of the original eleven members who organized it in 1890. She has since then been faithful to the church and still is, even though she is now unable to attend regularly. It would be difficult to measure the amount of good, Christian influence that her life has created in this church, in her neighborhood, and in her home.

Now eighty-eight years of age, Mrs. McDowell is an unusually pleasant person, who becomes a real source of inspiration to all those who meet her. She is the mother of thirteen children, one of whom is deceased.

The Pleasant Union church, which is still growing, gladly pays tribute here to one who has done her share in making its growth possible. We salute her!

The Mountain Revisited

(Sermon on the Mount as translated in RSV)

J. CARTER SWAIM

A father driving his son to college in Ohio turned on the radio and heard a man preaching from the text, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." This is the King James translation of Matthew 6:6.

The preacher kept emphasizing the last phrase, "shall reward thee openly." The listener longed for two-way radio, to be able to shout at him, "That is not what Jesus said!" For a long time, this is what people thought Jesus said, and this is what the Bibles of the Middle Ages made him say.

But the older manuscripts, now in the possession of scholars, reveal that the original form of this saying was, as the Revised Standard Version translates it: "But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you."

This correct reading certainly carries out the injunction at the be-

ginning of the Sermon: "Beware of practicing your piety before men in order to be seen by them" (Matthew 6:1, RSV). If Jesus had then gone ahead to promise that prayer would receive an open reward, plainly visible to all, that would have been to contradict his teaching about the inwardness of true religion.

Where then did the "openly" come from? It was added by some medieval scribe, who no doubt first wrote it in the margin, as a commentary. An age which believed in a religion of works, by which God's favor could be bought by the performance of the proper acts, wanted to think that such religion would obviously be rewarded in such a way that all could see.

A later scribe copied the marginal note "openly" into the text, and generations of people thought it had always been there. It is good to learn that Jesus did not contradict himself, that the religion of works is not supported by the Sermon, and He rewards faithful prayer, not openly and publicly and conspicuously, but in the way that His loved ones know: in deeper understanding, in quiet reassurance, in the calm confidence of children who will what the Father wills.

Transfers To College In Greece

Dr. Raymond B. Blakney, president of Olivet College, Olivet, Michigan, has been elected president of Orinda Childs Pierce College for Girls at Elleniko, Athens, Greece.

Dr. Blakney announced his resignation as president of Olivet College during Founders' Day festivities at the college, a liberal arts school of the Congregational Christian denomination. He will take up his new duties in September, succeeding Miss Helen R. H. Nichol, president of Pierce College since 1949.

The election by the Pierce College Board of Managers, composed of Greeks and Americans residing in Greece, has been ratified by the American Board of Commissioners for Foreign Missions which founded the institution in 1923. The school now has a faculty of 50 Greeks and Americans and a student body of about 550.

Dr. Blakney, a native of Boston, Massachusetts, was educated at Massachusetts Institute of Technology, where he received a degree in Civil Engineering, and at Boston University School of Theology. He began his overseas career in 1920 as an educator in Foochow, China, where for seven years he was professor of Mathematical Physics at Fukien Christian University.

Returning to the United States in 1927, he served as pastor of North Parish Congregational Church, Sanford, Maine, from 1928 to 1934; and of First Congregational Church, Williamstown, Massachusetts, from 1934 to 1946. Williams College in 1941 awarded him the degree of Doctor of Divinity. From 1943 to 1946 he gave distinguished service in the chaplaincy of the U. S. Army.

In 1947 Dr. Blakney once more felt that he was needed in the foreign field and, upon application to the American Board, was appointed for work in Peking, China. His stay in that country was short, however. In 1948 he was compelled to quit China and, with the approval of the American Board, continued his work at Mindanao, Philippine Islands. He returned to this country in 1949 to accept the presidency of Olivet College.

Dr. Blakney, author of "A Course in the Analysis of Chinese Characters," is widely known as a translator, two of his translations being "Meister Eckhart" and "Lao Tzu." He has also published six volumes of bi-lingual, Chinese and English, religious works.

He married Miss Laura J. Marsh in 1919. They have three children, Robert, Jean (wife of Dr. Jay L. Ankeney) and Charles, now an American Board missionary in Rhodesia.

Pierce College was founded by the American Board 34 years ago as a continuation of the American Collegiate Institute which the Board had established in 1875 in Smyrna. The Hellenic Government welcomed the new school and helped secure the college's present scenic site on the shore of Saronikos Bay in the suburb of Elleniko, eight miles from Athens.

Through peace, war and disaster the college has served the people of Greece. Used as a hospital by the Greeks, Germans and British in turn

during World War II, the college has provided an education for hundreds of Greek girls, many from towns bombed out or burned, others from the earthquake-stricken Ionian Islands.

The present attractive and comfortable facilities of the college are the result of extensive reconstruction and renovation since the war.

For students who are qualified graduates of the Greek elementary schools, Pierce College provides seven years of training leading to the Greek Gymnasium Certificate, an additional one-year course, taught in English, to complete the junior college program; and two years of further vocational or semi-professional courses leading to the Senior College diploma.

An outstanding contribution of Pierce College since World War II has been in the training of social welfare workers in its School of Social Welfare.

Project Of The Month

For Church Schools

LOIS SUNDEEN

March, 1957

On March 31st, in tens of thousands of churches in this country, special gifts will be given to the hungry, the homeless, and the lonely in all parts of the world. There is no need to tell you of the conditions in areas such as Austria where Hungarian refugees number over 200,000. But it might be well to remind ourselves that in addition to this group there are an estimated thirty million refugees around the world. Many of this number have been living in conditions of stark need for many years, almost forgotten, almost without hope for the future. And it might be well to think too of Pakistan and India where tens of thousands of square miles of land still lie useless after the disastrous floods of 1955-56 and the food shortage is acute. And to Japan where floods and typhoons as well as widespread unemployment have brought destitution to hundreds of thousands.

The special offering to be taken in this its ninth year of observance is called **One Great Hour of Sharing**. Here are suggestions for ways in which your church school may participate in this united appeal:

Check with your pastor to see what the church is doing. He will probably have received a packet of special materials, many of which are particularly prepared for children. You may

wish to coordinate the program of the church school with that of the church.

Plan to show one of the sound film strips prepared by Church World Service which tell in graphic form of the overwhelming need for relief and reconstruction throughout the world. Six of these filmstrips are now available from the Missions Council at a purchase price of \$3.00 each. Included are the filmstrip, recording, use guide and mimeographed script.

Make your offering meaningful by collecting it in milk bottles (one church school tried to collect as much for **One Great Hour** as each family spent on milk during one week). Or try another symbol which will help the children to understand what their money represents. Coin boxes (in the shape of a church) and offering envelopes are available from the Missions Council.

Plan a special worship or service of dedication for March 31st. A children's folder "The Magic Suit" is available for distribution from the Missions Council.

Send your offering to the Southern Convention office, clearly designated for **One Great Hour of Sharing**. As in the past, apportionment credit is given for all contributions. Materials from the Missions Council should be ordered from their office at 287 Fourth Avenue, New York 10, New York.

The Authority Of Jesus

Background Scripture: Matthew 21:12-22:46.

Devotional Reading: Isaiah 53:10-12.

Memory Selection: And the people were astonished at his doctrine; for he taught them as one having authority. Matthew 7:28, 29.

A DILEMMA

"By what authority doest thou these things? And who gave thee this authority?" The scribes and Pharisees thought they had Jesus "on the hook." He had been doing some strange things if he did not have the authority to do them—he had entered the City acclaimed as the Messiah; he had cleansed the Temple; he had healed the sick and now he had dared to come into the sacred precincts of the Temple to teach the people! What right did he have to do these things? Who had given him the authority to do them? "By what authority doest thou these things? Who gave thee this authority?" they asked him.

That question was packed with dynamite. It put Jesus in a dilemma. If he claimed that authority had been delegated to him by the "authorities" the self-appointed authorities of the Jewish state, then he could be accused of disloyalty and of schism, in supplanting the recognized authorities of the Jewish state. If on the other hand, he claimed inherent divine authority as one with God, then he could be condemned for blasphemy. They thought they had Jesus "on the hook."

A COUNTER DILEMMA

In reply to the question of the scribes and Pharisees, Jesus asked a question. (This was a favorite custom of teachers in that day.) "I will ask you one thing, which if ye tell me. I in like manner will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" This question put the enemies of Jesus "on the hook" sure enough. Suppose they said that John's baptism was from heaven, suppose they said that it had divine authority and sanction. Why had they not recognized it as such and submitted to it? They stood condemned if they said it was from heaven. But suppose they said that John's baptism was of men! That would be jumping out of the frying pan into the fire. For the people knew that John the Baptist was operating under divine sanction, his work had the approval and the authority of God, and they knew it. The fact is, of course, that the scribes and Pharisees knew it too.

So these hypocrites weakly replied "We cannot tell." "Very well," said Jesus "if you wont tell me, I wont tell you," not in petulance, but simply because their cowardly answer was not deserving of respect or of a reply. These men knew the source of Jesus' authority. They knew, but they would not obey. They suspected but they would not surrender. They acted as if they wanted more light, when the fact was that they were not walking in the light they had. They did not need proof of the divine authority, but more obedience to the divine will already known.

Now of course these people of that far-off day are not alone in this. There are many people today who declare that they want more proofs, more evidence, when what they lack is not evidence or proof, but love for Jesus and submission to his will. And the key to more knowledge is the willingness to follow the knowledge we already have. "He that willeth to do shall know" said Jesus on another occasion. An increasing knowledge of divine truth is conditioned humble submission of the heart and will to what has already been revealed. These scribes and Pharisees had revealed that they were ill-prepared to recognize the authority of Jesus because they had not recognized and admitted the authority of John the Baptist.

A STORY

As was so often the case, Jesus told a story to make clear a point. It was a story of a man who had two sons, and who asked, or told, them to go to work in his vineyard. The first one said "Nothing doing" or No soap" or in plain English, that he wasn't going to work in the vineyard, and off he went. But he got to thinking about

the matter, and he came back to his father, apologized, and went to work. The other son eagerly said "Yes". But he did not suit the action to the word, and did not go to work in the vineyard. "Which of the two did the will of his father?" asked Jesus. The answer to that one was easy — the first son. And in saying that, they condemned themselves. Alas said Jesus, harlots and publicans would go into the kingdom of God before these self-appointed, self-righteous, stuffed-shirts and brass-hatted religious authorities. For publicans and sinners repented at the preaching of John the Baptist, in response to his preaching which came with divine authority on it. But not so with these Jewish authorities. They not only did not repent at John's preaching, but at the preaching of one who was greater than John, one whose teaching and preaching had many expressions of divine authority. They, and those like them, those who are impenitent and insincere, can never enter the Kingdom of God. But those who are the worst of sinners, may repent and be saved. There's a wideness in God's mercy like the wideness of the sea — but only for those who are humble and contrite and sincere.

THE AUTHORITY OF JESUS

What authority does Jesus have today? Here is a man who lived in a little corner of the world nineteen centuries ago — what authority does he have for our modern world and our twentieth century life? Many people ask that question, some cynically, some sincerely. What authority indeed? Well the men of his day, those who lived most intimately with him and knew him best were convinced that he spoke with authority based on his character, his intimate knowledge of God, his manifest approval by God. When Peter preached at Pentecost he asserted that "Jesus of Nazareth was a man approved by God among you by miracles and wonders and signs. Paul declared that Jesus was "the son of God with authority or power, according to the spirit of holiness, by the resurrection from the dead." There is a confident, consistent theme running through the New Testament — Jesus Christ was vested with the divine authority and was sealed with the divine approval. And the history of nineteen centuries has deepened and validated that claim. There is no reason to question the authority of Jesus. Anybody who has a first-hand encounter with Jesus Christ will know that he speaks and works with authority.

SUNDAY SCHOOL LESSON

MARCH 17, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

The Elon College Campaign

L. E. SMITH, President, Elon College

I presume that our entire constituency, church, alumni, and friends, are aware that a campaign to secure \$1,300,000 is in progress at present and has been for several weeks. For different reasons the campaign was delayed in the beginning and has met with some serious obstacles along the way. Mr. B. E. Jordan, of Saxapahaw, Chairman of the Advanced Gifts Committee, was taken ill shortly after he had accepted this important position and has been in the hospital most of the time since. The directors have had two different report meetings—considering obstacles, the campaign seems to be going very well. A total of \$150,000 has been received in cash and pledges. Campaigns of this nature usually move rather slowly at the beginning, but toward the end its commitments are accelerated sufficiently to give encouragement that the entire amount may be received. We are certainly hoping so and are working desperately to that end.

Under the terms of the contract the Fund-Raising Agency is scheduled to complete its work on March 8. Mr. Musgrove, the Fund-Raising Agency's representative, announced to the Board of Trustees at lunch on Tuesday, February 26, that he had requested and received permission from his agency to continue his efforts with the organization for an additional week without cost to the college. This is very generous of the Fund-Raising Services of Fort Worth, Texas, and the Board of Trustees expressed sincere appreciation of this consideration. With this additional time we should by all means succeed in our efforts. Some contributions are encouraging, some are disappointing. This is usually the case when you go out in an effort to separate a man from a part of his money even for a good cause.

The \$150,000 reported, does not include the \$300,000 that the churches of the Southern Convention are endeavoring to secure. We have not recently made a complete check on the results of the campaign in the churches. This will be done within a week or two so that we all may know where our church and other churches stand. Declarations of Purpose forwarded to the college through the Convention Office total something like 60% of the total amount sought. At any rate, I am sure we may depend on our churches to do their share. It

is generally agreed that our church-related colleges are not financially strong and must have assistance if they are to accomplish what is expected of them from day to day and from year to year.

Elon College Choir Visits Winchester

Robert A. Whitten, Minister

On Sunday, March 3, the Winchester church had the very happy privilege of presenting to the people of the city our own Elon College Choir in a concert of sacred music. The choir, on tour, made their third appearance at the eleven o'clock worship hour. Since our church is on radio for the month of March this beautiful music was broadcast over Station WINC and WFRL, a ministry to thousands of people in the Shenandoah Valley of Virginia.

The selections were particularly fitted for the Lenten season and were presented with feeling that seemed to reflect the heart of the composer, and that stirred the souls of those who worshipped in the pews.

The congregation was most appreciative from the time the organist began her prelude through the last word of the benediction response, "The Lord Bless and Keep You." Commendation for the quality of the presentation has come from many quarters, and telephone calls have brought many sincere "thank you" expressions from the radio audience.

The conductor, John Westmoreland, the organist, Jeanette Hassell, and every member of the choir made a distinct contribution. Not only was the concert a real inspiration but the fellowship time at lunch hour in the parsonage social hall was all too short. John Graves proved himself a very welcome addition to the party. It was a joy to have them all. It is possible that the visit was especially meaningful since two of our own girls, Iris Allen and Mary Ruth Whitten, are in the choir.

As the bus pulled away from the door yesterday afternoon we breathed a prayer that theirs might be a safe, happy and helpful tour, and a special prayer of gratitude for our own church college, Elon, under whose direction these experiences are possible.

Our Winchester church has an-

APPORTIONMENT GIVING

It seems that the voice of one appeal fails to die away before the sound of another appeal is heard. In fact, there are so many needs, causes and organizations that are seeking assistance one is made to wonder how they may all be adequately supported. They are all necessary but there is a limit to what any one can do.

The appeal of the college is before us. It has been before us for more than a half century, its needs have never been adequately met, they are greater today than ever before. When we realize this as a fact we are encouraged to know that there are increased numbers to whom the appeal goes and who should respond. The membership of the church is larger than ever. The number of the alumni increases perpetually from year to year and day after day the college is gaining new friends and new fields of support are opening up to it.

Let no one fail to do his share. Together we shall make our college the kind of institution that it should be.

EASTERN NORTH CAROLINA CONFERENCE

Auburn	\$ 95.00
Mt. Auburn	63.00

TOTAL	\$158.00
Individuals	\$ 30.00

NORTH CAROLINA AND VIRGINIA CONFERENCE

Asheville	\$ 8.00
Burlington First	\$159.51
Burlington, Bev. Hills	53.00
Durham	33.01
Greensboro, First	56.42

TOTAL	\$299.94
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WESTERN NORTH CAROLINA CONFERENCE

Ramseur	\$ 94.00
Randleman	8.00

TOTAL	\$102.00
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VIRGINIA VALLEY CONFERENCE

Beulah	\$ 12.00
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TOTAL RECEIPTS	\$601.94
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nounced a series of evangelistic meetings to begin Sunday morning March 10th at 11 o'clock, continuing through March 24th. Services will be held each evening (except Saturday) at 7:45. The speaker will be Miss Amy Lee Stockton, B. B. D. D., while the soloist and music director will be Miss Rita Gould. These evangelists are Californians but have been holding successful campaigns in many of the country's largest churches. They are returning to Winchester for their eighth engagement.

It Is A Joy To Give

John G. Truitt, Superintendent Church Home for Children

Dear Friends:

It is more blessed to give than to receive. One of the most enjoyable things is to give. There is a thrill that comes to one in giving that is not felt elsewhere. There are, to be sure givers who miss much of the joy of giving because they just do not like to give. They look one appeal after another in the face and think that in each of them they have met an enemy. They are descendants of Scrooge.

Then there are others who refrain from giving because they feel that their small gift would not be worthwhile, or they would rather give a larger amount, and hesitate for various reasons, to give the small amount which they are able to give, maybe because of pride. They had rather give nothing than a little. But the little gift is a double blessing. It helps the giver and it helps the needy one, or cause, receiving the gift.

There are a good many people who have enough and to spare, but want more. They need to be "sold" the idea of giving. It would be one of the finest things in the world for them if they could learn the joy which comes from helping others.

Then there are those who feel the need of reliable and appropriate needs and causes to which to give. They would like to share a definite portion of what they regularly receive in such ways as to do the most possible good. By such people benevolent foundations are formed, institutions, churches and many channels of help are fashioned.

Whoever misses the joy of giving, whether he or she has much or little, misses one of the greatest sources of happy living. It is more blessed to give than to receive. I see it here among the children at this Home. Little, needy children, get a real joy out of giving. Giving builds character, creates interest which develops personality in the giver. The one giving is the most blest. It is he that will reap the rewards in his nobler outlook, in his inner satisfactions, in the development of his own spirit so that he is the better able to live and to achieve.

To fail to give is to cripple himself. My mother used to call it "cutting

off one's nose to spite one's face." He cuts at one of his finest sources of success. To give wisely requires learning how and where and what and when, as well as, why to give. I have been telling you something of the why. And, no doubt, you are thinking I mean the where is to the Children's Home. Please, I am not that selfish.

True, I am anxious to see these children have what they need, and are well-trained and well-cared for, or else we had better not have them here at all. But what I am talking about is giving as unto God, as though one was a child of God, and a partner with God. Wherever that kind of giving takes you I shall be satisfied.

REPORT FOR MARCH 4, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward	\$16,435.41
NO REPORT THIS WEEK	
Grand Total	\$16,435.41

SPECIAL OFFERINGS

Amount brought forward	\$25,018.64
Carolina Christian Church, Burlington, N. C. (bed for Baby Home)	\$ 37.50
Ingram Christian Church, Paces, Va. (bed for Baby Home)	37.50
New Hope Christian Church, Roanoke, Alabama	5.00
Chester H. Roth Co., Inc. (interest)	37.50
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Church	5.00
Mr. and Mrs. A. J. Harris, Greensboro, N. C.	25.00
Mr. and Mrs. Wallace Farrell, Pittsboro, N. C.	100.00
In Memory of Mrs. Causey	10.00
In Memory of Mrs. Ann Bell Register	10.00
In Memory of Charles A. Walker	10.00
Special Gifts	446.74
Total	\$ 724.24
Grand Total	\$25,742.88
Total for the Week	\$ 724.24
Total for the Year	\$42,178.29

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

.....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

.....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name

Address

Small Group Bible Study

CARL R. KEY

Continued From Last Week

"Bible Brunch" is a variation of this plan of Bible study introduced to the Washington State Council of United Church Women, July 1956. Dr. Gerald A. Larue, Associate CUUB Director on the West Coast, explained such study and he and a group of six women role-played the idea. Dr. Larue describes it thus: "One woman acted as hostess, inviting the others, representing different denominations, to her home. Each came, bringing her Bible. As they sat down, they pretended they had just finished coffee and toast, which made up brunch. They then began to probe the first two chapters of the First Letter of John (I John 1-2), simply reading the passage over and asking how it applied to their Christian life. They got going so well that they didn't want to stop. We had a fifteen-minute enactment of the idea, and then asked for response from the ladies present. The response was immediate and gratifying. Many of those present are determined to do something of this kind on return to their own communities."

Other examples of the use of the small group Bible study approach by denominational youth fellowships reach us.

The Rev. Howell O. Wilkins, Pastor of the Hillcrest Memorial Methodist Church, Wilmington, Delaware, directed the Bible discussion of the Senior MYF Camp of the Peninsula Conference of the Methodist Church, in July 1956. Mr. Wilkins writes: "Each day we began with one of the UCYM Symbol Services and followed immediately with the Bible discussion on the same program area. The booklet "The Bible Speaks to Youth" was used by youth leaders and adult advisors to start the discussion. The main theme was first presented by a leader and then the small groups shared their thinking with the entire group." Mr. Wilkins added, "The Wilmington Council of Churches and the Maryland-Delaware Council of Churches both have staff members working in this area." One hundred young people were in attendance and all booklets were sold by the bookstore.

The Senior High Youth Conference of Congregational Christian Churches of the Southern Convention, meeting at "Moonelon" Camp, Elon College, N. C., in July 1956, under the leadership of The Rev. James H. Light-

bourne, Jr., Dean, and The Rev. John S. Graves, Director of Christian Education, used the UCYM approach to Bible study. The Rev. Carl R. Key, Durham, N. C., Associate Director of the Mid-Atlantic Southeast region of CUUB, led the Bible study for the fifty conferees. A number of these Pilgrim Fellowship delegates have already written for materials to guide them in introducing the small group Bible study approach in their local churches and communities. The Convention and Conference Planning Retreat met in August and used this same Bible study method.

The Women's Fellowship of the Southern Convention (N. C. and Va.) of Congregational Christian Churches introduced small group Bible study in their Spring Rallies in 1956 for use in the two state area. This study approach has been inspired by leaders such as Mrs. F. C. Lester, President, Asheville, N. C. Mrs. J. F. Tuck, Jr., of Nathalie, Virginia, led a seminar on this technique which was shared in by the writer. Commentaries and other source materials were placed on a table in the room and their use in connection with the study explained at the beginning. Then these books were consulted as the discussion took place.

Large numbers of Congregational Christian, Disciple, Evangelical and Reformed, Methodist and Presbyterian youth in Florida, Georgia, South Carolina, North Carolina, Virginia and West Virginia have been introduced to small group Bible study by their leaders. An estimated 500 towns, cities, trade areas and counties, over and above all denominational contacts, have had a chance to consider this new technique of Bible study during 1956 in a 30 state area.

Different national groups describe small group Bible study in several ways. The Christian Teaching Mission of the Department of Educational Evangelism of DCE describes it as "buzz" sessions to be carried on by local churches to enrich their "fellowship cultivation" program. The Presbyterian US Department of Adult Education recommends "Depth Bible Study." The Presbyterian USA Church suggests a "Bible Readers Fellowship." The Methodist Church has launched "The Bible Readers Service." The Augustana Lutheran Church Board of Youth Activities uses the "cell" or "circle" approach. The Protestant Episcopal Church pro-

vides a pamphlet on "A Method of Small Group Bible Study."

A further look should be taken at this technique. By dividing the larger body into small groups of six to eight persons an attempt is made to understand the full meaning of a text or passage of Scripture under consideration. Quiet study time is allowed for reading and note making. Discussion of key ideas follow with each member of the group participating. Results of the study by groups are often shared at a round-up session, although not necessary.

What is the purpose of small group Bible study? Four major emphases are clear.

(1) A plan of seeking to understand the Biblical basis for a theme or major concerns such as the five UCYM commissions.

(2) This approach to Bible study may take two forms — A combination of "extensive" or "intensive" study. **Extensive:** the survey of a single book, seeking to understand it in its historical setting — discovering why, when, by whom and to whom it was written. **Intensive:** a study of small sections within the selected Biblical book, letting the message speak to the individual.

(3) Problem passages may be tackled. The book is studied as a whole, historically. Commentaries and other resource materials may be consulted. Then the problem passage is attacked so that it speaks to the student.

(4) Specific aspects of the Christian faith may be studied. What the Bible says about Christian love, social responsibility, human sorrow and suffering, etcetera, may be discovered in its pages.

Local, denominational and inter-church groups are rapidly turning to this approach to Bible study because it encourages the use of the Bible as the source book from which knowledge is gained and solutions to problems are suggested. The best way to master the contents of any book is to study it. The experiences listed here point to a rapidly growing number of persons who will make the Bible come alive for themselves and others because they employ this new technique. All who may "rightly handle the word of truth" in the future will find the Bible to be "a book that is alive."

Proceedings Of The Fourth Mid-Year Session

Western North Carolina Conference
of Congregational Christian Churches
Asheboro Church, Asheboro, N. C.
March 7, 1957

Morning Session

The fourth annual mid-year session of the Western North Carolina Conference of Congregational Christian Churches was held in the Asheboro Congregational Christian Church March 7, 1957, and was called to order at 10:00 a.m. by President L. M. Presnell.

Hymn "The Church's One Foundation" was sung and Rev. M. A. Pollard led in prayer.

Pastors and delegates stood and the president declared a quorum present.

The following ministers were enrolled: H. Winfred Bray, W. Clay Farrell, Clyde L. Fields, James U. Fogleman, F. C. Lester, M. A. Pollard, L. M. Presnell, John Q. Pugh, Bill Simmons, Avery Brown, Linnie W. Burgess, Martin L. Fogleman, Gale Brady, Gene Thomas. Biblical Class was represented by a student pastor, Robert Hultman. New pastors welcomed included Garland Bennett, pastor of Ramseur, Shiloh and Antioch (R) and Lynwood Hubbard, pastor of Pleasant Ridge and Spoon's Chapel.

Twenty-one churches were represented by seventy-three delegates and visitors.

Rev. Clyde L. Fields, host pastor, welcomed the visitors present.

Report of Committee on Missions was read by Mrs. F. C. Lester. Moved by M. A. Pollard and seconded by Robert Hultman to adopt report.

Mrs. W. E. Wisseman, chairman of the Mission Board of the Southern Convention, presented "Our Christian World Mission."

The report of the Committee on Missions was adopted. (Attached)

An address was given by Dr. John G. Truitt, superintendent of Our Church Home for Children.

Vice president Winfred Bray presided during the business session when the following items were voted:

1. On recommendation of the Executive Committee, the Rev. L. M. Presnell was elected to serve as Minister at Large on a part-time basis, beginning March 1 and continuing through October 30, 1957; \$800 to be

appropriated for this work. In order to do this, the churches were urged to pay Conference Fund in full, sending it to the Convention Office, and \$135 additional was pledged!

2. The Shady Grove church has erected a new building, and requests that it be granted permission to mortgage its property for the sum of \$7,000. On recommendation of the Executive Committee, the request was granted and the Conference authorized the president and secretary to sign the necessary papers. (Motion by Rev. Clyde Fields; seconded by Rev. Bill Simmons.)

3. Rev. Lynwood Hubbard and Rev. Garland Bennett were recognized as pastors of churches they serve in this Conference until such time as their membership is transferred to this Conference.

4. Greetings are to be sent to Rev. Park W. Fisher and Rev. Dr. G. O. Lankford.

5. Greetings are to be sent to Dr. L. E. Smith, president of Elon College, who is in the hospital; and to the president-elect of Elon College, Dr. J. Earl Danielely.

The Conference Leadership Training School, to be held at the Randleman Church, March 18, 19, 20, was announced by Sunday School Convention president, Rev. Bill Simmons.

The Conference adjourned for lunch following the benediction and grace by Rev. Clyde Fields.

Afternoon Session

Following a bountiful meal served by the women of the local church, Conference opened with a worship service led by Rev. Lawrence Leonard, pastor of the Asheboro Evangelical and Reformed Church. He closed with a statement concerning the merger of the Evangelical and Reformed and Congregational Christian Churches.

Rev. Fred Register gave an address on stewardship and evangelism.

Elon College was presented by Mr. Register, Rev. Clyde Fields and Rev. F. C. Lester.

An installation service for Rev. Lacy M. Presnell as pastor-at-large in the Western North Carolina Conference was led by Rev. Clyde Fields. The candidate was presented by Rev. Avery Brown.

Rev. F. C. Lester, editor, gave an address on "THE CHRISTIAN SUN — Its Aims and Programs."

It was announced that Fall Conference would be held at Union Grove church.

The closing worship was led by Rev. Clyde Fields and the Primary and Junior Choirs of the Asheboro church under the direction of Mrs. Armeta Spivey.

The meeting adjourned.

L. M. Presnell, President
F. C. Lester, Secretary

In Memoriam

"Blessed are the dead who die in the Lord."

STAINBACK

We, the members of the Board of Deacons of Liberty Congregational Christian Church, Henderson, North Carolina, wish to express our sincere appreciation for the Christian character and faithful service of our beloved member and co-worker, Mr. Leola L. Stainback who was called to his eternal home on January 3, 1957.

Mr. Stainback was one of the oldest members of Liberty Church, giving his wholehearted devotion to its program during his 82 years of life. He was always generous with his time, talents, and resources.

His Christian character radiated throughout the community and his friendly spirit helped to make him a blessing to those whose lives he touched.

Therefore, it is with grateful hearts that we express our appreciation for having known him, and for having had the opportunity to work with him through the years.

We offer the following resolutions:

1. That we bow in prayerful thanks for the life of this member who gave more than forty years of active service on the Board of Deacons.

2. That while we mourn the loss of one who has meant so much to our church and community, we bow in humble submission to God's will. We shall long remember the high Christian standards and ideals of service which he exhibited in his daily life.

3. That we extend our deepest sympathy to the family who ministered to him so faithfully during his illness.

4. That a copy of these resolutions be forwarded to THE CHRISTIAN SUN for publication; that a copy be forwarded to the family of Mr. Stainback; that a copy be preserved for the church records; and that the Deacons keep a copy for their records.

By the Board of Deacons
Liberty (Vance) Church
Congregational Christian

How A New Church Was Born

By Mrs. Lanson Granger

Our work here in the Warwick church has brought into sharp focus for us the case for home missions in our 20th century America. The growth of our city has been phenomenal — from 9,248 in 1940 to an estimated 73,000 today! A rapidly decreasing population on the peninsula was anticipated after World War II, but the converse has been true. In addition to newcomers from all parts of the country, many people who work in Newport News are making their homes in suburban Warwick. And they are choosing to worship in neighborhood churches.

I suppose that's how the idea for this church really began—the day one of the faithful members of the Newport News church called his pastor, Lanson Granger, about moving his family's membership to a neighborhood church in Warwick so that his children might take a more active part in week-day activities. More and more of our people were talking of making their homes in Warwick. There was only the one church of our denomination on the entire peninsula. All of these things were a part of Lanson's concern.

Then came consultations with the New York and Southern Convention Home Mission Boards. A study of the area was made, and members of the Newport News church conducted a survey in the area of the Deer Park School to determine whether there was a need for our church in this community.

The result was that on May 30, 1954, the first service was held. Twenty-eight members from the Newport News Church who lived in Warwick were commissioned in a service of worship to start the new church. Morning worship was held at 9:30 a.m. with Sunday School following, so that Lanson could conduct the service and rush back the 10 miles to the Newport News Church for 11 a.m. service. By May, 1955, the new church, with the help of the mission boards, was ready for a full-time minister. After some investigation and deliberation, the church extended

a call to its parttime minister to become its full-time pastor; and after much prayerful consideration, he accepted the call. We moved to Warwick September 1, 1955.

It has meant worshipping in a school auditorium — with a nursery of some 15 to 20 pre-school age children on the platform back of the curtains!

It has meant nine Sunday School classes, with a total membership of 172, all meeting in this same auditorium during the Sunday School hour. (This is the only space the school will allow us for \$20 per Sunday!)

It has meant setting up organizations for the church, the Sunday School, choir, Women's Fellowship, Laymen's Fellowship, and youth groups.

It has meant countless meetings and services in the parsonage.

It has meant untold hours of visitation, extending the welcome of our church to families in the community.

It has meant dreaming and planning; making building plans and "cutting them down to size"; raising money and juggling budget figures to try to use our resources to the best possible advantage.

And it has meant a very large dependence on a help beyond our own.

Has It Been Worthwhile?

There are now 153 members in our church. They come from at least 28 states, Canada and Germany. They come from Episcopal, Presbyterian, Methodist and Baptist backgrounds as well as from our own denomination, and we have three members who were previously in the Roman Catholic church.

Many men and women as well as children have been baptized in this new fellowship of ours—from a brass bowl and kneeling on a sofa cushion. Service people who have never belonged to a church have wanted to make ours their church home even

though their stay here was temporary, so that we now have members in Germany and France — even one in Antarctica.

We have one young person preparing for full-time Christian service. One of our women was selected to be a part of the first International Congregational Christian Women's Fellowship to Europe last fall. Our women have tried to carry through a Friendly Service project each month, and we have "adopted" two welfare families in the community to whom we have given supplementary aid at Christmas and during the year.

The church has built a five-room parsonage. We own six lots on which the first unit of our church is now being built. The estimated cost of this first unit and a minimum amount of furnishings is \$62,000. The contractor has promised the completion of this unit by Easter; and as uncertain as building completion dates are, we can't help but visualize the first service in our own church on a glorious Easter morning. We're working hard these days. We'll be painting, laying tile floors, making pulpit furnishings, laying cement walks, washing windows, and doing countless other as yet unthought of jobs. And we're joking among ourselves — between selling Reader's Digest subscriptions and making plans for bake sales — that if we don't hustle we'll be sitting on the floor Eastern fashion even if the building itself is completed by Easter!

Has it been worthwhile? The real evaluation of what is happening here cannot be made by us. But we can testify that it is a great and rewarding adventure. Someone asked me the other day if we were ever afraid that the church might fail. I realized that the only real fear I've known is the fear I feel now when I look back to think of those 28 members who covenanted together to build a new church. And it wouldn't be quite fair not to admit that in those strategic days the faith was mostly Lanson's.

In NEWS LETTER, First Congregational Christian Church, Greensboro, North Carolina.

The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

MARCH 19, 1957

NUMBER 12

ARTICLES BY:

Kathy Walls
Mrs. J. I. Chandler, Sr.
Marshall Duncan
Phyllis Dozier
C. B. Riddle
Mrs. Marna Sherrill
Mrs. J. H. Booth, Jr.
John A. Reuling
Richard K. Morton
Lafayette Wilkins, Jr.
Luther A. Weigle
L. E. Smith
H. S. Hardcastle
J. G. Truitt
J. Carter Swaim

In THE CHRISTIAN SUN, December 21, 1853

Paraphrase Of The Lord's Prayer

Our Father who dwellest on high — far above,
King over all nations — thy scepter is Love:
Then sway it till nations submissively fall —
Bow low at thy feet, and acknowledge thy worth,
And hallow thy name throughout the whole earth,
For thou art Jehovah and Ruler over all.

Thy Kingdom all glorious, O when will it come?
And thy will so holy — when will it be done?
And when will all war and all enmity cease?
O hasten the day when the kingdoms below,
Like the kingdom above, no more sorrow shall know,
Or wars among nations — but all shall be peace.

Dear Father, this day wilt thou give us our bread?
From thy bountiful table may we all be fed,
And hunger and want we shall suffer no more.
Forgive us all our transgressions and sin,
May we mete the same measure to others again,
And thus honor God as he prospers our store.

May we never be led by temptation's power;
Sustain us, dear Father, in each trying hour,
Deliver us also from evil and sin:
For kingdoms, and power, and glory divine,
Both have been — now are — and forever are thine —
For to Thee we ascribe all our praise.

Ann Maria
Portsmouth, N. H.



This is the Lord's Prayer

Organ of the Southern Convention of Congregational Christian Churches.

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Here And There Among The Churches

FIVE LEADERSHIP TRAINING schools have been planned by the Eastern N. C. Conference under the direction of Reverends Max Vestal and Thomas Madren. The one at Oak Level is in session the first three days of this week, and the one at Hayes' Chapel the last three days. At Henderson the dates are March 25, and April 1 and 2. Those at Wake Chapel and Sanford are to be announced later.

DOUGLAS ALBERT of Pakistan, a student at Elon College, spoke at the morning worship service at Haw River church on February 24, while the pastor, Rev. Henry V. Harman, was in Washington, D. C. as a delegate to the Churchmen's Washington Seminar of the National Council of Churches. Rev. Gaylord Noyce of United Church, Raleigh, was the other delegate from the Southern Convention.

A **BABY "SHOWER"** will be held by the general meeting of the Women's Fellowship of our Winchester, Va., church on March 26. The layettes will be dedicated as Friendly Service gifts and then sent to Korea.

DR. JESSE H. DOLLAR announced a series of sermon topics in the form of New Testament Questions from January 20 through Easter. Those for Lent are:

- March 10 — "Which is The Greastest Commandment?"
- March 17 — "Lord, What Wilt Thou Have Me Do?"
- March 24 — "Are You Able to Drink of My Cup?"
- March 31 — "When Did We See You Hungry?"
- April 7 — "What Meaneth the Church?"
- April 14 — "Why Do You Do This?"
- Holy Week — Services at 7:30 P. M.
- Sunday — "Are You Not One of Them?"
- Monday — "Who Gave You This Authority?"
- Tuesday — "What Shall the Lord Do?"
- Wednesday — "Why Tempt Ye Me?"
- Thursday — "Lord, Is It I?"
- Friday — "Why Hast Thou Forsaken Me?"
- Easter Sunday — "Who Will Roll Away the Stone?" (Services at 8:30 and 11:00)

BIBLE STUDY GROUP was organized at United Church, Raleigh, on Thursday afternoon, March 7; the pastor, Rev. Gaylord Noyce will lead the group. Mrs. Freund's Adult Class from this church visited a similar class at Wake Chapel Church on March 10; \$500 balance from 1956 has been voted for outreach beyond Raleigh, and has been allocated as follows — \$100 to the work of Vinal Overing at Uskudar, Turkey, \$300 to Moonelon and \$100 to Quaker Lake (the Friends Conference Center to which some young people from this church go).

GIRL SCOUT SUNDAY was observed on March 10 by our First Church, Burlington, with girl scouts, Brownies, and their leaders attending the service. That evening the topic for Pilgrim Fellowship was an interesting one, "The Importance of Good Grades." Clyde Wootton was the leader with Carolina Barnwell conducting the devotions.

SPEAKERS AT MINISTER'S CONVOCATION, to be held at Moonelon, May 13-15 will include Rev. David Stowe, educational secretary of the American Board, and Dr. Ralph Cushman, retired bishop of the Methodist Church. Mr. Stowe will lead our thinking concerning "The Mission of the Church" and Dr. Cushman on "Christian Stewardship." All ministers are urged to plan to attend.

RALEIGH CHURCH VISITS WAKE CHAPEL

At the morning worship service on March 10, Mr. William A. Sutherland, of Raleigh, Scout executive of the Wake District of the Occoneechee Council, presented the official charter for Boy Scout Troop 312 to the Laymen's Fellowship of the Wake Chapel Church, sponsor of the group. Organized in December, 1956, the troop has grown from 8 members to 19 under the leadership of Mr. Hoke Powell, Scout Master.

Rev. Earl T. Farrell, chose for his sermon topic "An Adequate Evangelism," in which he stressed the various methods of evangelism as well as the fact that Congregational Christians "cannot afford to drift, because the current knows but one direction — down hill."

Members of the adult class of the United Church of Raleigh were present both for Sunday School and the morning worship service in connection with their study of the history and make-up of the Congregational Christian Churches. The luncheon following the worship service provided additional opportunity for answering their questions concerning the program of the Wake Chapel Church.

TEACHERS AND OFFICERS of the church school at Elon College Community Church will be honored at a supper meeting on March 28. This is being planned by the Committee on Christian Education.

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THE CHRISTIAN SUN

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Fletcher C. Lester, Editor

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LAYMEN OF HOLLAND Christian Church met on last Wednesday for their quarterly dinner at the Community House.

CONGRATULATIONS to Rev. and Mrs. Gale Brady of High Point upon the birth of a daughter, Catherine Anne, on March 12. They have one other child, Timothy Gale.

LIBERTY YOUNG PEOPLE had charge of the morning worship service on February 17. Lucy Shelton gave the invocation; Rochelle Butler read the scripture; presentation of the offering was by Wade Shelton. The three-part sermon was given by Grey Jordan, president of the young people, Isaac Ferguson, and Mickey Teeter.

LAYMEN'S FELLOWSHIP, assisted by the Pilgrim Fellowship sponsored dinner for all church members at First Church, Portsmouth, on March 10. This was followed by evening service conducted by laymen with their president, Harry Harcum, presiding.

FREE

Books by Dr. W. A. Harper

While president of Elon College, Dr. Harper published a series of four books on the Church and Churchmen. Titles were:

The New Layman for the New Time (1917)

The New Church for the New Time (1918)

Reconstructing the Church (1920)

The Church in the Present Crisis (1921)

Several copies of the last three volumes are available to his friends as gifts from his widow. They can be secured by sending a request to the Church History Room at Elon College, North Carolina. A dime or quarter for mailing will be appreciated. The books are free to those who want them. The discussion is appropriate for today.

ISLE OF WIGHT YOUTH

Kathy Walls

The Isle of Wight Church has an active Youth Fellowship with Mrs. S. Ray Turner, Mrs. H. E. Munford and Mrs. B. F. Barlow, Jr., as adult leaders. There are nineteen members.

The officers are: Johnny Dillon, president; Joe Edwards, vice president; Frances Raye Turner, secretary; Eileen Barlow, treasurer.

The group served dinner for the local Ruritan Club in February. We also assisted our pastor, Rev. W. A. Grissom, with church services on Youth Sunday.

MEN BUILD NEW ROOM AT LONG'S CHAPEL

Mrs. J. I. Chandler, Sr.

Members of Long's Chapel are in need of a new church. While they are anticipating building one sometime in the near future, something has to be done now with a class of teenagers that have outgrown their room and have nowhere else to meet.

The Men's Fellowship is sponsoring the building of an additional Sunday school room on the back of the hut. Logs, time and funds have been donated. One passing the church recently would have noticed a large group of men, members of the Fellowship, together with their pastor, Rev. W. M. Loy, busily driving nails.

YOUTH IN CHARGE AT CLAYTON

Marshall Duncan, Superintendent
Sunday School of Clayton Church

The Clayton Congregational Christian Church observed the climax of Youth Week by having the young people of the church take charge of the service on Sunday night except for the message. Those taking part in the service were: Harry Poole, song leader; Carolyn Allen, Scripture; Alice Wood, announcements; Marshall Duncan, prayer; Mary Sue Allen, offertory prayer; Jimmy Turner, Benediction; and Helen Allen led the Youth Choir. All the rest of the young people had some part either in the Choir or as ushers.

Helen Allen is a person of whom we are all very proud. She has a way with children and does an exceptionally good job as Youth Choir Leader and teacher in the Beginners Department. She is the subject of much admiration for her Christian work in the church.

CHURCH HISTORY ROOM NOW OPEN

Charter Membership Closing

The Church History Room sponsored by the Historical Society of the Southern Convention is now open on Wednesdays and Thursdays each week, and at other times by appointment with the Curator.

A dedication service is being planned for May 12, if the date can be cleared with all concerned. At that time there will be displayed a Charter Membership list of all who have joined the Society by paying the initial fee of five dollars. If there are others who wish their names so inscribed and kept for posterity it will be necessary for the names and fees to be sent in very soon. Mail should be sent to the Convention Office at Elon College, North Carolina.

RANDLEMAN CHURCH is the host to a leadership training school being held Monday, Tuesday, and Wednesday of this week for Western N. C. Conference. Teachers include Mrs. F. C. Lester, Miss Ruth Dunn, John Graves, Rev. Clyde Fields, Rev. Bill Simmons, Rev. Fred Register and Rev. Vernon Tyson.

PF Has Progressive Dinner

Phyllis Dozier

One of the features of Youth Week at Great Bridge Congregational Christian Church was a Progressive Dinner, which was the climax of a series of programs on "Manners" planned by the Action Chairman, Joy Akin. We went to Staley Powell's home for the appetizer, to Phyllis Dozier's for the salad, had the main course at the church, and then went to Sandra Huck's for dessert and finally to Chucky Sawyer's house for recreation.

Our Junior High and Senior High Pilgrim Fellowship groups had charge of the service on January 27 with Marion Smith presiding. The sermons were: "Consider Your Call" by Katy Ange, "Women's Church Vocations" by Phyllis Dozier, and "The Minister is at Stake" by Woody Woodward.

Twenty young people from First Church, Norfolk, visited our PF group. Their president was Raymond Cobb. We had a talk on manners by the Great Bridge High School English teacher, Mrs. Iris Curling. Following the talk we played games and had a wonderful time together.

"Deny Himself"

A LENTEN MEDITATION

Jesus made discipleship difficult. It was more than a simple change of mind, a reshuffling of values, a decision to be a good fellow. "If anyone wants to be my disciple, let him deny himself, bear a cross, and follow." It was hard enough for Judas to follow; the poor fellow never learned to deny himself, for his hands pilfered from the pouch in which he carried the money of the twelve. Because his love centered in self rather than Christ, he sold his Lord for a few paltry pieces of silver. Twice Peter took his eyes off Jesus. Once he started to sink beneath the waves, and the other time he denied that he knew the man. But his denial of self finally reached the point where he accepted crucifixion.

Giving up coffee or cokes during Lent may give a glimpse of the Master, but it will not make us disciples. Self-denial is a fundamental principle of discipleship. We cannot serve God while our interests center in self. Giving up self releases one from selfishness and brings the freedom of love. Jesus practiced this more perfectly than any other. Hence, in our Lenten devotions we center our minds on Him.

Income Tax and Mission Gifts

Right now most of the members of the Southern Convention are interested in Income Tax. Uncle Sam says we must pay, if we earn, and most of us earn. But he is a good Uncle. He also says that if we will give — to missions and other good causes — we may deduct that amount from the income on which we must pay tax. That is because Uncle Sam is wise. He knows that hungry people want their share of the world's food, that homeless people are wondering why they live in degrading poverty while Americans spend billions for finer houses and prettier cars, and that the best way to have a happy world rather than a warring world is for Christian principles to undergird all human relations.

Yes, Uncle Sam says to us: "Give to Missions and Count It Off Your Income Tax."

But will we do it? This year 35,000 of us may give \$70,000 to Missions, home and foreign, but that is very doubtful. Suppose we do. That two dollars apiece will not reduce our tax very much. And the needy people all over our world will know our decision, and wonder why we didn't give more for missions and pay less for war. (They know that the biggest part of our Federal tax money goes to pay for wars we have had and to prepare for those which may come.)

What we give now will not reduce payments for this year, but it surely could help next year. If you have read this far, let me suggest something that is really "out of this world," if you will excuse the phrase. When you have written your check for Income Tax for Uncle Sam, write another for an equal amount to go for the Mission of your church in honor of him who said: "Go into all the world and make disciples of all the nations." If you do it, please write this editor who is so ignorant that he never heard of such a thing being done.

Women And The Churches

The ten district Rallies this month for our church women seem so natural and normal that it is difficult for us to think that less than a generation ago the women of America could not vote, and that in some denominations women cannot yet hold office. It seems unreasonable to us that in areas of our world women are yet not worth educating, and cannot show their faces in public.

Whence comes this freedom for American women, and women everywhere? It stems from the Christian religion, of course. Jesus taught that God was no respecter of persons; he made men see that their sins did not permit them to stone women who were guilty of the same sins; and he accepted the friendship of women on the same basis as that of men. He treated them as persons because he believed they were persons.

Since 1912, eight years before the nineteenth amendment permitted women to vote, the women of our Southern Convention churches have been organized in circles, societies, conferences and convention to do the work committed to the Church by the Master. From the original little group have gone the wavelets across the convention until now there are included within the circle of the Women's Fellowship thousands of those who can lead in local churches, districts, conference or convention. It is a grand group that will gather within the next few days in their ten rallies to take the long look across the world and to learn more perfectly the way of devotion and service. As they seek the blessings of high heaven the churches will feel new vitality, and the world will be a little less hungry for food and fellowship.

"Danger-Keep Out"

The words of this topic were seen recently on the door that leads to the chancel of our church in Newport News, Virginia. The reason, of course, was that the chancel was under repair, that it was really dangerous for anyone to enter. The church is making over its sanctuary. Two aisles become one and a single pulpit is displaced by a pulpit and lectern; instead of the communion table there will be an altar. The building that originally cost \$28,000 will be reconditioned at a cost of \$42,000. The people will be happy when the work is completed and they can move back from the social hall to the sanctuary for their worship services.

The sign set one's mind to work. Perhaps it is dangerous to enter the chancel of a church, or even to sit in the nave. Consider what happens to one's thinking when he looks at the cross for an hour each Sunday while music, Bible and minister tell of the one who transformed a cross from a torturing death-piece to a thing of beauty. The light of the candles may make one want to let light glow through his experience, and flowers suggest that beauty should characterize thoughts, emotions, conduct, human relations, life.

Those who want to live alone, to deal falsely, to act selfishly, to keep all they have and to be partisan should beware of the church. The building itself points to beauty, goodness, sincerity, consecration, generosity. Those who enter the church should understand that to be a Christian in our world is to live dangerously. The original leader was crucified.

A Southern

Christian Social Action Institute

A Roving Editor

About thirty people representing Congregational Christian and Evangelical and Reformed churches met at Bricks, North Carolina, March 4-5 for an Institute on Christian Social Action. The meeting place was the beautiful campus of Franklinton Center, formerly known as Bricks Junior College. It is in Southern territory, but the snow gave it a Northern beauty.

"The Bible and Christian Responsibility" was the first problem tackled. Dr. Waldo Beach, professor of Christian Ethics at Duke Divinity School, Durham, North Carolina, gave an address and led the discussion. Dr. Beach declared that almost any view of social responsibility can be proven by unrelated texts from the Bible, but that the covenant relation of God to man and the prophetic morality are dependable foundations on which to develop social theories and programs. He characterized the mind of the average Southern church as that of purism, pietism, and platitudism. He claimed that in the "Bible Belt" can be found the greatest irresponsibility for human welfare, and that the people become alarmed and ready for action only when the security of the church is at stake.

"Christian Responsibility for World Affairs" was ably discussed by Dr. Frank T. Wilson, Dean of the School of Religion of Howard University in Washington, D. C. Out of an experience of a world tour last year to study conditions, Dr. Wilson made the group feel that we are in the currents of life that flow through the whole earth. He said that church people are interested in world affairs because decisions in all parts of the world impinge upon us, our response is a life or death affair, and the nature of our religion makes us responsive to human needs. He is convinced that the people of all nations want to be recognized as equals and share in the good things of the world, which means that Americans will need to change their attitudes. "All people have the right to live responsibly under God," he says.

"Alcohol Education" was the third problem considered, and Rev. Paul Wesley Akin, Chaplain of the Keeley Institute in Greensboro, North Carolina, led in presenting and discussing

this matter. With sixty million drinkers and four million alcoholics in the United States, this really becomes a problem. It is no credit to Americans that we drink more alcohol per person than do people in any other nation in the world.

Miss Fern Babcock for the Council of Social Action and Rev. Huber F. Klemme, director of the Commission for Christian Social Action in the Evangelical and Reformed Church, shared responsibility for directing the Institute, helped to make the group conscious of the church's concern for social action, and gave much information about what is being done. Rev. Herman Reissig, International Relations Secretary for the Council for Social Action, told of what is being done by the churches in world affairs, and was a good resource leader in other phases of the discussions. Rev.

A Former Soldier

Finds Peace Where He Left It

By C. B. Riddle

Melvin Riggs is only a name among 160 million dwellers in the United States. Big Stone Gap, in the Virginia mountains, is a mere dot on the map. So it is not the place that gives value to this story; and it is not the name of Melvin Riggs, but the problem which confronted him and how he solved it is important because it is applicable to millions of others.

After serving three years overseas in World War II, Melvin Riggs returned to the simple home and small farm of his widowed mother at Big Stone Gap. Bewildered and restless, he sought in vain for contentment. The strains of war had done something to him which he could not explain.

In quest of something to satisfy his restless spirit, Melvin Riggs went west, became a mine worker for a year, and later followed the same occupation in Mexico for a similar period. Still unable to find a pursuit to bring him contentment, he became a crewman on a banana boat plying between North and South American ports. But two years of sea life, like his two years of mining, failed to fill the void in his heart.

A. Lanson Granger, chairman of the committee on Social Action for the Southern Convention, and Rev. Banks Shepherd, representing the Southern Synod, were local leaders of the respective groups. Miss Dorothy Hampton and Mrs. Pauline Puryear, consultants on race relations for the area, led worship services and participated in discussions.

Those attending from the Southern Convention in addition to Mr. Granger included Rev. Carl Wallace, Mrs. Mark Andes, Mrs. David Shepherd, Dr. H. S. Hardcastle, Rev. Raymond Grissom, Rev. W. A. Grissom, Rev. and Mrs. J. H. Lightbourne, Jr., and Rev. F. C. Lester.

This was the first interracial group in the area sponsored jointly by the Evangelical and Reformed Church and the Congregational Christian Churches. Those attending felt that this beginning promises better understanding and greater cooperation in future activities of the two groups which are to become the United Church of Christ next June.

Becoming a lumberjack, he shared the hazards of that occupation for a few months, working first in the timber regions of the Northwest and then in Canada. One morning as he awoke in the Canadian loggers' camp he was so overcome by homesickness he wept. That day he left his fellow loggers, and three days later arrived at his mother's farm dwelling which became, in reality, "home, sweet home" to him. The mother was never happier, neither was Melvin.

Melvin Riggs saw in a new light the sloping acres over which he once roamed, still ready to yield him and his mother a comfortable living. A stream that flowed gently near the barnyard never seemed so beautiful. Water tumbling over a precipice was music to his ears. Fluttering and chirping sparrows in an apple tree rendered a concert of welcome, while a cardinal of unusual plumage, perched on the gatepost, appeared to be conductor.

In this pastoral setting where there were no strains of war, nature spread out the carpet of opportunity and Melvin Riggs found contentment, happiness, and peace of mind—which had been there for him all the time.

Highlights Of Fellowship Tour

MRS. MARNA SHERRILL

This is the first in a series of articles by Mrs. Marna Sherrill telling of the European tour of Congregational Christian women last summer. Mrs. Sherrill is a member of our new church in Warwick, Virginia, and was the only Southern Convention woman in the group.

To go to Europe is a thrill in itself; to go as a part of a group, the first of its kind, of women ambassadors of the church, is even more exciting. Such a trip, as a member of the First Fellowship Tour of the Women's Fellowship of the International Congregational Council, it was my privilege to take.

When I first heard the tour announced by Tudor Williams at the Norfolk District Spring Rally, I realized what a wonderful opportunity it would be for someone. How I would love to go! But there were some problems that seemed without solution: the cost of the trip and the care of my husband and three young children. The first was solved by a philosophical attitude toward the speed with which the second mortgage needed to be paid, and the second by a wonderful mother-in-law who travelled 1500 miles to care for her son and his children.

The Fellowship Tour was unique in many ways. It was the first of its kind, and its organizer, Mrs. Robert C. Williams, is the first president of the Women's Fellowship of the I. C. C. The International Council itself is a new organization, having been formally organized just since 1949. On this tour we had the opportunity of seeing and doing things never seen or done by the average tourist: staying in the homes of never-to-be-forgotten friends in Wales, Scotland, and Holland, visiting a refugee camp, and even visiting a heifer on a farm outside of Stuttgart, Germany.

The women who applied for membership in the tour had to be active in their local church, interested in community affairs, able to pay their own way, had to prepare themselves through reading, had to be willing to travel with those of other races, willing to conform to group plans, and had to agree to share their experiences upon return.

There were twenty-four women in the group, besides the leader, Mrs. Williams. They represented sixteen states and the District of Columbia.

Their ages ranged from mine to 72. There was one great-grandmother and one spinster. There were two Ph. D.'s three paid church executives, a few minister's wives, and one ex-missionary to China. Most of the women were involved in some form of state-level work.

We met in New York on September 24 at the Congregational Christian Service Committee Headquarters. It was there that we stayed for two nights, while the days and evenings were spent listening to such outstanding church leaders as Dr. Herman Reissig, Dr. and Mrs. Fred Buschmeyer, Dr. Ray Gibbons, and Miss Lillian Gregory. We heard talks on such subjects as America as You Leave It, Europe as I Left It, talks about what we were and were not, regarding our status on this tour, and a very inspiring message by Miss Gregory on The Best to Share.

While in New York, we visited the United Nations Building and had lunch in the Delegates' Dining Room.

On September 26 we "set sail" on the Queen Elizabeth. Although we travelled Cabin Class, the crossings were, to me, the most luxurious and relaxing part of the trip. We had services on board ship each morning from ten to twelve. The meetings would open with a worship service, followed by a lecture on the history of Congregationalism, given by Mrs. Susan Stifler, a former professor of history at Mt. Holyoke College. Then, each person had an opportunity to tell of her own state's outstanding work, in addition to a brief resume of her personal life. After all, we did have to get acquainted with one another, in order to become a unified, congenial group. We were to be together, in very close contact with one another, for almost five weeks.

The first meeting we attended, after arriving in London around 2:30 a.m. on October 1, was a rally of the London Women's League. It was much like our own rallies, except that it was more formal and dignified, with the President wearing black academic robes and introducing the speaker with his degree attached on to the end of his name, just as if it were part of it.

Although the English-speaking



MRS. MARNA SHERRILL

Welsh churches are members of the Congregational Union of England, Scotland, and Wales, the Welsh-speaking Congregationalists are intent on preserving the Welsh language and culture. They speak Welsh in their homes and churches and insist upon their children studying the Welsh language in the schools. Consequently, the Rally of Welsh Independents which we attended in Cardiff, was conducted almost entirely in Welsh. Two of our ladies spoke, in English, of course, but the Welsh speaker gave her address in Welsh, with an occasional English phrase to keep us alert.

We also attended two rallies in Scotland, one in Glasgow and one in Edinburgh. The Glasgow group presented the members of our tour with pins which were their badges of membership in their Women's Fellowship.

Small groups from our party also participated in local church Women's meetings, where we had our best opportunities for getting to know one another, both personally and in regard to our common problems. We discussed such things as increasing church membership, improving church attendance, programming our women's meetings, and planning our Sunday School and Young Peoples' work.

It was during these small meetings that we had a chance to present the beliefs, interests, and hopes of Christian American women, and to dispel the only picture these people had of us, the one they had seen in American movies.

Eastern Virginia Women Honor National President

Mrs. W. B. Williams of Newport News, Virginia, newly elected national president of the Congregational Christian Women's Fellowship, was honor guest Sunday afternoon, March 3, at a reception in the Baraca classroom of the Suffolk Christian Church. About 400 persons were present.

Hostesses were members of the Women's Fellowship of the Eastern Virginia Conference, of which Mrs. Ray Gordon is president.

Guests were welcomed at the door by Mrs. Garland Spratley of Dendron and registered by Mrs. J. Rollie Gayle of Carrollton. Hostesses were Mrs. M. F. Hall, Mrs. George D. Alley and Mrs. Roy Richardson of Suffolk. Guests were presented to the receiving line by Mrs. William T. Harrell of Nansemond County.

The receiving line was composed of Mrs. Williams and the officers of the Eastern Virginia Women's Conference.

Coffee was poured by Mrs. J. Monroe Harris of Norfolk, past president of the conference, assisted by Mrs. Harvey Brown of Suffolk. Punch was poured by Mrs. June Joy House of Newport News and Mrs. B. W. Edwards of Suffolk. Twenty-five young

people of the conference assisted in serving.

The Rev. J. T. Akin of Great Bridge sang several selections. Chamber music was played during the afternoon by Mrs. Stanley Johnson and Mrs. Fletcher Parr.

Seven Churches Share In World Day Of Prayer

Mrs. Jennings I. Chandler, Sr.

On Friday evening, March 8, seven neighbor churches, Haw River, Lakeview, Hopedale, Bethel, Union Ridge and Mt. Zion Congregational Christian and Cross Roads Presbyterian joined with Long's Chapel Congregational Christian church for two hours of prayer and fellowship.

The printed service prepared by Mrs. Serena Vassady, formerly of Hungary, was used in its entirety.

The following individuals from the above churches took part: Rev. W. M. Loy, Rev. Henry Harman, Rev. Gay Veasey, Mesdames Dallas Anderson, Lillian A. Garrison, Otis Carey, W. L. Hopkins, Miss Nellie Aldridge and R. H. Coble.

The choir of the host church, to-

gether with the overflowing congregation, made the service both impressive and inspiring.

The boy scouts with their master, Jack Terrell, sat in a body for the program.

At the conclusion of the worship service, the people left the church singing "Day is Dying in the West." They went immediately to the church hut where they enjoyed an hour of fellowship.

They were greeted there by Mesdames Byrd Shepherd and Walter Wyatte. The president of the Woman's Fellowship, Mrs. W. L. Hopkins, and pastor's wife, Mrs. W. M. Loy, alternated at the punch bowl. Members of the fellowship were about the table where shamrock punch and home-made cookies were served amidst appropriate decorations of green and white.

AMERICAN GIRL TEACHES LIBERIAN CHIEFTANS

What makes a chic American girl want to live and work in the hills of Liberia (in Africa) among members of the Loma tribes who still live in thatched mud huts? Margaret Miller gave the answer with enthusiasm as she told of teaching them to read and write when she reported to the annual meeting of the Committee on World Literacy and Christian Literature in New York in February. When Dr. and Mrs. Wesley Sadler and Miss Miller set up a literacy center in the village of Woxi five years ago, not one of its thousand people could read or write or saw any reason why they should. Today, more than half the people are literate. The only printed materials in the Loma language are produced here, where Dr. Sadler is the Writer, his wife the artist, and Miss Miller runs the literacy campaign and edits a weekly paper. Miss Miller is studying at Hartford on a year's leave of absence.

MRS. W. B. WILLIAMS accompanied Rev. Lillian Gregory to the meeting of the Executive Board of The Women's Guild of the Evangelical and Reformed Church held in Cleveland, Ohio, last week.

When a parent refers to his offspring as "a little monkey," he may not be entirely wrong. Monkeys, like children, rebel at taking medicine straight, but they will accept sweetened medicine.

HOW GREAT IS THE POWER OF SUGGESTION?

I have just been thinking it would look good to see in our "Book of Remembrance" in our new Warwick church:

- Chairs given by Women of Eastern Virginia Conference
- Tables given by Women of Eastern Virginia Conference
- Chairs given by Women of Valley of Virginia Conference
- Tables given by Women of Valley of Virginia Conference
- Chairs given by Women of North Carolina Conference
- Tables given by Women of North Carolina Conference

Am wondering how many women in the Southern Convention will place \$1.00 or more in an envelope when this is read and be really glad to mail it to Mrs. J. H. Booth, Jr., 143 Winchester Drive, Hampton, Virginia, for this purpose, giving your conference and stating your preference — chair or table.

WE PLAN TO BE IN OUR BUILDING EASTER SUNDAY!!

Anthony Fund Training Doctor For Rhodesia

The Cora L. Anthony Fund this year is being used to help pay the expenses of Kenneth Dube, who is studying medicine at the University of Heidelberg, Germany. If he can finish his studies, he will be the first African doctor in all of Southern Rhodesia. Recently Kenneth received a letter from the Prime Minister of Southern Rhodesia, praising him for his courage and "stick-to-it" qualities because he had overcome great difficulties in order to carry out his dream of studying to be a doctor.

For many years the American Board has had a mission in Southern Rhodesia, and at one of the stations there is a hospital. With nurses and doctors, of course. But because there just weren't any trained Africans, the entire staff of the hospital has necessarily been missionary. A training program for nurses has been begun and at the present time there are a number of African young women serving as nurses. But until just recently the time when there would be a fully qualified African doctor seemed a long way off. Then Kenneth Dube, son of one of the African pastors, came along.

Kenneth has always wanted to be a doctor, ministering to his own people, but because of the difficult and expensive preparation it seemed for years that this ambition was far beyond him.

John Reuling, who knew the Dube family when he served as an American Board missionary in Rhodesia writes thus: "When Kenneth had completed the equivalent of junior high school, he worked up his courage and, using his own meager savings and adding to them the gifts of friends and relatives, went to England. In that strange land he found a job in a chemical factory and went to school nights, making steady progress towards his goal. At that point some assistance was found for him through the American Board, and he was able to devote full time to his studies. Progress was most difficult, and at times very slow, but it was steady. Finally, through his own hard work, made possible by increased assistance from the United States, he reached



DR. KENNETH DUBE

the point where he was qualified to enter medical school. Then the blow fell — applicants were so numerous that many had to be rejected, through no fault of their own.

Not to be discouraged, Dube then applied to the University of Heidelberg, Germany, and was accepted. He at once tackled the German language, and is making good, not only in his medical studies, but as a Christian citizen. The United States chaplain, who has been in contact with him, writes most favorably."

One of the best ways in which we in America can help in the work of the churches overseas is in the training of native leadership. Dube is a splendid example of a promising native leader.

THE ANTHONY FUND

Mrs. Cora Anthony was a devoted and faithful member of our First Church in Greensboro, North Carolina. In her will she left a sizeable estate to the church, the income of which is to be used for missions, preferably the training of native workers. Each year some person is being helped to get the desired education so he can return to his native land and make known the message of Christ.

This idea deserves serious consideration among many who want to serve through the long ages, and who can leave an estate to be used after the donor is through with it.

AFRICA

John A. Reuling

Angola — Appointment by the church of one of the most experienced and respected African pastors as the first general secretary has done much for the religious life of the whole area. . .

The new United Theological School, with Methodist, United Church of Canada and American Board participation, is to come into being in September, 1957.

In spite of adverse political climate, the lowest economic condition of any of our areas in Africa, and the greatest hardships — both for Africans and missionaries — this continues to be our area of greatest growth, greatest support of the church and most statesmanlike approach to total problems by the African leaders.

SUNDAY SCHOOL HOUR NOT WASTED

The 1600 religious educators who met at Cincinnati, Ohio, in February for a meeting sponsored by the National Council of Churches, Division of Christian Education, heard three speakers who took sharp issue with the author of a recent *Life* magazine article when he stated "The Sunday school hour is the most wasted hour of the week." Dr. Paul Payne, chairman of the NCC division, told delegates: "Thousands of Sunday schools throughout the country are doing a remarkable job with up-to-the-minute texts and excellent teachers."

Dr. Erwin L. Shaver of our denomination, executive director of weekday religious education of the NCC, proposed a "complementary school system for America," involving shared time between the churches and public schools rather than just "released time." "The church has co-rights with the state in preparing coming generations for life in the home, the church and community," stated Dr. Shaver.

PROTESTANT CENTER IN NEW ORLEANS

The Greater New Orleans Federation of Churches is planning to erect an office building and chapel in downtown New Orleans. Churches have moved to the suburbs, leaving worship services possible in the inner-city movie theaters and the Masonic Temple. An anonymous donor gave \$100,000 in the campaign for funds. Included in the building will be a prayer room for people of all faiths, a religious bookstore, and conference rooms where ministers and church committees can meet.

Churches Save Haitians From Starvation

Ten minutes by helicopter from the great luxury hotel that looks down on Port-au-Prince, Haiti, children with pipe-stem legs and pellagra-ridden bodies who were eating roots and grass because there was no food are being brought back to health through Church World Service distribution of U. S. surplus foods.

These are the areas where a strange plague descended upon the residents — where huge flocks of starving parrots battled the peasants, armed with torches and clubs, for the corn ripening in the fields. The parrots won the strange warfare.

This was the end of a time of horror for Haitians that began in October two years ago, said the Rev. Frank L. Hutchison, CWS official who visited Jamaica, Puerto Rico and Haiti for conferences with church leaders and a study of conditions.

It all began when Hurricane Hazel cut her wide swath of destruction through the island. The storm blew down half of the coconut and other food-producing trees, killed livestock, and finally lifted up salt water from the Caribbean Sea and dropped it upon the land, killing vegetation and ruining the soil. Torrential rains followed, washing away the precious top soil.

Missionaries from the United States discovered the starving condition of the children by riding horseback hour after-hour through storm-isolated sections.

Although it has been recognized by leaders of Church World Service, global relief arm of the National Council of Churches, that food must be sent to Haiti at least until the harvest of 1957, Mr. Hutchison reports, that a new emergency call has just come from the International Cooperation Administration following the recent political crisis in Haiti. As a result CWS will release new stores of food for distribution under direction of Bishop Alfred Vogeli, who heads the 55,000 to 60,000-member Episcopal Church in Haiti.

"The entire 'bread basket' area in north-central Haiti is suffering from severe drought," Mr. Hutchison states, "that has wiped out the wheat.

Further, in contrast to this, the Petit Goave Cooperative organized by Pastor Marco Depestre has been hard hit by floods following torrential rains."

Here it was that 300 persons gathered during the Hutchison visit. One of them, an aged Haitian peasant, walking eight hours over mountain trails to attend the meeting called to thank the American churches for the food that has saved them from starvation.

CWS shipments of food to Haiti during 1955 and 1956 totalled more than a million and a half pounds, valued at about \$380,000, Mr. Hutchison reports. In addition, 17 tons of clothing were given to Haiti and all ocean freight charges, totalling \$47,158 were paid by CWS.

At the moment, new clothing stocks are being sent, along with 15 portable sewing machines for the many church centers, plus thousands of yards of clothing material, scissors, needles and thread.

Through the ages each chemical experiment has invariably resulted in the discovery of something useful other than the originally sought achievement.

WORLD COUNCIL SPONSORS RACIAL RESEARCH

Churches around the world will soon have a body of knowledge on the practical experience of Christians working for better race relations everywhere.

A new racial research project to discover how such experiences gained in one country can help those in other parts of the world will be launched by the World Council of Churches, aided by a \$3,500 grant-in-aid from the Fund for the Republic.

Dr. J. Oscar Lee, executive director of the National Council of Churches' Department of Racial and Cultural Relations, left January 14 for three months of conferences with leaders in the struggle for improved race relations in Northern and Southern Rhodesia, Kenya, Pakistan, India, Ceylon and Malaya. His aim is to determine the applicability both of his American experiences to other lands and of the reverse. He will also seek to find out how churches everywhere can most effectively help one another.

The report of Dr. Lee's findings will be laid before the 90-member Central Committee of the World Council at its next meeting in August at Yale Divinity School.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MARCH

- 24—Retired Personnel of the South Africa Mission.
- 25—The Mission of Fellowship to the Churches of Europe. Our work is located in France and Italy and is part of the Fraternal Workers program under the Department of Inter-Church Aid of the World Council of Churches.
- 26—Rev. and Mrs. Kenrick M. Baker, Jr. He is a native of Massachusetts. Did graduate work at School of Ecumenical Studies, Switzerland, served as assistant to General Secretary, World Council of Churches, 1953-55. She was born in Germany, served as secretary and translator in World Presbyterian Alliance Office in Geneva, 1952-54. They were married in 1954 and appointed in 1955 as directors of our Fellowship Center, Le Chambon, France.
- 27—Rev. and Mrs. Edward M. Brown, 3rd. Both from Louisiana, married 1941, appointed 1955 for three years as fraternal worker for youth work in French church in Montbeliard.
- 28—Madame Francoise M. Gauthier-Barde has worked in youth office of World Council of Churches; returned in 1955 to work as secretary-hostess at Le Chambon "Fellowship Center" where she also served 1948-50.
- 29—Dr. Eugenio Maida is the director of medical clinic of "Casa Mia," Italian Service Mission in Naples.
- 30—Dr. Teofilo Santi, head of Italian Service Mission. "Casa Mia" since 1949, and director of projected Evangelical Hospital since 1946, is also a lay preacher.

How Ethical Are We?

Richard K. Morton

Ethics result from the free choices we make in the pursuit of what we call the good and the desirable. It is a subject that does not much concern the morally irresponsible, the pleasure-mad, the anti-social.

Most of us, however, pride ourselves on living reasonably moral lives and following what we believe to be the ethical codes of the society to which we belong.

Just how ethical, however, are we? What is our "ethical quotient?"

Certain preliminary considerations arise in the minds of most of us, perhaps in the form of questions like the following:

Do I call an act ethical if most other people do it?

Do I regard a transaction good if it makes money for me?

Do I justify an action if it brings me happiness, power, promotion, etc.?

Do I satisfy myself that my action is in the end all right if I have gotten away with it and no one was observably harmed?

Do I call a policy or action ethical if it is demonstrably legal and is popular with those who matter to me?

Questions like these arise in the minds of any who trouble themselves at all about ethics. Whenever we make comparisons of various types of thinking and behavior, we call upon our working standard of ethics, whatever it may be. Whenever we make choices and give orders and use authority, we depend upon ethical considerations.

Nobody has to sermonize in order to indicate the role ethics plays in organized society.

Unethical action is generally considered to be whatever works against the individual and his group and the general welfare and tends to break down the cultural standards accepted by society.

Many of us who blithely announce ourselves to be quite ethical beings find it convenient, at times, to overlook some factors that might be considered relevant to the matter.

Do we, for instance, consider it entirely acceptable practice to park illegally if we are in a hurry or if, for instance, the one entitled to a reserved space is not around?

Do we consider it correct business practice to artificially high price, or use inferior goods; and if the buyer doesn't catch on, we are all set?

Is it all right to lie or deceive when

it may be an instrument of success or advancement?

Is it all right to misrepresent one's past experience, training, age, etc., in getting a job?

If in an accident, is it foolish to tell what actually happened, or should one be expected to blacken the other party's action as much as possible?

Is it permissible ethics to make claims for one's talents or goods, relying on people's inability or difficulty in disproving the claim?

Such questions come up to plague all of us. Many more could be added.

Just how ethically do we actually think and live?

Ethical standards have undergone quite a few revisions in our time. This has been due to many influences rooted in new emphases in social life, education, and family upbringing, as well as from the recent wars.

Ethical standards, of course, ultimately rest on what we think about God and about humanity and how we

regard ourselves. If a man does not believe in any Supreme Being or a moral order of law and system, he may feel safer in questionable actions, for, to him, he has only other men to deal with.

Then again, if a man does not think much of his fellow men, he obviously will have fewer qualms in attempting unfair dealings with them. Likewise, if he really thinks poorly of himself, being indifferent to his possibilities as a human being worthy of affection and respect and a place among his fellows, then he may go ahead with many types of unethical dealings with no pricks of the conscience.

The state of a man's ethics is often more important than his health or his I. Q. or his training. For if his ethics are on the loose or unstable side, he may become unreliable in all the other aspects of his life.

Just how ethical do we think it is important to be? In our personal answer to that question lies the measure of just how much our society has advanced, and just how much we are adjusted to make an acceptable contribution to it.

What Shall I Do With My Life?

Lafayette Wilkins, Jr.,

This talk was part of a Suffolk radio program given by our Bethlehem young people on January 30. Wayne Gardner, Louis Duke, Pat Bryant, Judy Edwards, Joyce Byrd, and Martha and Mary Brittle were others sharing in the program.

What shall I do with my life? This is the biggest question you will ever have to answer. And there is no escaping an answer. Whatever you do is your answer. You can make a thoughtful, well planned choice. Or, you can drift, and let shifting circumstance of the moment decide for you.

Our Christian faith gives us a starting point, by making us know that our lives are not our own. Each of us has been born and has grown out of love, dreams, efforts, hopes, and sacrifices of others. Every day of our lives we draw upon the character, labor or purpose of others. In turn, the lives of others will be affected by our lives.

Our Christian faith teaches us that God and His purpose is the beginning and the goal of our lives. Life itself is the gift of God, no matter what we do with it.

Being Christian in daily life is fundamental to our faith. Christianity is not simply a formal affair that we completely discharge by going to church on Sunday. Christianity is the way we live — at work, at play, at worship, and in every experience of life. The occupation one follows is of great importance for it usually commands most of one's time and energies as well as providing a means of livelihood. What one does in his job, and how he does it, are exceedingly important. Yet the kind of work one engages in must be examined closely to determine if the end product makes for a better world, or if it is harmful. We read in John where Jesus Christ said, "You did not choose me, but I chose you and appointed you that you should go and bear fruit." So, therefore, if our job contributes to the general welfare of society through such basic units as the family or as a nation, we have a real chance to uphold the work as an offering to God and to understand in it the calling of the Lord.

It is much easier to see God's gift in an ear of corn, than in a steelrail. For industrial work there is no rhy-

tion of the seasons that remind us of God.

Hard as many work they are seldom harmed by it, partly because the human being is made for toil. We are built like battleships and can stand a lot. But there are millions in the world who hate their work every day of their lives and who take various forms of escape whenever they can.

One important way to attack this problem is to ask what the Christian faith can do for those who are concerned with their daily work. There seem to be three practical contributions it can make.

In the first place, the Christian faith can help us to choose our work. Waste is a terrible tragedy and some lives are undoubtedly wasted because we follow the path of least resistance. Because we are Christians we choose our work, not merely in terms of reward or even of social standing, but in the light of how much good we can do.

Second, the Christian faith can glorify worthy work. Our faith ought to help us to see the needs of our civilization. Almost every job has its dull aspects, but any necessary job can be glorified by the conception of human service.

In the third place, the Christian faith can help people bear the work

they cannot glorify. A Christian does not need to look at the world through rose-colored glasses; he knows that much of it is painful and ugly. The greatest rewards of work are those which come through personal contact, but it is also true that the hardest problems of work are personal problems.

Every person who is misunderstood or criticized or hated can be helped by the fact that Jesus Christ was also criticized and misunderstood and hated. We are not alone. And this faith helps us to maintain the self-criticism that we need. Perhaps we are at fault. If so, faith will help reform us.

Provoking Proverbs

OF OVERPOPULAR EDUCATION

Why should a fool have a price in his hand to buy wisdom when he has no mind? Proverbs 17:16.

OF CONGREGATIONAL MEETINGS

A fool takes no pleasure in understanding, but only in expressing his opinion. Proverbs 18:2.

OF POLITICAL PARTIES

He who states his case first seems right, until the other comes and examines him. Proverbs 18:17.

THE LIMIT OF LAZINESS

The sluggard buries his hand in the dish and will not even bring it back to his mouth. Proverbs 19:24.

PSYCHOLOGY (Applied)

Do not withhold discipline from a child; if you beat him with a rod he will not die. If you beat him with a rod you will save his life from Sheol. Proverbs 23:13f.

TO CHIPPED CHURCHES

For lack of wood the fire goes out; and where there is no whisperer quarreling ceases. Proverbs 26:20.

A. W. M.

"Business" In The New Testament

LUTHER A. WEIGLE

The word "business" is used by the King James Version of the Old Testament in the same sense for which we would naturally use it today. In the New Testament, however, it is used five times, in each case to represent a different Greek term; and in none of these cases is it retained by the Revised Standard Version.



The twelve-year-old Jesus' answer to his parents' anxiety, "Wist ye not that I must be about my Father's business?" is now translated, "Did you not know that I must be in my Father's house?" The Greek means literally "in the (things) of my Father," an expression used repeatedly in the Greek papyri for "in the house of . . ." This translation was adopted by the Revised Version of 1881, and by almost all subsequent translations of the New Testament. It is the meaning of the Greek idiom, and it fits the context better than the old rendering.

In 1 Thessalonians 4:11 "do your own business" is now rendered "mind your own affairs"; and in Romans 16:2 "assist her in whatsoever business she hath need of you" is now rendered "help her in whatever way she may require from you" — an attempt in each case to

reproduce the very general and comprehensive character of the expressions used in the Greek. On the other hand, a specific Greek term is used in Acts 6:3, and "appoint over this business" is now replaced by "appoint to this duty."

In his biography of Charles W. Eliot, President of Harvard University, Henry James states that "the Puritan believed, as in a cardinal tenet, that it was consonant with the divine order that he should pursue his own private gain and 'be not slothful in business.'" But the word "business" in this text (Romans 12:11) is used in the sense of "diligence."

The list of meanings which the word "business" had up to the seventeenth century, but which then became obsolete, is long. It includes diligence, activity, briskness, officiousness, eagerness, earnestness, importunity, anxiety, solicitude, care, attention, trouble, difficulty, commotion (Oxford English Dictionary). Tyndale's translation of Galatians 6:17 was "From hence forth, let no man put me to busyness" and this was retained by Coverdale, the Great Bible, and the Geneva Bible. The same versions had "When Pilate sawe . . . that more busines was made" (Matthew 27:24).

The Greek word in Romans 12:11 is *spoude*, which means haste, zeal, or earnestness. The Revised Standard Version translates the clause: "Never flag in zeal."

Elon College Serves The World

L. E. SMITH, President

There are abundant opportunities for individuals and churches to contribute to needy and worthy causes. There are people who are hungry all over the world, poorly clothed, and uncomfortably housed. Human need appeals to us all. Every interest of the church in the average denomination needs additional funds. Schools, colleges and universities in all sections of the country are appealing for additional financial support. Fortunately, I know of but little real poverty in the Southern Convention. There may be some isolated cases but as a rule we live in good homes, wear good clothes and have plenty of good wholesome food to eat. Our denominational causes need money and the calls are constant and insistent.

Elon College would speak its piece, make known its needs and communicate its appeal for funds. It is certainly one institution of ours in the Southern Convention that is endeavoring to make a constructive contribution to our church, to humanity in general and to world-wide efforts. Our speciality is guidance in living, instruction in conduct and the improvement of mind and spirit. Through endeavoring to fit the individual for life and life's work, that will help to alleviate the suffering of the world and to contribute to human well-being without reference to class, conditions or country, the college prepares graduates to go to the ends of the earth to render service to mankind.

Elon Registrar Reports

Miss Hazel Walker, Registrar at Elon College, reports some interesting facts about the student body at the close of the Winter Quarter in February.

The present enrollment for the college year (does not include new students enrolling for spring quarter) totals 1573. This is an increase of 145% over five years ago, and includes 585 students in evening classes.

There are twenty-two denominations represented in the student body. The five highest are: Baptist, 452 students, 28.7%; Methodists, 380,

24.1%; Congregational Christian, 210, 13.3%; Presbyterians, 164, 10.5%; Roman Catholics, 58, 3.7%; others, 309, 19.7%.

As would be expected, North Carolina students are in the majority, with 1345 students representing 85.5% of the total enrollment, and Virginia is next with 116 students and 7.4%. Pennsylvania comes third with 34, while South Carolina and New York tie with 13. Alamance County has 863 students, 54.8% of the student body.

There will be approximately 115 to receive degrees in May and 55 in August.

A GOOD REPORT

We are happy to present a good report from our churches for the college.

EASTERN NORTH CAROLINA CONFERENCE

Hope Mills	\$ 3.00
Mt. Gilead	6.00
New Elam	9.00
Sanford	100.00
Southern Pines	288.00

TOTAL \$406.00

EASTERN VIRGINIA CONFERENCE

Newport News	\$254.00
Christian Temple	215.00
First	26.00
Shelton Memorial	5.00

TOTAL \$500.00

NORTH CAROLINA AND VIRGINIA CONFERENCE

Burlington, Lakeview	\$ 65.00
Greensboro, First	52.16
Hines Chapel	16.83
Pleasant Grove	50.00
Rocky Ford	2.00
Hendersonville	10.00
South Boston	40.00

TOTAL \$235.99

VIRGINIA VALLEY CONFERENCE

Mt. Lebanon	\$ 6.00
Winchester	10.00

TOTAL \$16.00

TOTAL RECEIPTS \$1157.99

MISS FLORENCE WILSON

Miss Florence Wilson, for nineteen years head of the Music Department at Elon College, passed away Thursday, March 7, at her home in Greensboro. Funeral services were conducted from Burke Funeral Home, Saturday afternoon. Interment was in Magnolia Cemetery, Elon College. The writer officiated, with Miss Thelma Huffman as organist and Mrs. Ethel Clements Huff, soloist. Miss Wilson will be recalled by many. She was born in Boston, Massachusetts, a graduate of New England Conservatory of Music, and was a very accomplished musician. She was proficient in organ, piano and voice, with special emphasis on voice.

She and her mother lived at Elon College while she served there. After terminating her services with Elon College she transferred to Greensboro, North Carolina, and opened a studio for private instruction. For the past five years she has been in declining health and for the past few weeks, critically ill.

Students in Elon from 1900 to 1920 will remember her excellent service. She was a charming personality, an efficient and effective instructor, and was loyal and devoted to her work. During her term of service at Elon College she laid the foundation for an outstanding music department. Upon that foundation the music department has built a nation wide reputation. As Miss Wilson passes, we are reminded of her with interest, admiration, and affection.

L. E. Smith

HELP CHURCH-RELATED COLLEGES

Twenty-five business, education and church leaders, members of the National Committee of Church Men for Church Colleges, have announced an eight-point action program designed to strengthen some 470 church-related colleges in the United States: Set up an information center; a program of research and study on problems confronting these colleges; an international placement bureau to secure qualified faculty and staff; call regional conferences of college trustees and administrators; solicit support from state and city councils of churches; organize a national conference of Church Men for Church Colleges; map long-range public relations and publicity operations for church-related colleges; and develop special aid projects for smaller unaccredited church colleges, where such help is recommended by related denominations.

Woes To Hypocrites

Memory Selection: Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your father which is in heaven. Matthew 6:1.

Background Scripture: Matthew 23.

Devotional Reading: Isaiah 29:11-16.

Never elsewhere during his ministry did Jesus pronounce such terrible denunciations as are recorded in today's lesson. How his enemies must have cringed when they heard these burning words of righteous indignation! It should be said that there was no malice in these words, and they do not indicate any lack of self-control. They are sober, sane words of judgment against hypocrisy, insincerity, formality, uttered indeed with a suggestion of pity and sorrow that men should so lose the sense and spirit of true religion. They illustrate what might be called "the wrath of the Lamb." They are a rebuke and a warning against all pretense and unreality and bigotry and sham in religion. That is what is embodied in the word "hypocrite" — the word came from a Greek word meaning an "actor," someone who "plays a part," someone who pretends to be something or somebody he is not.

THE DIVINE CONDEMNATION

Jesus pronounces seven "woes" or denunciations against the Pharisees. As Dr. Erdman suggests they are divided into two groups: the woes against **false teaching** and the woes against **wrong actions**.

a. WOES AGAINST FALSE TEACHINGS

"Woe unto you, scribes and Pharisees, hypocrites! because ye shut up the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter." It is a rebuke to religious leaders who actually make men irreligious. It is as if these religious leaders were leading a great company toward the open gates of the Kingdom, and then not only refuse to go in themselves, but alas, will not allow their followers to go in. Thus there are those today who profess to be followers of Christ, who live so inconsistently, and who are so uncharitable in their judgments, so narrow in their prejudices, so bitter in their enmities as to turn others away from Christ and his Church.

The second woe was pronounced against those whose fanatical party spirit masqueraded as zeal for real religion. There are those today who insist upon acceptance of their particular doctrines as the only right doctrines and whose bigotry and spiritual pride infect and corrupt and even debase those whose support they secure.

The third woe condemns the enemies of Jesus for spiritual blindness and moral stupidity. They distinguished between oaths that were binding and those which were not binding, as if a man could break a promise by

which he was bound by one oath but not break it if he were bound by another oath!

b. WOES AGAINST WRONG ACTIONS

In his words to the scribes and Pharisees concerning tithing, Jesus is warning against what might be called the loss of moral perspective. One can be very scrupulous about petty particulars, and lose sight of broad principles of morality; one can observe every detail of the law, and have no spirit of love in his heart. There are people who will give a tenth to God and then cheat their fellowmen. There are those who will condemn another for playing cards or taking a drink or going to the dog races, but who harbor an unforgiving spirit, or who are narrow and prejudiced and unmerciful. God desires mercy and not sacrifice. It is a good thing to tithe, but one is not to neglect also "the weightier matters of the law, judgment, mercy and faith," says Jesus.

Then there is a woe or warning against mere external purity. The Jews were scrupulous about the washing of pots and pans to insure their ceremonial cleanness. Jesus demanded the same thing of the heart. A man is not righteous no matter how

meticulously he observes the outward forms of religion unless he is pure in heart and pure in thought. It is the motive and not simply the act that counts. It is the character and not simply the reputation. No measure of good works can be a substitute for a good heart.

The sixth woe is closely related to the fifth woe treated above. Jesus uses the striking figure of men cleaning up and whitewashing graves on the outside and leaving them full of dead men's bones. This, he said was just about what the scribes and Pharisees were doing — their outward show of holiness and their ceremonial purity deceived and endangered men, and caused them to fall. Alas for people who are outwardly righteous, but whose inner lives are full of hypocrisy and insincerity and impurity!

And finally Jesus rebukes those who are self-deceived. Here were men proudly professing themselves to be better than their forebears. While erecting monuments to the memory of the prophets whom their fathers killed, they are plotting to kill Jesus, the greatest of all prophets. While professing to be superior to these ancient murderers, they have the spirit of murder in their hearts. It is so easy for us to feel superior to others because our faults are of a different kind, and because our sins are committed under different conditions.

THE DIVINE COMPASSION

Hard on the words of condemnation come the words of compassion. "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee! How often would I have gathered thy children together, even as a hen doth gather her chickens under her wing, and ye would not!" He says these words with an aching and a breaking heart. He recalls how long and how often God had called his people to repentance, and how gladly and generously he had offered them salvation. But they would not listen to him, and they would not accept him. And now judgment was about to come. In this pathetic cry of rejected love, our Lord pronounces the doom of the beloved city — it would be left desolate unto them. And yet even in this there was a note of hope. Even as he sees his own rejection and the consequent desolation of Jerusalem, he looks forward to the time when he would return in glory, and when in penitence his people would cry out, "Blessed is he that cometh in the name of the Lord."

SUNDAY SCHOOL LESSON

March 24, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Ministers Meet At Home For Children

John G. Truitt, Superintendent
Dear Friends;

Thank you for the good report this week totalling \$975.15. I wish it could have been above the \$1,000.00 mark, as anything falling below that figure falls below our weekly requirement to reach our goal of \$75,000.00 by September 30.

It seems to me that interest on the part of many individuals and churches and pastors is increasing. Here and there I learn of work being done for this our Home for Children. It is good to have this thoughtfulness and help. I do appreciate it so much, and in the name of each child and staff member here I sincerely thank you. The help which you give helps to keep me from being "such a beggar," which goes against my grain. I never did like to beg, and who does? But if we put this fine work of the church on an investment in the lives of needy children basis then it is far from begging.

Yesterday our Home for Children enjoyed an unique experience. Seventeen ministers of the North Carolina and Virginia Ministers' Conference met for a day's session on our campus. The meeting convened at 10:30 in the Holt Memorial Chapel which had been made ready for the occasion, beautiful white flowers on the altar, candles lighted, room warm.

Rev. W. J. Andes presided and had prepared the altar for the observance of the Lord's Supper. After the brief business session Mrs. T. H. Mackintosh, director of the Elon Church community choir presided at the piano and the Rev. W. W. Snyder of the Beverly Hills Burlington Church conducted the communion service. There followed a very heard-searching address by the Rev. George D. Alley, minister of the Suffolk Christian Church, Suffolk, Virginia. The address kept to the general theme of the day: the minister and his personal lenten commitment. There followed a period of silence for prayer and meditation.

At noon the ministers had lunch in the Children's Home diningroom. If they liked it we hope they will come again. After lunch there was a brief respite. Upon reconvening the Rev. Beverly Cosby of Lynchburg Church made us think more seriously about our commitment in a message on a minister's disciplines. This address was also followed by a period of silence.

The closing service was in the nature of a re-commitment service

wherein Dr. Henry E. Robinson, First Church, Burlington, had the ministers gather at the altar and renew their ordination vows. It was indeed an uni-

que service and I am sure everyone who had the privilege of being a part of it went away with an increased determination to better serve our Lord and Master, Jesus Christ.

We appreciate our friends using the Holt Memorial Chapel.

REPORT FOR MARCH 11 1957 SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$16,435.41
Eastern North Carolina Conference		
Hope Mills	\$ 2.00	
Mt. Gilead	6.00	
New Elam	8.00	\$ 16.00
Eastern Virginia Conference		
Bethlehem (Nans), S.S.	63.75	
Liberty Spring, S.S.	10.00	
Mt. Carmel, S.S.	17.08	
Newport News	53.00	
Norfolk, Bay View, S.S.	8.10	
Christian Temple	68.00	
Norfolk, First	12.00	
Portsmouth, Shelton Memorial	2.00	
Windsor, S.S.	10.00	243.93
North Carolina and Virginia Conference		
Belew Creek, S.S.	9.31	
Bethel, S.S.	4.51	
Greensboro, First	61.92	
Hendersonville	5.00	
Mebane, S.S.	5.00	
Pleasant Grove	30.00	
Rocky Ford	2.00	
South Boston	25.00	142.74
Western North Carolina Conference		
Pleasant Cross, S.S.	17.62	
Pleasant Union	16.19	
Seagrove	22.82	
Union Grove	20.00	76.63
Virginia Valley Conference		
Bethel, S.S.	2.00	
Winchester, S.S.	10.00	12.00
Total		\$ 491.30
Grand Total		\$16,926.71

SPECIAL OFFERINGS

Amount brought forward		\$25,742.88
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	\$ 10.00	
Pfafftown Cong. Christian Church (bed for Baby Home)	37.50	
Plymouth Guild, Cong. Church, Eureka, Kansas	5.00	
Bethlehem Sunday School, Altamahaw, N. C. (bed for Baby Home)	38.10	
Young Adult Class, United Cong. Christian Church, Winston-Salem, N. C. (bed for Baby Home)	38.00	
Church and Sunday School, Lebanon Christian Church, Senora, N. C. (bed for Baby Home)	37.50	
Friendship Club, Finnish Cong. Church, Fitchburg, Mass.	25.00	
Women's Christian Fellowship, Hendersonville Church	5.00	
Alpha Eta Chapter, Epsilon Sigma Alpha, Greensboro, N. C.	75.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	40.00	
In Memory of Dr. Clarence V. Kerr	5.00	
In Memory of Josephus T. Johnson	5.00	
In Memory of Mrs. Pattie Perdue	5.00	
In Memory of V. A. Kirk	5.00	
Special Gifts	152.75	
Total		\$ 483.85
Grand Total		\$26,226.73
Total for the Week		\$ 975.15
Total for the Year		\$43,153.44

“Puerto Rico: Land Of Two Christmases”

“Puerto Rico: Land of Two Christmases” is the title of a new publication which describes the blending of North American and Spanish religious and cultural traditions in the Commonwealth of Puerto Rico.

In the form of a short story centering around Puerto Rico's celebration of both Christmas, on December 25, and Three Kings Day, on January 6, the 8-page folder shows how Puerto Rico, with its Spanish heritage and close relationship with the United States, is serving as a cultural bridge between the people of North and Latin America.

Published by the Government of Puerto Rico as part of a kit of materials distributed throughout the U. S. for the Cub Scout's November program “Life in Puerto Rico,” the folder is also being made available to churches, Sunday schools, and other religious groups. Copies are available free of charge from the Information Section, Migration Division, Puerto Rico Department of Labor, 88 Columbus Avenue, New York 23, N. Y.

Other materials included in the kit are also available. These include “The Jobs We Do,” a profusely illustrated 16-page booklet describing the contributions of Puerto Ricans in industry, agriculture, sports, arts, and international relations; “The World's Newest Commonwealth,” which summarizes the history and political status of the Island and includes illustrations of the flag and seal of Puerto Rico; “Operation Bootstrap,” on the Commonwealth's world-famous industrial development program; and “Songs and Games from Puerto Rico.”

THE SECRET OF THE SKULL

**A Short Story
By a Sixth Grader**

It was just midnight when we crept up to the haunted house. Phil said that he was too scared to go looking for any old skull that night, so he went home. That left Bob, Steve and me.

Steve suggested that we go into the

house and look for the skull. I agreed, but Bob said he was too scared to go into the house, so he stood in the doorway. As soon as we got in the house we turned on our flash lights. That scared Bob who was standing in the doorway so much that he fell down the front steps, and he then got up and ran home. Then Steven and I were the only ones left out of the four

who started out to go skull hunting that night.

After about a half hour's hunt we decided to leave and come back the next night. As we started to leave we saw someone running in the other side of the house. We started chasing whoever it was. Finally we caught him and found out that it was Steve's brother with the skull out of his old bone collection.

The Mountain Revisited

**(Sermon on the Mount
as translated in RSV)**

J. CARTER SWAIM

Around the middle of the second century, a shipowner of Pontus, Marcion by name, came to Rome for the express purpose of trying to get the church to cut itself off from the Old Testament. Since that time, others have thought that the church could dispense with the larger half of the Hebrew-Christian book. Some indeed have ventured to suggest that the Sermon on the Mount was really all that was needed. The Sermon, of course, cannot be thought of apart from him who spoke it — and he died on a Cross. New Testament writers see this as but one of innumerable links with the Old Covenant.

The relationship between the two is properly set forth in the Sermon. “Think not that I have come to abolish the law and the prophets,” said Jesus, “I have come not to abolish them but to fulfill them” (Matthew 5:17). The King James Version here reads: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.” The Greek here means literally to “loosen thoroughly.” As applied to

authoritative regulations, “abolish” is a better term than “destroy.” Revolutionists destroy buildings but they abolish laws.

Jesus did not come to play either role. He came rather to fulfill — and to fulfill both the law and the prophets. These two terms summed up the larger part of the Hebrew scriptures. There was still a third part, the writings, of which the Psalms were a significant portion. In Luke 24:44 we hear Jesus referring to all three sections: “everything written about me in the law of Moses and the prophets and the Psalms must be fulfilled.”

On the question of Jesus' relation to the law, Paul has three striking comments: “love,” he says (Romans 13:10), “is the fulfilling of the law.” Again, “Christ is the end of the law, that everyone who has faith may be justified” (Romans 10:4). Finally, he comes clear around the circle and says: “Bear one another's burdens, and so fulfill the law of Christ.” Although Jesus began his ministry by quoting Isaiah, the church has paid less attention to how he fulfilled the prophets. The New Testament has its roots in the Old and Jesus fulfilled both the law and the prophets.

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

.....
(NAME OF DECEASED)

.....
(CITY)

.....
(DATE OF DEATH)

.....
(SURVIVOR TO BE WRITTEN)

.....
(ADDRESS)

Name

Address

The Magic Suit

A STORY OF HOW A SUIT FROM AMERICA MADE "MAGIC" FOR AN ARAB REFUGEE FAMILY AND THEIR LITTLE BOY, AHMED . . .

To Ahmed, the day started like any other day in the refugee camp where he lived. He dressed in the same ragged jacket and patched pants, ate the same thin gruel for breakfast went to school as usual.

But Ahmed soon found it was an extra special kind of day when Miss Fawzi, the teacher, told him and his classmates that a shipment of clothing had arrived from the American churches.

"Tell your families," she said, "to come to the 'choosing' tomorrow to pick out what they need."

Ahmed rushed home to tell the good news but his steps lagged as he thought of his father, Mahmoud. After living eight years in the dreary camp. Mahmoud had lost all hope. He could not forget the nice house and print shop he had been forced to leave behind in Palestine. He had become sorrowful and silent, unwilling even to face old friends. What, Ahmed thought, if he were even unwilling to go to the "choosing"!

At home, when he told his news, Sara, his young sister cried, "I want a red jacket!" Ahmed's mother looked thoughtful. "The head of the house should choose," she said. But Ahmed's father did not even look up. His mother looked at Ahmed. "You will have to choose for the family," she said.

Next morning, waiting in line, Ahmed thought of what he must get — a jacket for Sara, a warm dress for mother, a suit for father. And, oh, if there were only a good pair of pants he thought, rubbing his hands over his patches which seemed to be everywhere.

At the "choosing" the clothing was neatly arranged on benches. There was no red jacket but Ahmed found a warm blue coat for Sara, a dress for his mother, and a good brown woolen suit — coat, pants and even a vest — that would be fine for father, and a wonderful pair of boy's pants without a single patch!

The man in charge smiled at him but sadly shook his head. "If you want that fine woolen suit for your father, that's all you can take. We only have a few men's suits. A family that gets one can take nothing else."



Arab refugees are given food by the United Nations and Church organizations.

Ahmed's heart fell. He looked at the clothes in his arms — especially the suit. With it, his father might forget his sorrow. If he had decent clothes, he might be able to find a job and earn money for things the family needed so badly.

Ahmed put back the coat. He put back the dress, and he put back the trousers without patches. Hugging the suit to him, he said, "I want the whole suit for my father."

Met at the door by his mother, he explained his choice to her. She smiled, "You did right, my son."

But when Mahmoud learned about it, he became very angry. "How could you choose something for me and leave your mother and sister with nothing?"

But when, all talking at once, Mahmoud realized they all felt he should have it, a great change came over him. He tried on the suit, and in it he saw his friends again, saying proudly, "My son chose this for me."

He soon found a job and with part of his first pay he bought enough woolen goods to make Ahmed a pair of trousers. "Because," he said, "it does not befit the 'second man' in the family to wear trousers made mostly of patches!"

And so it was that a suit from America became a "magic suit" — bringing new courage to a family which had almost given up hope.

A SPECIAL OFFERING WILL BE RECEIVED SOON
IN YOUR CHURCH WHEN YOU CAN HELP BOYS
AND GIRLS AROUND THE WORLD WHO ARE
HUNGRY AND ILL. YOU WILL WANT TO GIVE
AND GIVE GENEROUSLY.

ONE GREAT HOUR OF SHARING

Congregational Christian Service Committee

SEND OFFERINGS TO CONVENTION OFFICE AT ELON COLLEGE

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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One Great Hour of Sharing
— March 31

VOLUME 109

MARCH 26, 1957

NUMBER 13

THE WHITE PRESENCE

Will not our hearts within us burn
On the darkening road,
If a White Presence we can discern—
Despite an ancient load?

Whither goest Thou, Pilgrim Friend?
Lone Figure far ahead,
Wilt thou not tarry until the end—
And break our bread?

Follow we must amidst sun or shade,
Our faith to complete,
Journeying where no path is made—
Save by His feet!

—Joseph Fort Newton

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vention of Congregational
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Here And There Among The Churches

CYPRESS CHAPEL, near Suffolk, Virginia, had a groundbreaking ceremony for its new Sunday school building recently. Participating were the pastor, Rev. Ellis N. Clark; Deacons G. C. Mann, Earl Bunch, Willie Knight, W. B. White; Sunday school officers, superintendent James H. Boyette, Jr., Mrs. Virginia Hicks, Mrs. Johnnie Speight; representatives of the Women's Society, Mrs. Norfleet Brinkley and Mrs. Jim Willis Jones; and Mrs. James Vernon Brinkley and Richard Bunch.

CONGRATULATIONS to Rev. and Mrs. Earl Farrell on the birth of a daughter, Annie Louise, on February 28. Mr. Farrell is the pastor of Wake Chapel, Fuquay-Varina, North Carolina.

CLAUDE STALEY MOORE of Greensboro, brother of Mrs. R. L. Williamson of Charlottesville, Virginia, died recently, according to word received from Rev. R. L. Williamson. Sympathy is extended to the family.

NORTH CAROLINIANS contributed \$24,292.70 during 1956 to CROP, according to the report of G. C. Henriksen of Durham. This represents the value of gifts of commodities plus those of cash, says CROP Director Ralph Jacks. This represents a 35% increase over the previous year for North Carolina's contribution to this phase of the work of Church World Service.

WESTERN N. C. LAYMEN TO MEET

The quarterly meeting of the Laymen's Fellowship of the Western North Carolina Conference will be held at Union Grove Church on Saturday, March 30, according to announcement by H. V. Cox, Jr., president. It will be a supper meeting, beginning at six-thirty.

Laymen of Pleasant Hill church will have charge of the evening devotional service. The guest speaker will be the Reverend Ernest Page, pastor of Jordan Memorial of Ramseur and Franklinville Methodist churches, and a graduate of Brevard College and Duke University.

Union Grove church is located just off North Carolina highway No. 902 to the right, coming from Asheboro toward Coleridge. There is a sign at the turn.

A BIBLE READING CONTEST, sponsored by the Board of Deacons, is being conducted at South Norfolk church during Lent. A Bible will be presented on Easter Sunday to the member of the church or church school who reads the greatest number of chapters in the Bible during Lent.

ATTENTION, VALLEY WOMEN

The combined Spring Rally for all churches of the Valley Conference will be held next Sunday, March 31, at Leaksville, beginning at two-thirty. The evening service, at which Dr. Henry Robinson of Burlington will speak, will begin at six-thirty. Each family is asked to bring sandwiches for a picnic supper. Mrs. T. W. Good is president of the Valley Women, who are sponsoring this Rally.

THE SOUTHERN SYNOD of the Evangelical and Reformed Church will hold its annual meeting at Heidelberg Church, Thomasville, North Carolina, April 30 - May 2. Dr. Harvey A. Fesperman, president, has written to Superintendent W. T. Scott, inviting the Southern Convention to send fraternal delegates to this important meeting.

St. Paul's account of the Lord's Supper is regarded as the earliest recording of that occasion. It was probably written as early as A. D. 57, or 27 years after the Supper was instituted.

PILGRIM FELLOWSHIP RALLY For Western North Carolina

The quarterly Pilgrim Fellowship Rally for young people in the Western North Carolina Conference will be held at Union Grove church on Sunday afternoon, March 31, according to announcement from Betty Baker, secretary.

Registration will begin at 2:30 p.m. and the Rally will close at 5:00 p.m. There will be a "Coke-Break" midway in the afternoon program.

Directions for reaching Union Grove: Go southeast on Highway No. 902 out of Asheboro for about seven miles; turn right on Highway No. 13 and follow this road to the church.

E. & R. VISITORS AT RANDLEMAN

About forty visitors from the Pilgrim Evangelical and Reformed Church of Lexington visited the Randleman Congregational Christian Church, of which Rev. Winfred Bray is pastor, on the second Sunday in March. Pastor of the visiting group of young people is Rev. Frank W. Snider. The young people of the Randleman church served lunch to the visitors following the morning worship service.

During Lent members of the Randleman church are visiting in the community and attendance at Sunday school and church is increasing. Figures for March 3 were: Sunday School, 147; Morning Worship, 128; March 10, S. S., 161; worship, 174.

Volume 109

Number 13

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor

840 Sunset Avenue, Asheboro, North Carolina

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Club of at least 1/2 church families	2.00

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Lebanon

Progressing

Mrs. Ezra Stowe

During March the members of Lebanon Church, Semora, N. C. attended a variety of meetings.

On March 1 Maynard Wells and Ezra O. Stowe attended the meeting for Sunday school superintendents at Reidsville. They really enjoyed the fellowship and planning and talking about their work.

The World Day of Prayer was observed on March 8 with a service at our church. The theme was "Who Shall Separate Us?" Many took part in the service, leaders of which were Mrs. Rudolph McSherry, Mrs. Clyde McSherry, and Miss Nancy McSherry. This was a nice program and a good group was present.

Ten of our ladies attended the Women's Fellowship Rally at Center Church, South Boston, on March 10. They were: Mrs. Frank Hudson, Jr., Mrs. Connie Collie, Mrs. Jerry Collie, Mrs. Maynard Wells, Mrs. Henry Earp, Mrs. Walter Scott, Mrs. Marvin Tulloh, Mrs. Wayne Tulloh, Miss Rennie Taylor and Mrs. Ellie Fuller. We would like to thank Center Church for the wonderful hospitality and fellowship.

The youth group of Lebanon had charge of Sunday school on March 10. They had a most inspiring program, using "When We Worship" as the topic. This group meets twice a month

at the church under the leadership of Miss Nancy McSherry. They sing in the young people's choir at some of our worship services.

We hope to finish payment of the balance of \$400 on our building soon.

WAKE CHAPEL HAS BOOK REVIEW AND FELLOWSHIP SUPPER

Circles of the Wake Chapel Woman's Missionary Fellowship met on Thursday afternoon, March 7, at five o'clock in the assembly room of the church. Miss Ruth Johnson reviewed the foreign mission study on "The Church in Southeast Asia," tracing briefly the history of the various religions and the growth of Christianity in the vast area comprising countless islands and the mainland. A large outline map of the area along with several charts and place-mats for individual study added interest and an opportunity to gain personal knowledge of places and peoples so much in the news today. Adding interest also was a table display of books, leaflets, and oriental costumed dolls, an incense burner, and Buddha.

A fellowship supper was enjoyed by the 24 members and guests present.

Mrs. Robert S. Smith, District Superintendent of the area, and Mrs. D. M. Estes, both of Durham, were present.

The meeting was closed by a worship service entitled "We Would See People" with four of our ladies participating.

REVIVAL AT SOUTH NORFOLK

Beatrice George

Plans are being completed for the spring Revival which is scheduled at the South Norfolk Congregational Christian for two weeks beginning March 31st through April 14th. The Rev. Herman H. Mauch, Pastor of Burrows Memorial Baptist Church, Norfolk, will be the guest evangelist assisting the pastor, Rev. O. D. Poythress in these meetings. A series of cottage prayer meetings will be held throughout the city in the homes of members and the homes of friends of this church during the week of March 25th — 29th in preparation for our revival. Remembering the words of God, when we pray: "If my people, which are called by my name, shall humble themselves and pray, and seek my face and turn from their wicked ways; then will I hear from heaven and will forgive their sin and will heal their land." 11 Chron. 7:14. A hearty and cordial welcome to all these meetings is extended to everyone.

IMPROVEMENTS MADE AT NEW HOPE

Mrs. Andrew Denton

The congregation of the New Hope Christian Church, Louisburg, North Carolina voted some time ago to paint the inside of the church and parsonage. The paint was purchased and voluntary labor was asked for. By the following Sunday the walls in the sanctuary had two beautiful coats of pine frost green on them with white on the wood work. The parsonage was about half finished at that time. Since then it has been finished and we are looking forward to refinishing the floors.

The Women's Fellowship has purchased new rugs for the church and they were installed about three weeks ago. By selling "keepsake" plates with picture and history of the church on them, and flavoring, and with some donations, the money has been secured to pay for the rugs. They add much to the appearance of the church and everyone is enjoying them.

There is a fine spirit of cooperation in the church and Sunday school and we look forward to participating in the Leadership Training School to be held at the Oak Level church beginning March 18. Then we look forward to the spring revival leading up to Easter at which time our pastor's father, Rev. George M. Tally, will be our guest speaker.

Lenten Program At Haw River

MARCH

- 10-24—Lay Visitation Evangelism
- 10—Sermon, "The Secret of Discipline"
- 17—Sermon, "The Secret of Prayer"
- 21—Burlington Women's District Rally, Bethel
- Haw River Women's quarterly meeting
- 24—Sermon, "The Secret of Grace"
- 30—Family Night for families with children 6-12 years of age, 7:00-8:30 at church
- 31—Sermon, "The Secret of Sharing"

APRIL

- 6—Men's Club monthly meeting
- 7—Sermon, "The Secret of the Communion"
- 13—"The Story of Our Church" — Pageant and exhibit on the history and work of Haw River church — 7:00 p.m.
- 14—Sermon, "The Secret of Sacrifice"
- Pilgrim Fellowship Rally at Greensboro
- 15-19—Joint Holy Week Services
- Monday-Tuesday — Christian Church
- Wednesday-Thursday — Methodist Church
- Friday — Christian Church
- 21—Easter Sunrise Service
- Sermon, "The Secret of Eternal Life"

When You Pray

A LENTEN MEDITATION

"Teach us to pray," pleaded the disciples of Jesus. And he taught them. "When you pray:

"Enter into your closet." **Enter.** Too much prayer is made from the outside. That means asking; begging. But prayer is a fellowship. We are to enter the presence of the Father before requesting.

"When you pray say, Thy Will Be Done." There are so many things we want that it is difficult to remember that those things may be unimportant. God's will is not personal dictation; it is a universal plan for his world, including especially his people. Will what we want fit into that program of God's? If so, request it. If not, forget it.

"When you pray believe that you have it." **Believe.** Why ask unless we expect? Words, words, words! Prayer must be more than words. Prayer is faith, faith that by seeking God's will we can help to make his will come to pass in our lives and in our world.

Wasted Time

A feature article in a recent issue of Life magazine claimed that the hour spent in Sunday school is often, if not always, wasted time. The writer believes that many officers and teachers do not know the purpose of the schools, that they are unprepared for their jobs, and that they do not put enough effort into their work to make success of their attempts to train children in the Christian religion.

The attempt of a secular magazine to evaluate religious education, and especially when it seeks expert advice in doing so, may be considered an advanced step in American progress. It is good to know that religious education is first-class news in our country.

The criticism gives us who work in this field a stunning blow. It calls us to halt and consider what we really are doing. To dismiss the matter with criticism of the author and the magazine is far too easy a solution, and unworthy of the task before us.

It is a fact that teachers of children are sometimes selected because they can keep the children quiet. Doctors can do that with a sedative, and natural sleep regularly quiets both children and adults. Being quiet does not necessarily mean that one is learning the Christian religion. "Leading out" (education) may cause noise in the process. A busy Sunday school class is more likely a learning class than one that is sitting quietly. In fact it is generally understood by educators that action is part of the educative process. All of which means that there is reason in having class rooms and working materials suitable to each age group in Sunday school.

An uneducated teacher, one who is not in the midst of the learning process himself, is not likely to be effective in imparting knowledge or inspiring others to seek knowledge. We want a doctor to know the human body before he operates on us. Why should we expect less of the person who operates on the mind and spirit of the growing generation?

But after all the criticism is in, the fact still remains that on Sunday mornings a large sector of the American public is learning of the life and teachings of

our Lord. They may not be progressing as rapidly as could be possible, but they are on the right road to discover the secret of living successfully. More power and wisdom and courage to the faithful workers in our Sunday schools!

Training For Membership

More and more of our ministers are training their people for church membership, especially the younger ones. This has been the long-time custom of some denominations, and has been more generally practiced by Congregationalists than by Christian Church people.

Knowledge is an important part of the preparation needed for church membership. What is the Church, from whence did it come, what are its ideals and programs? These and other questions need to be answered by those who propose to take the obligations of church membership. This knowledge does not come by a flash of inspiration; it is learned by the processes by which all information is obtained. One reason why half of the church members seldom do much about church work is that they have never learned what it is, why it is important, and how it can be done.

But information does not make one a Christian. Discipleship comes with acceptance of the Christian way of life, a way of life that is learned, to be sure. Conversion needs to be intelligent, but it needs to be conversion. Conversion for a very vile person will bring obvious changes in conduct, but for a child brought up in a Christian home there may be no obvious change. The latter come to the point where they accept in their own right the things they have been taught, and of their own volition yield their lives to the will of the Divine.

Ministers do well to instruct their prospects on those things which are fundamental to the faith, to the welfare of individuals, and to the progress of the Church. In this way they make strong the foundation on which members can build Christian experience and faithfully fulfill their obligations as members of the Church of Christ.

Then Comes Easter

Training schools, rallies for men, women, and young people, choir practices, pastor's classes, evangelistic services, Holy Week services, Maundy Thursday Communion, the Cross, days of sadness, disappointment and preparation — and then comes Easter.

Some churches will have no flowers during Lent; in many there will be extra Bible study, self-denial and visitation; much will be done to enlist the uninterested or partially interested people of the community — all in preparation for Easter.

Easter is the big day, the time when all attend church (wearing new spring clothes), the minister preaches his best sermon, and the choirs make the heavens ring with their hallelujah choruses. It can be the big day and nothing more. What do we expect at Easter? Will the weeping Marys have their tears dried, the despondent disciples come rushing back to the Master, the doubting Thomases renew their faith in the Redeemer, and those corresponding to the Roman soldiers of Jesus' day be able to say "Surely this was God's Son"? If so, it will be a glorious Easter, one in which we can easily forget the attendance record as we behold transformed lives. And so may it be.

One Great Doxology And Its Author

BY H. H. SMITH, SR.

"Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

It may well be called our great doxology, for, as a hymnologist says: "This is the Doxology of the Christian Church in all parts of the world where the English language is spoken. . . It is doubtful if any stanza of religious poetry ever written has been so often, so universally, and so heartily sung in the worship of the Triune God as this."

Of the thousands who sing it, perhaps only a few know anything of its origin or authorship. For the benefit of those who would like to learn something of the history of this great doxology, here are a few facts gathered from various sources.

It was written by Thomas Ken, a bishop of the Church of England, born at Berkampstead, England, in 1637. It forms the closing stanza of each of his three famous hymns: **Morning, Evening, and Midnight** hymns. Bishop Ken is referred to as "one of the gentlest, truest, and grandest men of his age." He was appointed chaplain to Charles II in 1680. In this capacity "he fearlessly did his duty as one accountable to God alone, and not to any man. He reproved the 'merry monarch' for his vices in the plainest and most direct manner. 'I must go and hear Ken tell me my faults,' the king used to say, good humoredly."

Macaulay says: "Before he became bishop, he had maintained the honor of his gown by refusing, when the Court was at Winchester, to let Neli Gwynn, the king's mistress, lodge at the house which he occupied as prebendary. The king had sense enough to respect so manly a spirit. Of all the prelates, he liked Ken the best."

Bishop Ken retained the confidence of the king to the last, and was his faithful adviser on his death-bed. He also attended the Duke of Monmouth at his execution.

In 1688, with six other bishops, he was imprisoned in the Tower of London for refusing to publish the "Declaration of Indulgence" issued by James II. After three weeks imprisonment, he was brought to trial and acquitted.

Macaulay seems to have been deep-

ly impressed with the noble Christian character of Bishop Ken, and paid him this high tribute: "The moral character of Ken, when impartially reviewed, sustains a comparison with any in ecclesiastical history, and seems to approach, as near as any human infirmity permits, to the ideal of Christian perfection."

Praise and thanksgiving occupied a prominent place in the spiritual life of the author of the great doxology. For many years before he died he headed all his letters with the words: "All glory be to God;" and these are said to have been the last words he ever uttered.

A hymnologist says: "The composer of the tune, 'Old Hundredth; which is so invariably associated with the doxology, was Wilhelm Franc, a German, whose work may have been revised by no less a hand than that of Martin Luther."

As to the doxology itself, one only need be reminded that every clause of it is based upon important Scriptural truth admirably expressed; the Triune God is the source of every blessing, then let all creatures here below

unite with the heavenly host in praising Him.

"The Methodist Hymnal Annotated" gives this interesting note: "The author was accustomed to remark that it would enhance his joy in heaven if when he reached that happy place he might be permitted to hear his songs sung by the faithful on earth:

'And should the well-meant song I leave behind,

With Jesus' lovers some acceptance find,

'Twill heighten e'en the joys of heaven to know

That in my verse, saints sing God's praise below.'

If saints in heaven can hear the songs of earth, surely then the good Bishop's joy is very great."

Ashland, Va.

DID YOU KNOW —

that on March 31 will come "One Great Hour of Sharing" this year? Every minister has received a packet of special materials to use in preparation for this service. It is one which the laymen or women might well sponsor. Find out now if your church plans to make this "over and above gift" for the work of our Service Committee in caring for the needy peoples of the world.

FOR MEN

Allah does not deduct from the allotted time of man those hours spent in fishing. — An Old Proverb



This is a new building at the Academy for Girls, Uskudar, Istanbul, Turkey, where Miss Vinal Overing of our Raleigh church is teaching.

Youth Becoming Christians

Linda Curling

We can note the points that are included in the ancient story of the Hebrew and of the Christian religion: God made the world, including man; life comes from him; he made all of us for a purpose; he expects us to use wisely all that he has made; we are to do this as people who are trustees or workers for God. Our vocation in life is to do the things that God wants done.

God gave us what talents or abilities we have. All of our abilities are to be used for God's purposes. We are not to waste them, but to develop them so that we may do good. We are trustees of what God has given us and He holds us responsible for the use we make of our talents.

We have the question asked so many times, "What is the chief reason for living?" Is it:

To have a good time?

To be popular?

To have a good reputation?

To make one's life count for good, for truth and righteousness? Which is your answer? Is it the right one?

Christ reigns through our citizenship:

In our home. In outward appearances we may seem to make Christ King of our lives. But do the rest of the members of our family believe in Christ and that he is really King? Do we do our part to make them believe?

In our school. Is it right that efforts be made to make Christ King in every other field of human endeavor and leave out the school? Christ needs to be in the school as much as he needs to be in the church and the home. Christ should control the school and he should reign in our actions there.

In our world. This world is the world in which we live. We can't leave the responsibility of the world to the politicians, statesmen, and the President. We can't just take a grandstand seat and sit back and watch. We have to do our part to make it a better world in which to live. There are things that we have to do and can do. Most important, we can do much to make Christ the King of the world. If we have the opportunity to touch men some distance from us, then we have the opportunity to tell them about Christ and his great teachings.

Christ also reigns through our leadership. He can shine through us if we will only let him. We can be shining examples for others.

Christ reigns by love. To think that he had so much love for the world

that he took all the sins of the world upon himself! His love was so complete that He could condemn the sin while comforting the sinner.

Christ reigns in service. The Master was showing through humble service the way to true lordship on the night he took a towel and a basin of water and washed the disciples' feet.

Christ reigns through teaching. Jesus was the Master Teacher. He never had a classroom, and we do not know that he gave prepared lectures. But he was the Master Teacher, because he expressed the truth through his own perfect personality in such a wonderful way.

Christ reigns when we are loyal to Christian Endeavor. When we realize all that Christian Endeavor has done for Christ, for the Church, and for the young people, we must agree that our debt to this organization is indeed great. We can never repay it, but we can show how grateful we are by helping it along.

What does Jesus mean to you? That is one of the most baffling questions, which one believes he can answer in a moment, but the more he thinks of it, the more elusive does an answer become.

To some Jesus is a word that is attached to prayers in a church on Sunday. To others Jesus means the subject of Sunday school lessons. Often He is thought of only in times of trouble. Then and only then He is called upon by some.

Youth today want to take Jesus seriously. We want to know Him as

Guide and Helper in everyday conduct.

He is a Savior because he has revealed to us the meaning of life — the purpose of our existence. He has shown that God is our Father and that everyone should love one another. He has made possible a sense of daily fellowship with God.

He is a Guide because we see in Him a perfect pattern of the inner life. He is a divine Teacher, a wonderful Friend.

Jesus is a Pilot on life's way. In almost every turn of the road decisions must be reached, choices must be made. We are wise young people if we let Jesus be our Pilot, if we do what He would have us to do. In the carrying out of each purpose there are problems, defeats, and disappointments which we must meet. Experienced Christians will tell you that these cannot be met in one's own strength. Our Master offers his help in every one of these emergencies.

Life is not always green pastures and quiet waters. We sometimes have to go through the valley of the shadow. But we must not fear evil for God is with us. We may be in the valley today and it may be dark, but the sundrenched hill is always before us.

Jesus marks out the way for us just as a road map marks out the way to travel. He is the way. He is the way to God, to happiness, to peace of mind, to a worthy purpose in life. He left road markers along the way — prayer, silence, concern for people, humility, and love. Are you traveling His way? Are you following his markers?

LIFE'S HIGHWAY

Life is just a winding highway
That we travel day by day;
It is ours to do the choosing
Whether the broad or narrow way.

Sometimes it winds through peaceful valleys,
Or down quiet, shady lanes;
Sometimes beside clear, still waters,
Or on through broad, fertile plains.

Oftimes the way is rough and rugged.
Often may lead o'er mountain steep:
Many times the chasm of trials
Yawns so vast, so broad, so deep.

How we need a hand to guide us
And a voice to calm our fears.
There's just one true Guide and Pilot,
One who knows and loves and cares.

May we follow in the steps of Jesus,
Choose ever the narrow highway,
Let Him be our Guide whate'er betide
And heaven will be ours some day.

MISS HARRIET SUMMERVILLE,
Who Is Supported By Our Reidsville Church, Is Returning to Africa,
and Is Called

A Missionary With Tractor

Missionary with a tractor, Harriet Summerville of Rimersburg, Pa., embarked for Angola (Portuguese West Africa) from New York March 13, aboard the Belgian freighter Lubumbashi.

She is returning to begin her eleventh year at the Angola mission of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches.

This time she is going back with a dream — a dream that may be nearer reality because of the power garden tractor that goes with her.

"The tribe I work with, the Ovimbundu, are farmers," says Miss Summerville. "The mainstay of their diet is corn. I hope to live in one of our girls' schools and share the gardens with them in an experiment to determine whether we may have a more balanced and varied diet without increasing our budget.

"Before I left, I bought six pigs (for the equivalent of \$3.50 each) and distributed them among the schools. . . . We are hoping to improve the stock. We are hoping to add a chicken project. We would like to do this with cattle but that is beyond our budget.

"When I first went to Angola only one of the girls in our schools was as tall as I. Now very many are. I am not a scientist but I think that our teaching about diet may have helped cause this.

"Another important change," she said, "is in the role of the woman. Under the tribal system women had been chattels. Gradually they are taking on personal responsibility and leadership.

"The area we serve," she reported, "covers 100,000 square miles. We hoped, ten years ago, to provide a bicycle for each missionary. Things have progressed so well that now almost every member of the congregation has a bicycle and almost every pastor, a motorcycle.

"The Ovimbundu," continued Miss Summerville, "are agricultural. Years ago they farmed the land three or four years and moved on to more fertile pastures. Now that they have built schools, hospitals and more

permanent homes it is no longer possible to move so often.

"The much used land becomes worn out so we must teach crop rotation, import chemical fertilizers, keep cattle for fertilizer, and teach the use of the compost pit. Crop rotation, incidentally, has of itself resulted in a more varied diet."

Miss Summerville supervizes over 100 primary schools in her area and directs the activities of a group of girls' clubs whose aims are akin to those of our 4-H or scouting groups. She is sponsored by the Congregational Christian Church of Reidsville, North Carolina.

NEW EVANGELIST FOR LATIN AMERICA

In response to a surge of religious interest in Latin America, a young Cuban minister and evangelist, the Rev. Cecilio Arrastia, has been appointed to direct a new Protestant evangelism program there by the National Council's Committee on Cooperation in Latin America. He will preach and train other evangelists in the Central and South American and Caribbean area. Radio and television techniques will be part of his teaching program. Protestant church membership in Cuba, Puerto Rico and Haiti has doubled in the past fifteen years.

DID YOU KNOW —

that Wm. Kincaid Newman mentioned "us" in his report to the Midwinter Meeting? "In the Church Building Department office there is a large map of the United States in which a red pin is inserted for each loan made by the Department and a flag for each promise to make a loan. It looks as though the whole country had a bad case of measles. The rash is particularly thick on the West Coast, but the rapidly developing metropolitan centers throughout the country run it a close second. It is hard to find places for new pins around some of our cities such as Denver, Minneapolis, St. Paul, Detroit, Washington, Norfolk and the Christian crescent in North Carolina embracing an area between Raleigh and Greensboro, where God, tobacco and industry are making possible a host of new and improved church buildings."

POWERFUL TRANSMITTER TO BEAM CHRISTIAN MESSAGE TO NEAR EAST

Millions in the Arab world may soon be listening to radio programs in their own languages advising them on farming, homemaking and health as well as Bible study. Plans for a 100,000-watt short-wave transmitter, which will be financed by the 30 member communions of the National Council of Churches and private donors, have been announced by the Rev. Dr. W. Burton Martin. He estimated that a capital fund of \$250,000 will be needed for the project.

Stating that negotiations have been going on in several Near East countries for some time to obtain a franchise for the station, Dr. Burton said: "Once we have that, construction should be completed within one year."

As executive head of RAVEMCO, the foreign missions broadcasting unit of the National Council, Dr. Martin is now making plans to staff the new station and to set up a five-year training program for nationals in the area so they can eventually carry on the work alone.

"It is always our policy," he pointed out, "to man our overseas operations with trained nationals." This is true of RAVEMCO's two 10,000-watt transmitters, one in Korea and the other in the Philippines on the shore of the Pacific. Dr. Martin also announced that a new \$100,000 radio and TV studio in Campinas, Brazil, will soon be open for business.

The Near East station will be operated by the Near East Christian Council, which has headquarters in Beirut, Lebanon, and will be as powerful as any in the area, Dr. Martin emphasized, with an enormous range from western Africa to Indonesia.

"When this transmitter is completed," Dr. Martin concluded, "the Protestant churches will have a really adequate Christian voice in the Near East for the first time."

RAVEMCO — spelled out: Radio-Audio-Visual-Mass Communications-Committee — is a unit of the NCC Division of Foreign Missions.

Nobody now alive remembers the occasion, but there was a time when Niagara Falls was completely dry. It happened March 31, 1848, when a giant pile-up of ice floes resulting from a spring thaw obstructed the channel for a day and halted the flow of any water over the falls.

Opportunity Of A Lifetime

Carl and Lois Dille

Dear Friends:

Stopping at certain intervals during the year to write you serves a double purpose: we pick out the high lights of the year to tell you about and, in the process, review for ourselves what we've been doing. Often we find what we've done is not what we had planned to spend the most time on. Or some minor part of the program has contributed more to the advancement of the Kingdom than the major enterprises. We have come to realize more and more that we plan with very limited vision. Only when God in His wisdom lays His hands on it does the plan prosper.

In one new pastoral center, Carl and the pastor put on a personal evangelism campaign. Names were listed of those whom the people judged might be asked to accept Christ. Various members of the church volunteered to go visit the candidates in their homes. Those whose candidates accepted then became the elder brother or sister of the new Christian. They were to see to it that they understood the step they were taking, that they attended faithfully catechism classes and that they had help at times of trial. The day the new converts were presented to the Church, each one arose and publicly stated his intention to leave the old ways and follow Christ. One new convert stood up when it came her turn but seeing a church full of people looking at her, fright froze her tongue. It wasn't to the pastor she looked for help, nor to the missionary; it was to the one who opened up the Way to her — her elder sister. That one gave a nod of encouragement, whispered a few words and the woman picked up courage and finished her confession. There had already been established between those two a bond that would strengthen the new follower in many a more serious trial.

A man stood up in the same service announcing his intention of becoming a Christian. When the pastor asked who his sponsor was he replied, "I have none. No one asked me." Perhaps he had been overlooked by the villagers. Yet he had been asked, because Christ's invitation stands open to anyone, at any time. And this man, pagan tho he was, knew it. He was welcomed with open arms.

In that small village of only eight homes, twelve new converts were brought to Christ that week. If all Christian communities should increase their membership almost 100% what a harvest we would have!

Some of you have inquired about the boxes that were sent from the churches at home. It's all been cleared up now with the import department, and gifts from friends in the churches have more than repaid the duties. Thank you all so much for your help.

Many of you ask what you can do to help us here. Certainly our biggest need now isn't special gifts of money but new missionaries. They can be sent only as the regular giving to the Board is increased, for missionary salaries come from regular apportionment giving and not special gifts. So if you want to help us with our most urgent needs, give to the American Board through your regular church benevolences. This month we have our annual Church Council. There are requests for six evangelistic missionaries that are urgently needed and there are only two on the way out. At best, two thirds of the need goes unanswered. It's up to you folks at home to decide whether the others shall be found and sent or not.

There's one more thing we would ask of you, and it will cost you far more than money from your purse, that is: your young people to come help us. In many parts of the world mission work as we have known it in the past is coming to an end. But we have some years yet in our part of Africa, altho they may well be the most crucial years we have seen. Since time is running out we must make the best use of it with all possible help if our people are going to be firmly rooted in Christianity before they are swamped with the difficult choices that modern civilization brings. How can you or your dedicated young people bear to miss the chance to give our Ovimbundu people, and others like them, the last strong pull up before the floods of Communism and other false ideologies come sweeping in? It's the opportunity of a life-time. It's a reason for living.

Rev. and Mrs. Carl Dille are graduates of Defiance College, who have served in Angola, Portuguese West Africa, since 1938, where they are Directors of Rural Betterment Program.

Able And Willing

Rufus Ansley

The old church was in a bad way. The building was in need of paint, the Sunday attendance scanty, the floor carpet ragged, the grounds unkept. More than a little grieved, a returning native son asked one of the elder members: "What on earth has happened to our church? Why is it so neglected?" The oldest replied, "The able ain't willing and the willing ain't able!"

The diagnosis may not have been accurate but this is certainly the case with many of our joint enterprises and too many of our churches. The blame is here placed on "the able" and the excuse offered for "the willing." We wonder if it is that simple. It is so easy: "If only I were able, I would help. I am willing but I can't afford to give or work. Let those who can, do it. I am not able." If you were able, would you? We doubt it. The problem, contrary to popular opinion, is not to persuade "the able" to be willing. Nor is it to make it possible for "the willing" to become able. The problem is to persuade "the willing" to stop telling lies about being unable.

We apparently have two groups: "the willing" claiming they are not "able" and "the able" manufacturing excuses to justify their being unwilling. Truth to tell, there is but one group: the able and the willing. Within it some are more able than others and some are more willing than others. This we readily concede. But in our Parish the shortage is of "the willing" not of "the able." We have plenty able to sing, to teach, to visit the shut-in, to usher, to serve on committees, to fill offices, to head organizations, to lead worship and to participate in worship. For all of the dozens of things a vital church should be doing we have plenty, with plenty of ability. Our plea, therefore, is for an immediate and large increase in the number of "the willing." "Are ye able" said Jesus, "to drink of the cup of which I drink. . . ." "We are able," the disciples replied. **AND THEY WERE TELLING THE TRUTH!** But . . . it required a crucifixion and resurrection to render them willing to drink of that cup. What will it take to make us willing?

The printing press has been one of the chief tools of the Evangel.

The Christian Sun

Cradle Roll Materials

Mrs. Robert A. Whitten
Convention Cradle Roll
Superintendent

A recent *Keyworker's News* from our Children's Work Department brings helpful information which I am happy to pass on to you. There is available from the Division of Christian Education, 14 Beacon Street, Boston 8, Mass.: **THE CHURCH AND CHILDREN UNDER FOUR** — a series of pamphlets covering the educational program for the youngest children — 75c for the complete portfolio in an attractive kit. Individual leaflets may be ordered in quantity from the National Council of Churches, 120 East 23rd St. New York 10, N. Y. — 8c each.

1. The Church's Ministry to the Youngest, 2. Babies Tell Their Needs — The First Two Years, 3. Helping Your Baby Discover Himself — In His First Two Years, 4. Beginning in Religion, 5. Sunday Church Groups and Nursery Children, 6. Your Church — And a Through-the-Week Preschool, 7. The Nursery Department Includes Parents, 8. The Nursery Home Visitor, 9. Wanted — Baby Sitters, and 10. Finding and Training Nursery Leaders.

Other recent pamphlets relating directly to the church school program for nursery and kindergarten age children include: (5c each — 50c per doz. — \$3.25 per hundred)

Worship With Nursery Children, Nursery Children Play at Church, The Creative Use of Language in the Nursery School, and Art Activities in the Nursery Program.

On your "must" list — **Religious Living With Nursery Children In Church And Home** — by Phoebe M. Anderson (Pilgrim Press — \$2.50)

You will recall that in my last message to Cradle Roll Superintendents, "Our Southern Convention Cradle Rolls" I gave suggestions for you to do your own planning for a party, rather than an already arranged one. It could be that many new party plans have resulted. If you have tried a new plan which worked, why not pass it on? We would greatly appreciate any new ideas from Cradle Roll Superintendents who would be kind enough to share them.

March 26, 1957

A Retired Missionary Writes Us

Dear Dr. Lester:

THE CHRISTIAN SUN carries another new and useful idea — printing the Calendar of Prayer names of the Board's missionaries by the month. It will surely bring prayer help to those whose names are noted for our attention.

Also, I am very much pleased that you note the TV programs on missionary subjects. I wrote down the time of Leila Anderson's "Circuit Rider" program and watched it. I would sure'y have missed it without your help. Also "Monganga," which reminded me of my husband's busy days in Taiku Hospital in China.

My daughter, Isabel Hemingway, is being given a furlough this year (July). I hope she may get acquainted with the friends in the Southern Convention, if she is sent out to speak for Turkey. She hopes to find a nurse or nurse's aide to go back to Talas with her in 1958. It might be a young woman from one of your churches!

Henry Harman spoke at our Westmoreland Congregational Christian Church Sunday, February 24. It is his home church and all of us had reason to be proud of him.

I have left out the reason I began writing this letter. It is to thank you for your March 5 number of THE CHRISTIAN SUN, a real missionary number, full of information and inspiration.

Yours cordially,

MARY W. HEMINGWAY

1 Wyoming Court
Washington 16, D. C.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MARCH

31—**The College Cevenol** — Founded 1938, serves about 300 students. Is Protestant Center for France.

APRIL

1—**Rev. and Mrs. Howard F. Schomer** — Both studied at Chicago Theological Seminary, married in 1942. Went to France in 1946, where they have served at Le College Cevenol. Given three year leave of absence in 1955 to serve as Secretary for Inter-Church Aid in Europe for the World Council of Churches, Geneva.

2—**Hulda Stettler** — Wisconsin girl who worked for Farm Security Administration and Department of Health but since 1953 has been serving at Italian Service Mission, Naples, Italy.

3—**The Churches of Europe** (particularly meaningful to us since use of World Day of Prayer program).

4—**The Evangelical Movement in Spain.**

5—**The Near East Mission** — Begun in 1820 and has included Bulgaria, Albania and Serbia as well as the countries where we are now working.

Greece

6—**Mr. and Mrs. Carl C. Compton** have done important service for us since their marriage in 1917 — Caucasus, Russia, Siberia, Turkey and Greece. Since 1950 he has been president of Anatolia College, Thessaloniki, Greece.

In India Vacation Is Over

Mrs. Edward Riggs

We are now back in Kilanjanai from our Kodai vacation. We came down from the hills before the weather here had begun to warm up, so the temperature adjustment was easy rather than difficult. It was nice to get home, and the children, as always, were glad to get back to their toys and friends. Our trip down went very smoothly for us, but our cats had quite a time. They came back in the same cage that had been made originally for two cats. The only difference was that our mother cat had delivered, so now there are five! The poor kittens were getting squashed very badly, but we had enough breaks in the trip so that I could let them out once in a while. The cats remembered the house here, and stretched out in great peace after the tiring trip, and the kittens were none the worse for wear.

We had barely arrived when the Village Health Guide trainees arrived, along with a number of other visitors to help celebrate the opening here. For sleeping we divided the house into men's and women's sections. Most of my time was spent in planning meals and seeing to it that the groups got to the proper clinics they were to visit at the proper times. We had both English, American, and Indian folks, so we had quite a mixture of ideas and customs.

After all the V. I. P.'s left, I began

to really get our things unpacked and settle into the old grooves. Louis and Joy have really pitched into the school schedule nicely. Joy had forgotten a lot after her long vacation, but Louis had only had a week of rest so he had no trouble beginning again. In some ways my load was lightened a bit, and may even be lighter for a while because the new students will gradually be taking over parts of my job.

When we left for our vacation the land was covered with green rice and other crops. The harvest had just begun. On returning, the ground is mostly brown, but the tanks still have water so that in some fields new crops are being planted. The tank next to our house is still very full, which is wonderful for us because it means we have sweet water to drink.

The family and Ed seem to have gotten a real rest from our Kodai season, and it's a good feeling to pitch into the job here again. Even though we have our troubles, we have a willing and eager bunch of co-workers, which makes the work go even better.

In this country, from our founding of Harvard College — "lest New England be cursed with an illiterate ministry" — and the first tax supported public school, both in colonial times, we have championed education at all levels, literacy for every person.

BIBLE CITY IN NEWS

C. B. Riddle

Because of the present trouble in the Middle East, Tel Aviv, one of Israel's important ports, is frequently in the news. But that is the second name to be applied to that ancient port. The other is Joppa. This port of Bible times has long figured in history. Joshua mentions it as having been occupied by the Tribe of Dan in Biblical times, and Chronicles and several other books of the Bible refer to Joppa in those days.

From Joppa was exported the timber of the famous cedars of Lebanon which was used over much of the Near East for fine buildings as well as for the construction of Solomon's Temple.

St. Peter dwelt at Joppa for a time, and it was in this ancient port that he raised the widow Tabitha from the dead. The old port also figures in Greek legend. It was there that Andromeda had his encounter with the sea monster. Many Moslem legends cling about the ancient place.

During the Crusades Joppa was taken by Richard the Lion-Hearted and was a landing place for many bands of Europeans who had set out to save the Holy Sepulchre. Saladin held it for a space. Later it became a stronghold of Mediterranean pirates who harried the rich shipping of the sea. Still later it was stormed by Napoleon.

"Cunning" And "Curious"

LUTHER A. WEIGLE

The word "cunning" is used in a good sense in the Old Testament of the King James Version, and in a bad sense in the New Testament. It refers in the Old Testament to practical knowledge or skill. As this use of the word is now almost, if not quite, obsolete, the revised versions replace it usually with "skilled" or "skilful." Esau was a skilful rather than a cunning hunter (Genesis 25:27). David was skilful in playing the lyre (1 Samuel 16:16). Hiram of Tyre was "full of wisdom, understanding, and skill" (1 Kings 7:14). The "cunning artificer" of Isaiah 3:3 was a "skilful magician."



In the chapters of Exodus and Chronicles dealing with the furnishing of the tabernacle and the temple, "cunning men" are "skilled men," "cunning workmen" are "skilful craftsmen" or "skilled designers," and "of

cunning work" is "skilfully worked."

The word "curious" is used in its now obsolete sense of made with care and art. The "curious girdle of the ephod" (Exodus 28:8) was a "skilfully woven band to gird it on." The "curious works" which Bezalel devised were "artistic designs" (Exodus 35:32).

The Bible Word-Book quotes from an old concordance the following statement concerning the expression "curiously wrought in the lower parts of the earth" (Psalm 139:15): "the word is the same which is usually translated 'embroidered'; the adjusting and formation of the different members of the human body being by a bold and beautiful metaphor compared to the arranging the threads and colours in a piece of tapestry."

In the New Testament, "curious arts" are "magic arts" (Acts 19:19). "Cunning" is used in the bad sense which is now its prevalent meaning; the passages are Ephesians 4:14 and 2 Peter 1:16.

Worship, "Not A Coffee-Break"

Gaylord B. Noyce

It was a young student who said to me "I don't think you can get much out of church if you don't go regularly. I never enjoyed church back home when I only attended once in a while."

There is more to this boy's suggestion than the workings of habit. Habit is important, true. The church's worship is not like a milk shake which you can enjoy without practice whenever you stop — even more indeed if it has been a month or two since the last treat. Worship is not a coffee-break. Church worship does take practice before it is fully appreciated. The same is true of silent meditation and prayer.

But worship depends on more than this. The Christian is called by God into a community, just as much as he is called into life itself and into a family and a vocation. And this community is nourished by its regular gathering for worship. Truly corporate worship and the community within the church depend upon each other. If you are not regularly at the gathering for worship, the community suffers. Therefore, so too does the meaning of your worship when you only "stop in" from time to time.

Habit, self-discipline, study and prayer play their part in worship and in the establishment of our church community, which community, in its turn nourishes our worship. No coffee-break, this.

RELIGION IN AMERICAN LIFE

A multi-million dollar mass advertising campaign last year focused attention of all Americans on the contribution of religion to national, community and personal life, and resulted in many increases in regular attendance at services of worship. This "Religion In American Life" campaign was sponsored by The Advertising Council, through which American business concerns gave free advertising to church attendance. Several issues of THE CHRISTIAN SUN carried pictures furnished by this group. Value of time and space contributed on billboards, posters, subway and bus cards, newspapers, magazines and radio is estimated at six million dollars. One of the most unusual items was the distribution of end-labels, carrying the RIAL illus-

tration and theme, by two manufacturers of wrappings for loaves of bread — these appeared on thirty million loaves! The result of the campaign — church attendance in November hit a new high, and the month with the cooperative advertising was most concentrated.

About 100 years ago many newspapers were printed on paper made from straw. One Philadelphia journal using such paper, so the story goes, received many complaints from subscribers in outlying districts that they were not getting their papers. If the story is true, it was possibly the beginning of the term "digest the news."

Do-It-Yourself Worship Kit

JOHN PALMER, JR., Christian Church, Clermont, Ind., had this subtle item in a recent bulletin. HAIRCUTS \$1.50! "I'm going to cut my own hair from now on," I told my barber right after they hiked haircuts to a dollar and a half. "I've just bought a do-it-yourself kit!" "That's okay by me," said the barber. "I'll get myself some do-it-yourself religion via the radio and TV and stay home from church!" We both laughed, and went our separate ways.

Later that night I got to thinking about all the people who have seriously tried such a plan. Some insist they can worship Sunday mornings by a trout stream and on the golf course! Maybe these folk should have a do-it-yourself kit? So — I'm going into business. I'm going to sell these kits! And here is the way I'll present them:

WHY SPEND TIME IN CHURCH? Why support someone else to do something you can do as well yourself? Send today for our new DO-IT-YOURSELF WORSHIP KIT! Here's what you'll find in each carefully planned package!

One portable, lightweight seat, shaped like a church pew. Can be set up anywhere.

One small, paper-covered hymnal containing one dozen wellknown hymns, words and music.

One harmonica — or mouth organ — to take the place of the church organ. Frankly, you will find it difficult to play and sing at the same time. But you can master it, and after all there must be some challenge!

One abbreviated New Testament

HUNGARIANS LEARN ENGLISH

Hungarian refugees at Camp Kilmer, New Jersey, are being taught English by two soldiers who were teachers in private life. The instruction booklet in beginning English was written, printed and distributed through the cooperation of two committees of the National Council of Churches. The booklet was prepared by Mrs. Elizabeth Mitchell, a former missionary to Japan. The lessons are only intended to be an introduction to the language, but at the end of the short course a student should know about 200 useful English words and phrases and some 25 items of grammar, "a good start," as Mrs. Mitchell puts it.

with familiar selections designed to be read in less than one minute each.

One set of Responsive Readings. These can be used effectively at home — in any empty room, or out-of-doors, wherever there is an echo!

One small offering plate, to be held in the left hand while putting coin in with the right. Denomination of the coin is unimportant as you will get it back anyway.

One brief sermon entitled, "What a Good Boy Am I." You will feel much better after using this sermon. It may be read aloud or silently. We have included only this one sermon as our initial tests have proved this to be the type of theme that could be used again and again.

Those who have used our DO-IT-YOURSELF WORSHIP KIT tell us that they get an extra lift from their own service, if, at the close, they rush to a mirror and shake hands with themselves. But this is optional.

GET YOUR KIT TODAY — YOU'LL BE GLAD YOU DID! And you'll be happy to know that other kits are in the process of preparation and will soon be available. We mention just one of these, DO-IT-YOURSELF HOME FUNERAL SERVICE. This latter will, of necessity come in the form of a three-minute phonograph record.

Editor's note: Of course we do understand that when the time comes for it to be played, you won't be around to do-it-yourself. So we are making arrangements with a certain party (!) to have the records pressed in asbestos!

—Church Attendance Builder

The Last Judgment

Background Scripture: Matthew 24-25.

Devotional Reading: Matthew 24:32-44.

Memory Selection: Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Matthew 25:40.

THE SCENE

The New Testament has no scene of more impressive majesty than this scene of The Last Judgment as recorded by Matthew alone. Take a look at it. The occasion is the final judgment of the nations of the world. Here is the Son of Man in all his royal splendor seated on the throne of his glory. He is attended by his holy angels in all their splendor. And before him are gathered "all the nations" of the earth! And of course there is the element of suspense in it as this vast congregation awaits the verdict or decision of the Judge as to their final destiny. It is all stupendous, colossal, overwhelming. Hollywood never dreamed of anything like this.

It is a difficult scene to interpret. If it is interpreted too strictly in all its minor details, if one overlooks other words of Jesus in this connection, if one forgets it is a parable or story, if one takes every detail literally, he will find himself confronted with problems too difficult to solve, and he will reach conclusions contrary to the plainest teachings of the Bible. It is absurd, for instance, to conclude that our Lord here teaches that eternal life can be secured by being kind to the poor or by doing good works regardless of any relationship to him, and in spite of lack of moral character and faith. Or again it would be equally as absurd to believe that this is the only passage that deals with the coming judgment or that throws light upon the end of the present age. What we do have is a sketch of a few elemental realities drawn with surpassing grandeur and impressiveness.

THE SEPARATION

"And he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on the right hand, but the goats on the left." Syrian goats were black. The line of demarcation is clearly drawn — there is no gray; it is either black or white. It evidently suggests the coming of a time when there will be a separation among men. Judgment is a reality. It is absurd to think that in a universe in which there are moral values, in which men are responsible for their deeds, that there should not be any

final judgment. And in this judgment there must be some division, some setting to right of the inequities of life, some final judgment. As Dr. Frank Meade says "God may be merciful, but he is not mocked." Every one of us must give an account of himself to God. We must all appear before the judgment seat of Christ. And in that day nothing will be hidden. Christ knows all. There are many people who live as if there were to be no final judgment. It is well to remind ourselves at least occasionally that there is to be a judgment day, that there is such a thing as final division among men.

THE SURPRISE

The surprising thing about this final separation as depicted in this particular parable is the basis on which it is made. It was not made on the basis of correct theological beliefs, of the acceptance of the dogmas and the doctrine of the church, on the record of one's attendance at church or the amount of his giving, on the punctilious performance of so-called religious duties. Nothing of the kind! It was made on the basis of whether these people had expressed the spirit of kindness and concern and helpfulness toward those who were hungry and thirsty and cold and naked and sick and in prison and lonely! The folks who were on the right and who were invited to inherit the kingdom prepared for them from the foundation of the world — it was a part of the eternal purpose of God to give the kingdom to all such — they were surprised and more than surprised. "When" asked they, "had they seen Christ hungry and naked and cold and sick and in prison and lonely" and ministered unto him! ! The point is that they had done good and did not even know it! And of course the point is that Christ identifies himself

with all the needy and the unfortunate everywhere. When we do a kind deed unto even the least of God's children, we do a kind deed unto God. But let it be said again and again that good works alone will not save a man in the final judgment. It is good works, unconscious good works, good works proceeding out of faith and out of love of Christ that have any saving value. By grace are we saved through faith. . . not of good works, lest we should boast.

All this may come as a surprise to us, as it came as a surprise to the people on the right in this story. It is not good works, but good works motivated by love of Christ and love of man that have saving value. It is good works springing out of a good life that have Christ's benediction upon them. A man is not saved because he does good works; but if he is saved he will do good works. And often his best works will be done when he is unconscious of them.

THE SENTENCE

"Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. . . Depart from me, ye cursed into the eternal fire prepared for the devil and his angels. . . and these shall go away into eternal punishment; but the righteous into eternal life." Christ is not giving us a detailed picture of the future life. Nor is he arbitrarily sending men to hell, nor is he punishing anyone. He is simply pronouncing sentence, he is simply making known the destiny of those who have fixed their own destiny. As much as he loved men, he knew that men are the authors of their own ruin, that they sow the seeds of their own destruction. Strictly speaking, God does not condemn men; men condemn themselves. As much as he wants to save men, he cannot save them against their will. And Jesus is saying here that the attitude of mind and heart toward Christ, expressed in outward act, is the test by which life is to be judged. Those who possess the character of those depicted by the righteous or the sheep in this parable are those who are prepared to share a place in the glorious kingdom of our Lord.

As to the supreme joy of the righteous, and the punishment of the wicked, Christ here gives no details. But even here on earth those who do wrong know something of the fires that burn within them, which may well be a symbol in miniature of the eternal remorse characteristic of those who are shut out of fellowship with our Lord and his own.

SUNDAY SCHOOL LESSON

March 31, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Things A Visitor Can See

Many things about an institution are not obvious to the passer-by, but some things can be seen by all who look. At Elon College there are many interesting things that can be seen by a visitor.

The brick wall surrounding the twenty-five acre campus has been broken at two places so trucks can deliver food to the new kitchen and building materials for the new dormitory. Men are busy plowing, harrowing, dragging, leveling, and seeding the campus on the north side. Walks have been rearranged and concreted. Scraggly greenery has been removed and new shrubbery planted. The numerous oak and hickory trees will soon look down on leveled lawns and growing grass.

Set among the trees are buildings, stately and sedate. The East dormitory, built about 1890 and originally occupied by girls, is now a home for boys, and has shrunk in comparative size. The West dormitory is still a home for girls, but it has had a beautiful face-lifting, and is joined with a new wing known as the Virginia Hall. The little Ladies Hall appears to be almost forgotten, but numerous matrons whose home it was in college days not too long ago will cherish its memory because it helped them through college at a minimum cost.

Then there are the five buildings erected little more than a quarter century ago. At the center of the capital H stands the building housing classrooms and administrative offices, and on its corners are the library, chapel, religious education building, and science building. Near the west gate is the imposing dining hall with all its beautifully modern equipment in dining halls and kitchen.

Entering the campus from the north side one passes the old alumni building with its rooms for boys, and a gymnasium where recreation and sport have been enjoyed since before Woodrow Wilson was elected President of the United States the first time. In the northeast corner of the campus where the trees have stood undisturbed through the years, Carolina Hall is being used for the first time this school year. Alongside this dormitory for boys is arising another, apparently a twin.

Now try walking through Alamance Hall while classes are changing.

From each door emerges a stream of young people with notebooks and pencils and imposing volumes of one sort and another in their hands. Most of them are absorbed in their own thoughts, but some are obviously happy to exchange smiles and words with others — especially "special" others, for this is a co-educational institution. The visitor will do well to pull over to the side and wait for the procession to pass. "There they go, Bill and Joe," as well as Dick, Tom and Harry. Some are married, others hope to be; some are serious and others have not yet become burdened with the weight of the world. These are among the young people who are climbing the hills of the future, and who will hold the helm of progress to a new and better world, or will be

the first generation to perish on the earth since the notable flood recorded both in sacred scripture and other ancient literature.

Visit Elon College in the spring-time when the grass is green, the flowers bloom, the birds sing in the trees, and young people fifteen hundred strong study to become leaders of a new generation. It will do you good, rejoice your heart, and make you feel that the Congregational Christian Churches are really making a contribution to our world.

\$11,500,000 GOAL

Mr. Harper Sibley, Church World Service chairman, has announced a goal of \$11,500,000 for the eighth **One Great Hour of Sharing**, which will be held in Protestant and Orthodox churches throughout the nation on Sunday, March 31. The increased goal is partly due to the responsibility for resettlement and assistance to Hungarians. The job of caring for the needy extends from Germany and Austria, down through the Middle East, and across Asia to Hong Kong.

ELON COLLEGE

AN ACCREDITED, COEDUCATIONAL COLLEGE

OWNED AND OPERATED BY

The Southern Convention
Of
Congregational Christian Churches

LEON EDGAR SMITH, President

Elon College, North Carolina

Enroll Now

For Summer Or Fall Quarters

Easter At Our Home For Children

John G. Truitt, Superintendent

Dear Friends:

Do you sponsor a child at the Church Home for Children? I know some of you do. Well, Easter is coming. If you contact me soon, it may be that you can have your boy or girl visit you during Easter. People are already making arrangements along that line, and therefore you may try later and be too late. Do not think every child here has to go off the campus for Easter. There may be shy, mal-adjusted or sick children who would be much better off here at home. Be sure you understand before you ask for a particular child.

Easter, for fifty years, has been a good time for the children here. The children love it here at Easter. Easter dresses, new suits, new shoes, egg-hunts, and pretty programs on the campus and at church. All these things go to make Easter. Your remembering your Church Home for Children at Easter will be much appreciated.

In the report you will see Connecticut and Montana represented. If you have been following these reports you have seen many different states listed. Our coupon campaign has grown until we are unable to report in our allotted space the packages of coupons. Many of these coupons come from all over the country. Also we are grateful for gifts being received from the Friendly Service department of the Women's Fellowship, and the promotion given our Home by the Missions Council in New York. Why should there not be enough attention and help given this Home for Children to make it able to do a really good job?

We are hoping this will be a good crop year. Already we have planted potatoes, garden peas, onions, beans and cabbage. All through the winter we have had plenty of several kinds of greens, and we feel that daily serving of fresh greens along with plenty of milk and good food has kept our children in good health all the winter.

Sunday brought representatives from four of our churches to visit the Home: Reidsville; Mt. Bethel; Palm Street, Greensboro; and Gibsonville. Such visits are helpful and much appreciated. Both the Reidsville and Palm Street churches brought generous gifts. The visits of friends are

always appreciated, whether you bring gifts or not. Who knows, your visit may be made in the spirit of those living words of our Lord: "Ye came unto me. . . Ye visited me. . . In as much as ye have done it unto the least of these ye have done it unto me."

There are four main types of clouds: Cirrus, Cumulus, Nimbus, and Stratus. The Cirrus clouds are light, feathery, and very high in the sky. The Cumulus clouds are fluffy and piled up, resembling white balled cotton. The Nimbus clouds are dark storm clouds. The Stratus clouds stretch across the sky in layers and are grayish.

REPORT FOR MARCH 18, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$16 926.71
Eastern North Carolina Conference		
Fayetteville	\$ 9.00	
Wake Chapel	45.36	\$ 54.36
Eastern Virginia Conference		
Bethlehem (Disp.)	17.00	
Newport News, S.S.	16.00	33.00
North Carolina and Virginia Conference		
Burlington, First	203.33	
Lynchburg	14.00	217.33
Western North Carolina Conference		
Zion	30.00	30.00
Total		\$ 334.69
Grand Total		\$17,261.40

SPECIAL OFFERINGS

Amount brought forward		\$23,226.73
Adult Bible Class, Haw River Christian Church		
(bed for Baby Home)	\$ 37.50	
Young Married Couples Fellowship Class, Cong.		
Christian Ch., Reidsville, N. C. (bed for Baby Home) ..	37.50	
N. C. - Va. Ministers Conference	17.00	
S. H. Basnight, Chapel Hill, N. C.	25.00	
Miss Willie Bowen, Burlington, N. C. (Scout uniform) ..	15.00	
Mrs. Pauline B. Perry, Mystic, Conn.	11.00	
Philathea Class, Reidsville Cong. Christian Church	20.00	
Women's Fellowship, Durham Cong. Christian Church		
(Friendly Service Gift)	4.00	
Ragan Refrigeration Co., Charlotte, N. C.	300.00	
Iris McEwen S.S. Class, First Cong. Christian Church,		
Burlington, N. C. (2 beds for Baby Home)	75.00	
Young Adult Class, Lakeview Community Church		
(bed for Baby Home)	37.50	
Woman's Fellowship, Hunterdale Christian Church	25.00	
Philathea Class, Reidsville Cong. Christian Church		
(for bed for Baby Home)	12.00	
Senior Hi Class of Palm St. Church, Greensboro, N. C.	25.00	
Lawrence S. Holt Trust Fund	150.00	
Cong. Ladies' Aid, Plentywood, Montana		
(Friendly Service Gift)	25.00	
In Memory of V. A. Kirk	10.00	
Special Gifts	146.09	
Total		\$ 972.59
Grand Total		\$27,199.32
Total for the Week		\$ 1,307.28
Total for the Year		\$44,460.72

The Mountain Revisited

"JESUS AND MOSES"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

Cecil B. DeMille's most ambitious movie is "The Ten Commandments," a production which runs for something over 3½ hours and is reported to have cost \$13,500,000 — a larger sum than was ever spent on any other film. The 75-year old DeMille, who himself is narrator in some parts of the script, regards it as the climax of his career.

This ancient story of a people and their struggle to be free has a decidedly contemporary ring. Shortly after its premiere, in fact, newspaper headlines proclaimed: "Egyptians hostile as exodus begins." This was an accurate description of what was transpiring in the Near East, even though the news did sound as if it were 3,200 years old.

The special effects department at Paramount Pictures was hard pressed to measure up to the demands of the story. Motion picture critics said that the crossing of the Red Sea, as staged by Mr. DeMille, was "an obvious piece of camera trickery" and that "the striking off of the Ten Commandments by successive thunderbolts, while a deep voice intones their contents, is disconcertingly mechanical." Others felt that inappropriate elements of romance had been introduced into the story, and received more than their share of attention.

A cartoon showed an audience viewing the picture. Most are intent on viewing Moses as he comes down from the mountain with the two tables of the law. One man, however, is leafing through a Bible and saying to the minister sitting next to him, "I wonder if it has the same ending as The Book."

Some there are who seem to think the Decalogue a sufficient guide to morality. It is important, however, to climb the New Testament mountain if we would learn how the story of the Ten Commandments really turns out. The Law was succeeded by the Gospel, and Moses did not have the last word on morality! "You have heard that it was said to the men of old 'You shall not kill,'" said Jesus (Matthew 5:21f, RSV), "... But I say to you that every one who is angry...

shall be liable to judgment." Half a dozen times within the Sermon the same refrain occurs (see Matthew 5:27f, 31f, 38f, 43f).

In Memoriam

"Blessed are the dead who die in the Lord."

BUNCH

We, the members of the South Norfolk Congregational Christian Church wish to pay tribute to the memory of Mrs. Gertrude L. Bunch who was called suddenly from our midst to her eternal reward January 11, 1957.

Mrs. Bunch was a faithful and loyal member of our church for more than thirty years, and a member of the Gertrude L. Bunch Missionary Circle named in her honor many years ago. Though quiet in her manner, she was always responsive with a ready smile and helping hand.

Therefore, be it resolved:

1. That we humbly bow to the infinite wisdom and perfect will of God who doeth all things well.

2. That we extend our heartfelt sympathy and prayers to her family.

3. That her example of faithfulness in her home, to Christ and His Church, and to her neighbors and friends be an inspiration to each of us.

4. That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN, a copy to the Gertrude L. Bunch Missionary Circle, and a copy placed on our church record.

Mrs. Hugh L. Rawls
Miss Beatrice George

HARTON

On November 10, 1956, God, in His infinite wisdom, called from our midst Mr. C. D. Harton, better known as "Uncle Charlie." He was a charter member of the First Congregational Christian Church of Henderson, North Carolina, and also the senior deacon. He was greatly loved by all who knew him. He was ninety-five years old when God took him.

"Uncle Charlie" was an honorary member of the Ladies Aid Society. We, the Ladies Aid Society, wish to pay tribute to his memory.

Therefore, be it resolved:

First: That we bow in humble submission to the will of our Heavenly Father.

Second: Though we shall miss his kind words and friendly smile, that we strive to follow his good example as a true Christian.

Third: That a copy of these resolutions be sent to his children, a copy to THE CHRISTIAN SUN for publication, and a copy be placed on our Society's record.

Respectfully submitted,
Mrs. J. Frank Apple
Mrs. R. P. W. Seamon

THOMAS

On January 5, 1957, God called Miss Onnie Thomas to her eternal reward.

We, the members of the Ladies Aid Society of the First Congregational Christian Church of Henderson, North Carolina, wish to pay tribute to the memory of our beloved member.

"Miss Onnie," as she was affectionately known among her friends, was very loyal to her church and a faithful member of the Ladies Aid Society as long as her health permitted.

Therefore, be it resolved:

First: That we bow in humble submission to our Heavenly Father;

Second: That we extend our sincere sympathy to her family;

Third: That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication and a copy be recorded on our Society's record.

Respectfully submitted,
Mrs. J. Frank Apple
Mrs. R. P. W. Seamon

WYRICK

We, the members of the Men's Bible Class, Hines Chapel Congregational Christian Church, McLeansville, N. C., wish to express our appreciation of the very fine example of Christian character and high standard of excellence in attendance of Brother Luther A. Wyrick, who passed from our midst on January 31, 1957, at the age of eighty-two. We were most fortunate that he could and did attend his church and class, even unto the last week of his life on earth.

Therefore, be it resolved:

That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

That we mourn the loss of one so prompt and faithful in class attendance and Christian service.

That we extend to his family our heartfelt sympathy in their loss of a gentle, patient father and husband.

That a copy of these resolutions be sent to Brother Wyrick's surviving family, a copy to THE CHRISTIAN SUN for publication, and that the same be kept among the class secretary's records.

E. W. Kellam
L. V. Smith
O. W. Hines
Men's Class Committee

Join Other Churches On March 31 In



One
Great
Hour
of
Sharing

Time to SHARE

Congregational Christian Service Committee
110 East 29th Street
New York 16, N. Y.

As ye have done it unto one of the least of these my brethren, ye have done it unto me

The Goal \$11,500,000

SEND YOUR GIFTS TO THE SOUTHERN CONVENTION OFFICE,
ELON COLLEGE, NORTH CAROLINA

DESIGNATED FOR THIS SPECIAL PURPOSE

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

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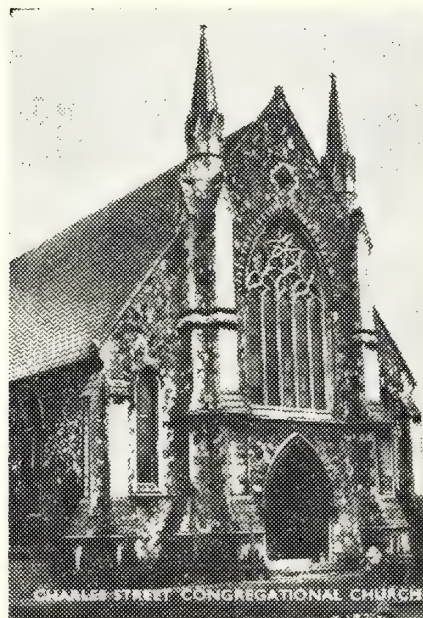
THIS WEEK

Know your Clergymen:
Rev. R. E. Newton, Page 5

Fellowship Tour, Part II
Page 6

Washington Seminar, Page 7

Summer Conference
Schedule Page 8



The Women's Fellowship Tour members attended Sunday services in Charles Street Congregational Church, Cardiff, Wales. (See article on page six.) Services are: Divine Worship — 11:00 a.m. and 6:30 p.m.; Children's Church — 11:00 a.m.; Sunday School — 2:45 p.m.; Young People's Church — 3:15 p.m. "Within this church there is a seat for you — will you occupy it on Sunday?" was printed on the back of this picture.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

EUTAW (Fayetteville) joined in a city-wide Pre-Easter "Spiritual Awakening" crusade last week, with services at Hay Street Methodist church. Our minister, Rev. Carl Wallace, was in charge Thursday evening when ten of his men ushered. Three laymen of Eutaw are conducting Lenten services at HOPE MILLS. They are J. A. McLean, Arthur Johnson and Don Peterson. The church is soliciting donors for pews and chancel furniture. On March 17 there were 144 people in Sunday school and 140 in the morning service.. Offerings for the day amounted to \$164.77.

NEWS FROM ASHEBORO

Hymns of all faiths were used in the evening service last Sunday in our Asheboro church. The minister, Rev. Clyde L. Fields, told the story of several hymns written by members of various denominations. The youth and adult choirs assisted with solos, duets, etc., and the congregation joined in singing. Pews are assigned to families or individuals who try to fill the pew for the evening services which are being conducted during Lent.

At a recent meeting of the Laymen's Fellowship, L. M. Galloway of the local Evangelical and Reformed church was a great speaker when the proposed union of the Congregational Christian Churches and the Evangelical and Reformed Church was being discussed. Chester Branson was elected as president of the group, following a successful year's activities under the leadership of John C. Griffin. Other officers for the coming year include E. P. Boroughs as vice president, Paul Shane as secretary-treasurer, and an entertainment committee composed of Street Morgan, Roy Moore and Hubert Beane. Refreshments were served by Roy Boling, Ralph Smith and Marvin Brown.

A tape recorder, recently given to the church by the Young Adult Class of which Dr. John L. Davis is teacher and Clifford Bowers is president, is proving very useful. Recorded services are "played" for sick and shut-in members, and the choirs find it profitable to listen to themselves.

The score board for March 17 showed 234 in Sunday school, 125 at the morning service, 156 at the evening service, and \$320 as the offering for the day.

BOYD SATTERFIELD, senior at Haw River High School and member of the All-County football squad, shared in the morning service at our Haw River church on March 24. He assisted the pastor, Rev. Henry Harman, by leading the opening worship, reading the scripture lesson, and giving the youth sermon.

PLAN TO ATTEND the dedication of the Church History Room at Elon College on May 14. Dr. James H. Lightbourne, Sr., superintendent of the Rhode Island Conference, will speak. Mrs. William Sellers of Burlington is chairman of the Historical Society, which is making plans for this "big day."

CENTER CHURCH, South Boston, Virginia, celebrated its third birthday with a Founder's Day service on March 24. Guest speaker was Superintendent W. T. Scott. More than one hundred were present for Sunday school and morning worship. Congratulations to this growing young church, and to its leaders, Rev. and Mrs. Mark Andes.

DR. WILLIAM KINCAID NEWMAN is the first layman to receive the Elbert M. Conover Award, given by the Church Architectural Guild of America. Dr. Newman is secretary of the Church Building Department of the Board of Home Missions, New York City. His many friends in the Southern Convention congratulate him upon receiving this honor.

THE SOUTHEAST REGIONAL MEETING was held last week-end in LaGrange, Georgia. One of the important items of business was the election of a new Superintendent for the area.

REV. ROBERT WOODRUFF, pastor of our church at Key West, Florida, is to be thanked for the picture of Superintendent Scott and President Garren, found on page nine.

VALLEY MID-YEAR SESSION of Conference was held last Thursday at Bethlehem Church. Visitors included Superintendent Scott, Dr. L. E. Smith, and Rev. W. J. Andes of Elon College.

BURLINGTON shared its minister with the rallies of the Women's Fellowship in North Carolina two weeks ago, and with the Valley Fellowship on last Sunday. Dr. James Hess, a former missionary of the American Board in India and currently teacher of English in Elon College, preached for Dr. Robinson on Sunday. . . The Lila B. Sellers Bible Class held its annual banquet March 21 with Dr. F. C. Lester as speaker. Professor John Graves was toastmaster, and Dr. G. O. Lankford, a former minister, and Mrs. F. C. Lester, president of the Southern Convention Women's Fellowship, shared honors as guests. Mrs. Sellers has been teacher of the class since it was organized in 1917.

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THE CHRISTIAN SUN

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Fletcher C. Lester, Editor

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Report Of Missions Committee

(Adopted at Mid-Year Session,
Western North Carolina Conference)

The Missions Committee met at the Asheboro Church on February 3 at the call of the chairman, W. H. Hughes, Jr. Rev. L. M. Presnell and Rev. F. C. Lester, conference president and secretary, met with the committee.

We recommend the following items for your consideration:

1. Because of the great need for ministers in our churches and for missionaries for over-seas, we ask churches to work at the matter of recruitment for full-time Christian service.

2. Churches of this Conference were asked to send gifts to Sophia and Shady Grove churches, which have erected new buildings; if your church has not done this, we hope you will do it soon.

3. No new church has been started in this Conference since the Asheboro church was organized in 1939; the committee feels there might be an opportunity in Charlotte, and in south-east Asheboro. Mr. Hughes and Rev. Clyde Fields and Rev. Lawrence Leonard have talked about the possibility of a joint E. and R. and C. C. project for the latter. A joint committee is to make a survey soon.

4. We suggest that a Church Build-

er's Club be organized in this Conference. Individuals are asked to pledge \$10 toward a new church, which is payable only when the church is actually started. (A similar plan is being tried in several other Conferences.)

5. To aid the work of overseas relief, we recommend that the churches cooperate in "One Great Hour of Sharing" on March 31. (Money to be sent to Convention Office and designated for this.)

6. We believe that sometime this Conference can support a missionary on the foreign fields as an "over and above" project. In the meantime, we suggest that local churches adopt "specials" for foreign missions. (List attached) The Easter Offering, which should be an "over and above" offering for Missions, may be designated for one or more of these projects.

W. H. Hughes, Jr., Chairman
Mrs. Troy Hall
Mrs. F. C. Lester
Gene Thomas

Miss Antigoni Totska, mission-sponsored home demonstration agent for eight Greek villages, carries a pressure cooker with her on her rounds to help villagers. As they do not know how to can or preserve meat, it is usually eaten before it can spoil.

Training School At Garner Reported

Frances Duke

The Leadership Training School of the Garner District of the Eastern North Carolina Conference was held on March 20, 21, 22 at the Hayes' Chapel Congregational Christian Church in Garner. Seven out of the nine churches of our Conference participated with an average attendance of 50 officers, teachers, assistant teachers, workers, and interested persons. Our Leadership Training Program consisted of four groups with the following persons as leaders: Superintendents and Officers — Rev. Earl Farrell; Adult Teachers and Workers — Rev. Max Vestal and Rev. Rosser Clapp; Youth Councilors and Workers — Rev. Thomas Madren; Children's Teachers and Workers — Mrs. C. R. Dierlamm. Our Devotions were led by Rev. Rosser Clapp, Mr. T. N. Daughtry, and Mr. E. H. Ses-

som. Certificates were given to 49 persons who attended the school two nights out of the three.

We think that this Leadership Training School was very successful. This was the first training school of this type that the Eastern North Carolina Conference has had. Those attending are very much interested in having another similar school in the near future. We think that the success of this school was due largely to the effective work of the superintendents and those in charge of planning this program of leadership. This school was planned through the cooperation of the Committee on Christian Education and the District Chairman of this area, Mr. B. G. Partin. Thus to Rev. Max Vestal, Rev. Thomas Madren and to Mr. B. G. Partin, we say, "Many, Many, Thanks!"

TRUMAN DOUGLASS

Protests Censorship

One of the nation's leading Protestant spokesmen recently urged the Columbia Broadcasting System to permit Roman Catholics to discuss their differences with Protestants over the radio.

In a telegram to CBS president Frank Stanton, Rev. Dr. Truman B. Douglas, Executive Vice-President of The Board of Home Missions of The Congregational Christian Churches, protested the cancellation of a talk on "Protestant-Catholic tensions" by the Reverend Thurston Davis, Editor of the Roman Catholic Weekly, *America*, scheduled for broadcast on CBS' "Church of The Air" March 10.

"The open discussion by men of good will of their differences leads to greater understanding and a lessening of tensions, while censorship fosters suspicion and distrust," said Dr. Douglass, who helped organize the Broadcasting and Film Commission of The National Council of the Churches of Christ, USA, and was its first chairman.

"CBS frequently has been in the forefront of the fight against censorship and it is regrettable that the network does not permit the same freedom of expression in religious matters that it does in politics and similar civic fields. The Church of the Air has had in the past discussions of church polity which would not be classified as devotional or inspirational sermons.

"Protestants do not resent or fear fair discussions by Roman Catholics of differences between Christians. Perhaps the greatest fault was CBS' decision to ban Mr. Davis' talk without prior consultation with the advisory board of The Church of the Air. I have little doubt that Protestants represented on this board would oppose the censorship, but CBS chose to impose it without consulting them.

"Quite recently, many protestants protested the censorship by a Chicago station of the film, *Martin Luther*, which portrayed certain historical differences between Protestants and Catholics. We protest this latest evidence of censorship in the field of religion with equal vigor.

"Although discrimination is properly exercised by a network when spokesmen for a single religion attempt to disparage other religions, an occasional discussion by fair minded men of their differences is not only proper but highly desirable," Dr. Douglass said.

Is Poverty Christian?

A LENTEN MEDITATION

"I want to follow you wherever you go," said an enthusiastic recruit to the Good Master as he made his way from beautiful Galilee to the cruel cross on Calvary. Quietly, and truthfully, Jesus said, "I have no place to sleep."

Some have thought that this interview indicates that Jesus meant that his followers should deny themselves to the point of poverty. The story of Jesus' interview with the rich young ruler can be interpreted in the same manner.

But Jesus never told Zacchaeus or Nicodemus that they must sell their great riches and dispose of it all before they could be disciples. Neither the tax-collector nor the fishermen were so instructed.

Jesus rightly warned people that being a disciple of his would neither give them wealth nor be an easy way of living. Self-abnegation may make one eager to earn so he can give to the relief of the needy. It may also make him a good steward of riches; and show him how to share with his fellows without any sense of haughtiness.

Poverty is no test of Christian character. It may show a weakness that needs to be overcome. The Master had no seashore or mountain cabin in which to entertain his guests, but he dined with the rich so often that his enemies called him a glutton.

In the Lenten season we are reminded that dedication to a Cause must include all that we have and are. The place to sleep at night is comparatively unimportant. But sleeping out-doors does not make us Christian.

Springtime

According to the calendar it is spring in this section of God's good earth. Lizards are creeping from their winter homes, snakes are crawling from their caverns, flowers are pushing through the dark ground and bursting into bloom, trees are placing foliage on their bare branches, and the song-birds have returned from their winter resorts to bring us their concerts of love poured forth in accents of beauty. It is spring, for all nature tells us so.

Farmers are busy in the big and little fields. Planting time is just ahead in the Piedmont, and the process has already started in the Coastal Plains. Tractors are humming, and the dirt is turning. Fields must be made fallow, planted, and cultivated so there may be a harvest in due season.

Churches are at work also. The Bible has been with us all the year, but it may have accumulated dust. Now it is being studied afresh to discover that transforming truth that may break forth into new spiritual life. People who are not disciples of Jesus have been with us constantly, but when our minds turn to Calvary and Easter there arises a new desire to win these friends and neighbors to the Christian way of living. A non-Christian world has awaited, like the poor who are always with us, for us to do them good by giving them the Good News of the Gospel, but when we think of the Man on the Cross who wistfully pointed out the world and told those who loved him to make disciples

of all the nations, when we think of Him, we want to get busy about our missionary task.

Yes, it is Springtime in the churches. New life begins to show above the quiescence of the winter, and it is a good hope that when Easter comes there will be considerable signs of new growth.

Ministerial Standing

Attendance at a meeting of the Commission on the Ministry of our denomination and the Commission on Church and Ministry of the Evangelical and Reformed Church, and the article on the next page remind an editor that something may need to be said about Ministerial Standing.

The Federal Government is reminding ministers that they have until April 15, 1957, to make clear their intention to be in Social Security. After that date it will be impossible for those who have been serving for very long to ever receive from the government such benefits as are assured under Social Security. The time is short, and the matter is important.

The two commissions of the denominations which propose a merger in June are aware of very great differences in Ministerial Standing in the two groups. In our Southern Convention, men are licensed and ordained by the Conference, and ministerial standing is in the Conference in which the man serves. We may grant license to preach when he has finished two years of college work, and may ordain when college is completed. Of course there are other things that enter in besides education. In other areas of our denomination, ministers are members of Associations. In former days a local church in cooperation with other near-by churches could ordain a man. Now the custom is quite general for the setting apart to the ministry to be done only under the authority of the Association, and in cooperation with the local church. The educational standard for ordination is graduation from Seminary, which is three years more study than is required by Southern Convention Conferences.

Seminary training is required in the Evangelical and Reformed Church.

In is agreed that the uniting of the two denominations will not change the standing of the men now in the two denominations. It is further believed that the future standards should be at least seminary training. Education of the masses of our church people is constantly rising. For ministers to lead their congregations, they must be in front educationally as well as spiritually. If they know no more than the layman, they cannot teach him.

Young people are being challenged to enter the ministry, and that is as it should be. We need more ministers, and we need constantly to improve the quality. If in the providences of God my son should be chosen to this holy office, demands upon him will be far greater than those on his father, and he will need far better preparation. If he does no better than his dad, comparatively he will be a failure. So it is with all ministers. The new generation will lead "where highways never ran," and they will need to know how to blaze a trail of hope and happiness through an atomic age.

The ministry needs to stand high. It is a high calling of God. Happy are those who — both men and women — can truthfully say, but in great humility, "We are able," and individually, "Here am I, send me."

"It has been my desire that God might use me"

Says Rev. R. E. Newton who is

Retired After 38 Years In The Ministry

Five churches for seventeen years was the record service of the Reverend Ruby Esten Newton in the Page county valley in our Virginia Valley Conference. Living near our Leaksville church about five miles south of Luray, he moved quietly among his churches and the people of his area serving wherever there was need from January 6, 1940 to January 6, 1957. Now he and his good wife, Jessie, are enjoying a richly deserved retirement at Pomona Park, Florida.

May 1, 1919 was a notable day for this good man and his bride of a year, for it was then that he was ordained to the Christian ministry in the Crossville Congregational church in Tennessee. For almost thirty-eight years he served Congregational and Christian churches. Among the churches were Crossville and Pleasant Hill in Tennessee, Williamsburg, Kentucky, Pomona and Jupiter in Florida, and Dry Run, Joppa, Leaksville, Mt. Lebanon, and Newport in Virginia. As he enjoys the spring sunshine of Florida he may recall many interesting events in his long and useful life. Among those memories will likely be the night he spent in his car on the mountains near Luray when the snow was too deep for him to get home from church or to return to the friends he had left.

THE MAKING OF A MINISTER

How does one become a minister? What are the forces that enter into his making? In the case of the Reverend Mr. Newton, the processes were slow, and difficult. When he arrived in Birmingham, Alabama on January 1, 1887, the poor people of that area didn't have much chance to rise from

the ranks and become leaders of the nation. His father was a carpenter who entered the ministry through night school, personal study, and persistent efforts to learn, to serve, and to support his family of four children.

"The life of a rural pastor in those days was a hard life financially," recalls Mr. Newton as he looks back on his childhood when the family moved from one small church to another and the father sought houses to build to supplement his income. Those few words probably speak volumes not only for this family but for many more of those days.

School was a sort of "catch-as-catch-can" for the minister's son. Work was more important than an education, so at fourteen Esten entered a tin factory at a wage of two dollars for a sixty-hour week of work. By 1906 he went to school in Demorest, Georgia, where the Congregationalists had an academy and a college. "Here a new life opened for me," he says as he recalls the association with college students, including a Cuban room-mate, before he was that far along in his education. "I fired furnaces, operated a pumping station, washed dishes, did plumbing, carpentry, janitor service, and even worked in the office. All of these experiences were helpful to me." So says a man who looks back over the years to see the path by which he has travelled into and through the ministry of the Church.

Sickness of his mother called him back home to wait on her. Sickness of his own delayed and complicated the processes of education. But Demorest College and Atlanta Seminary were not only beacon lights pointing the way, but they were presidents and persons offering opportunities that could not be denied. So he, the minister's son, plodded on until the proper



degrees were won, and he became a minister in his own right.

Since April 28, 1918, when Jessie Hamilton of Atlanta pledged her loyalty to this young seminarian, until now the life of R. E. Newton has been greatly enriched by his helpmate. It is true that five days after their marriage she went back to her job as a nurse in the office of a nerve specialist and he set out for a summer of preaching in Wilkie, Saskatchewan, but that was only a test of a love that has been beautiful, and grows richer as the sunset of life approaches. Their three girls and a boy can always be grateful for the loveliness of their humble home and can sincerely rise up and call them blessed.

To the Reverend and Mrs. Newton, retired at Pomona Park, Florida, leads a trail filled with affection for their lives of devotion, unselfishness, and consecrated leadership. The world will be better because they have lived and served. In the eventide may there be peace.

We Visit England, Scotland, Wales

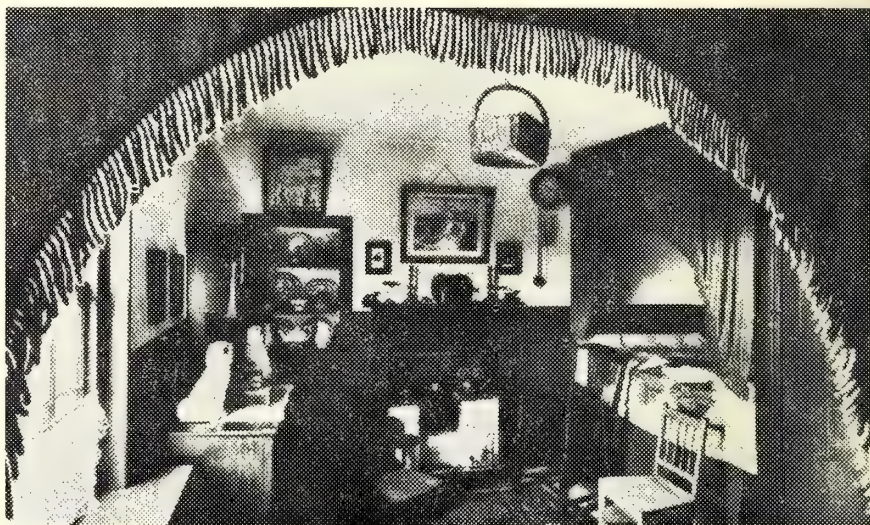
Mrs. Marna Sherrill

One of the most memorable things about the Fellowship Tour was, to me, the hospitality extended to us in the homes of the people we visited. Singly and in pairs, we were parcelled out to waiting hostesses in the railroad stations of Cardiff, Wales; Glasgow and Edinburgh, Scotland, and after a church service in Amsterdam, Holland. On each occasion the initial meeting between hostess and guest was accompanied by mixed feelings of apprehension and dread, mutually shared. And with each parting there were embraces and tears and a first-hand knowledge that oceans and national boundaries are easily spanned by Christian friendship.

In these homes where central heating is an unthought-of luxury, hot water bottles were lovingly tucked into our beds each night. We were entertained at teas by family and friends. We sat in front of the fire and talked long into the night. We discussed problems of church attendance, schools, young people's work, and types of women's meetings. We got to know them and they us. No longer would we believe that the British are stiff-necked and reserved. And we hope that they realize that Americans are interested in other things besides the chase after the "almighty dollar."

In addition to rallies in London, Cardiff, Glasgow, and Edinburgh, and women's groups in local churches in London and Penarth (Wales), we visited Memorial Hall, headquarters of both the International Congregational Council and the Congregational Union of England and Wales. There we heard from the Reverend Ralph Calder, secretary of the I. C. C., Jean Lay, secretary of women's work of the union, and Dr. Howard Stanley, general secretary of the union, among others. It seemed interesting and more than coincidental to us that Memorial Hall is on the site once occupied by the old Fleet Prison, where, a few hundred year ago, many of our Separatist forbears were thrown to await hanging.

We also visited the National Council of Women of Great Britain, an organization which enables women to work together for objects on which they can find a common ground. It seemed to me to be like the American Association of University Women, League of Women Voters, P. T. A.,



Livingstone's Birthroom at Blantyre, Scotland

and Woman's Club all rolled into one.

In Scotland we visited the headquarters of the Scottish Congregational Union, where we were given a brief history of Congregationalism in Scotland, and where Mrs. J. L. Calder told us of the women's work.

It was about this time that we began to realize that one of the differences between Britishers and Americans was the difference in conception of the length of a "proper" walk. Most of us tour members, I'm sure, walked more during our four weeks in Europe than we had in twice as many months at home. The main reason, of course, is that with gasoline prices so high, (about 75 cents a gallon for "petrol" in Great Britain and \$1.00 on the continent), the possession of a family car is not nearly so universal as it is in this country. The cars that are in use are all of the small type, like the Austin, since they give so many more miles to the gallon than our full-sized cars. Another practical reason for the use of small cars is the narrow streets, especially in London and surrounding old towns, such as Canterbury. In Canterbury we often had to stand aside for the out-size "prams" in common use, and laughingly commented that England had the smallest cars and the largest baby carriages we had ever seen.

Although we did attend numerous rallies, church meetings, and conferences, and were entertained at lunch by the Tourist Board of Wales, at coffee by the Lord Mayor of Cardiff, at tea by the Lord Provost of Glas-

gow, and at an evening reception at the Scottish Congregational College in Edinburgh, we did find time during our twelve days in the British Isles to visit the spots famous to sight-seers.

We saw the beginning of the ceremony of the changing of the guards at Buckingham Palace. (We couldn't stay to see it all, as we had an appointment to make.) We saw Westminster Abbey where the sovereigns of England have been crowned since William the Conqueror. One of the most beautiful and impressive buildings we saw was Canterbury Cathedral, where the tour of the cathedral, led by one of the canons, was opened and closed with a prayer. We had a feeling of reverent awe, knowing that on the spot where we stood, Christians had been worshipping for 1350 years.

Of course, there was the Tower of London, with its bloody history and its crown jewels. Piccadilly Circus, St. Paul's, the Parliament Buildings, Windsor Castle, and London Bridge were only a few of the famous places we saw.

In Blantyre, outside of Glasgow, we visited the birthplace of the immortal David Livingstone. The tenement where he was born, built by the mill owners for the workers, has been reconstructed as a memorial to this world famous medical missionary. Most of us know Livingstone's great faith and dedication, but not many realize the tremendous obstacles he

—Continued on Page 7

Churchmen's Washington Seminar

Henry V. Harman

Literally in the shadow of the national Capitol's dome sits the beautiful Lutheran Church of the Reformation. To this church on Sundays and weekdays as well come many government officials, workers, and legislators seeking guidance and spiritual strength. To this church during the last week of February came a different group of people; three hundred churchmen, lay and clergy, from some twenty denominational groups and thirty states to take part in the annual Churchmen's Washington Seminar of the National Council of Churches. Representing the Southern Convention at this gathering were Gaylord Noyce of Raleigh and myself.

Trying to assess the mass of material and the complex issues dealt with in the four twelve-hour days we spent there is a process still taking place in our minds. It is enough just now to say we were quite impressed. We were impressed by the quality of speakers for our seminar. There was Dr. Ernest Griffith, of the Library of Congress — soon to be Dean of the new Methodist school training foreign service officers; there were Senator Flanders of Vermont and Congressman Judd of Minnesota (both Congregational Christians, by the way); two top newspapermen, Robert H. Estabrook of the Washington Post and Times-Herald and Joseph C. Hartsch of the Christian Science Monitor. When we divided into interest groups for visits to government agencies, top men, Undersecretaries and Assistant Secretaries were trotted out to speak to us. We found that Senators and Congressmen went out of their way to see us; the six North Carolina delegates were allotted an hour of Senator Kerr Scott's time; I spent another thirty minutes with busy Congressman Carl Durham.

This red carpet treatment has led me to remark that either the people in Washington are concerned with what church people think of them, or else they want us to think that they are so concerned. Personally I feel that their interest in our seminar went deeper than the level of trying to impress us. I believe that many leaders in both executive and legislative branches of our national government want the help and the understanding of church people for the simple reason that they need this help and understanding. They realize the importance of the decisions which

they make; they realize their own human inadequacy; and they realize that the church is one agency which tries to help them do the right thing rather than sway them to an opinion of its own.

As Dr. Griffiths put it, most legislation today is "legislation by whirlpools." One group sets up a whirlpool to accomplish its purpose; another sets up a counter current. Presently, for example, the National Educational Association has a strong whirlpool for Federal Aid to Education including school construction. The Chambers of Commerce have set up a counter whirlpool, claiming that local agencies have sufficient means for construction of school buildings. Which whirlpool will carry Congress with it?

As most of our speakers noted, the decisions made in Washington are not between a right or a wrong but between one of several courses, each of which are partially good and partially evil. Increased tariffs on textiles from Japan may strengthen our Southern textile industry, but may cause Japan to be led into the Communist camp. Continued high defense spending may help preserve the free world, but will also help preserve the present inflationary spiral.

It is reasonable to believe that if a legislator studies and prays hard enough he will make the best decision on a specific issue. But where in the world will he find time to make the right decision on each of the two hundred and twenty-two important problems facing this particular Congress? With this in mind it was with deep humility that I led our Haw River congregation in prayer for our Congressman and our two Senators on the Sunday following the seminar.

As we sat in the beautiful Church of the Reformation, I could see evidence of four links between that church and the Capitol building in whose shadow it stood — and therefore links between the church and government in our nation.

First there is the human link of those very men who worship in the church and go forth to serve as legislators or executives in government. I was forcibly reminded of this as I preached in my former home church, Westmoreland Congregational, the preceding Sunday and noticed Vice-President Nixon in the congregation at the early service. This same link occurs at the state level as our own

Thad Eure and Mills Godwin would testify.

As equally evident a link between church and government are the representatives of the various denominations or of the National Council in Washington. These representatives are there to "lobby" — in the best sense of the word — for those interests which they feel are peculiarly the concern of Christian people. Congressmen generally seem to appreciate rather than resent this particular lobbying. Our own denomination presently has no such representative but makes a contribution to the work of the National Council's Washington Office through our Council for Social Action.

The third and fourth links are less obvious but probably more important. There is the link of the Churchman himself, who in this the American Protestant tradition has a dual citizenship; being at the same time a citizen of the state and of the Kingdom of God. This citizenship is an indivisible and a mutually influential one.

Lastly there is that link which the Bible symbolizes. That is knowledge that both in church and in state our actions are under the constant judgment of God. This places on all us, citizens and officials alike, a severe responsibility as we live in a nation "under God."

WE VISIT ENGLAND, SCOTLAND, WALES

Continued from Page 6

had to overcome to obtain an education, from the age of ten going to night school after working from six in the morning till eight at night, and walking ten or twelve miles to Glasgow to attend the university medical school. The specially lighted tableaux depicting characteristics of the life of Livingstone were very effective and inspiring.

As we left Great Britain, we were aware of differences in our daily lives and habits. The British, counting "elevensies" and tea, eat five times a day. An elevator is a lift, the movies are the cinema, a run in a lady's stocking is a ladder. Most of the middle class homes had no refrigerators, and no washing machines. But without these things which we American women classify as necessities, the British women were not discontent.

Without many of our frills and frivolities, they are settled and satisfied. We left our British friends, knowing and understanding them better, and loving them more.

Valley Women's Board Meets

The executive board of the Valley Conference Women's Fellowship met at the Mayland Church on February 7, with seventeen board members, twelve life members, and five visitors present according to Mrs. Tom W. Good, president.

The meeting opened at ten-thirty with a worship program by the Mayland group. After discussion, it was voted that the Valley women offer to increase their biennial goal from \$2,500 to \$3,000 or \$1,500 per year. The finance committee appointed included Mrs. Hubert Liskey, Mrs. Dewey Dofflemeyer, Mrs. Kermit Kibler, Mrs. Clyde Koon and Mrs. Harry Nelson.

Plans were completed for the Spring Rally which was to be held at Leaksville on March 31. It was decided that election of District Superintendents would be at the next Board meeting.

The biennial session of the Women's Fellowship of the Southern Convention will be held at Bethlehem church, near Harrisonburg, Virginia, April 30-May 1. Each local women's group is supposed to be represented, and the president, Mrs. F. C. Lester, promises a good program. Besides, it's apple blossom time in the Valley!

After a lengthy discussion about the Women's Convention to be held at Bethlehem April 30-May 1, these committees were appointed: **Registration** — Mrs. Shirley White, Mrs. Harry Nelson, Mrs. E. J. Rohart; **Placement** — Mrs. Clyde Koon, Mrs. J. S. Sellers, Mrs. A. W. Andes; **Information** — Miss Dorothy Foltz, Mrs. Clyde Miller, Mrs. James Frazier, Mrs. John Watt; **Food** — Mrs. Austin Kipps, chairman.

Mrs. R. A. Whitten closed the morning session with prayer, including grace for the noon meal.

The afternoon session opened with the president reading "He Leadeth Me" and leading in prayer. Standing Committees made their reports. It was voted that notes of congratulation be sent to Mrs. John Rohart and Mrs. W. B. Williams, and that Mrs. R. E. Newton be written letting her know she is being missed.

Rev E. J. Rohart closed the meeting with prayer.

MOONELON CONFERENCE CENTER SCHEDULE FOR 1957

June 3- 7	Training Period for Student Summer Service Workers
June 9-15	Senior High (10, 11, and 12 Graders)
June 16-22	Junior High (7, 8, and 9 Graders)
June 23-29	Junior (4, 5, and 6 Graders or Ages 9-12)
June 30-July 6	Pilgrim Fellowship Officers (Local, Conference and Convention)
July 7-13	Junior High
July 21-27	Senior High
July 28-August 3	Junior
August 4-10	Junior
August 11-17	Senior High
August 18-24	Junior High

(The grade applies to the grade the camper will enter next fall in public school.)

The Mountain Revisited

"THE GOSPEL OF RESISTANCE"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

A great advance in justice was made when it was decreed that the punishment should fit the crime. Time was when you were at liberty to kill a man if he inflicted upon you an injury. Lamech boasted (Genesis 4:23): "I have slain a man for wounding me, a young man for striking me." The law of Moses provided that retaliation was to be in proportion to the wrong that had been received: "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe" (Exodus 21:23-45; compare Leviticus 24:20; Deuteronomy 19:21).

If a man knocked out your tooth, you were no longer entitled to knock out his brains. A code of justice had replaced the law of the jungle. The Sermon marks an equally notable advance over the law of the tribe: "You have heard that it was said 'an eye for an eye and a tooth for a tooth.' But I say to you, do not resist one who is evil. But if one strikes you on the right cheek, turn to him the other also" (Matthew 5:38 RSV). A fundamental Reformation principle of Bible study is that Scripture must be interpreted by Scripture.

Words must be translated always with a view to the context. English versions generally obscure the fact

that the word here translated "resist" is precisely the Greek word which Paul uses of his attitude toward Peter. When the "rock apostle" turned his back on the inclusiveness of the Gospel and refused to eat with Gentiles, Paul says: "I opposed him to his face" (Galatians 2:11). Earlier versions made this read "I withstood him to the face." In the King James Version the word which in nine instances is translated "resist" is in five other cases translated "withstand." In II Timothy 3:8 the word occurs twice. The King James translated it "withstood" in the first clause, "resist" in the second.

The military signification of the word appears in Ephesians 6:13: "take the whole armor of God, that you may be able to withstand in the evil day." This for Paul becomes an allegory. One who is "to withstand in the evil day" must equip himself with the girdle of truth, the breastplate of righteousness, the shield of faith. These are the weapons which Paul used in resisting Peter. Although he was sure Peter's position represented a complete perversion of the Gospel, he did not think it would help the situation to have someone stab Peter in the back or stick a knife through his heart. He resisted Peter by courageously setting forth the truth. Paul's understanding of this point of the Sermon evidently was that violence done to enemies does not destroy the enmity. This can be done only by "the sword of the Spirit" (Ephesians 6:17).

"I recommend this Conference,"

says Carey Andes about the

Southeast Regional Meeting

Being one who was so fortunate as to attend the Southeast Regional Meeting in Avon Park, Florida, February 26-March 1, I would like to recommend it as a very refreshing conference to attend. Since it occurs at a time when everyone is sick and tired of cold, wintry weather, and it gives one a chance to visit that sunny, warm place called Florida, it is a most welcome change.

In addition to a change of weather and climate, it affords one the opportunity to live at Lake Byrd Lodge, a lovely conference center located next to a lake on one side and orange groves on the other side.

Thirdly, it offers an opportunity to meet perfectly lovely people from other states in the Southeast. The Southeast Region includes four conferences: The Florida Conference, The Convention of the South, The Southeast Convention, and the Southern Convention. Of course, we always have some national leaders present to help put on the program. This year, we were fortunate enough to have Dr. Wesley A. Hotchkiss from New York and Mr. George A. Hastings of Grant, Nebraska. Mr. Hastings is Moderator of our General Council, and a very wonderful easy-to-know person. He is a mid-westerner with a touch of southern hospitality. Also in our midst was Dr. Herman Long of Fisk University, Nashville, Tenn., an expert in race relations.

It was a great inspiration to be associated with the delegates from Florida, Georgia, South Carolina, Alabama, Kentucky, Tennessee, Texas, Louisiana, North Carolina, Virginia, and others. We had good discussion sessions, as well as times of inspiration and instruction. It is an education to know what the four conferences are and what territory they cover. We enjoyed also our informal times when we could get acquainted and have talks with different leaders and friends. Some of these talk-sessions lasted far into the night, but they were quite worthwhile and beneficial.

The theme of the meeting was "Communicating the Gospel," and several sessions of worship, meditation, addresses, discussions, etc., brought out various phases of this.

The lay people were helped as well as the ministers. We were privileged to see the new film, "The Broken Mask."

From the playing of the "Star Spangled Banner," which awakened us in the morning, along with the morning news and weather report, to the snack treat at night, followed by "bull sessions," it was all very refreshing. I recommend this conference.

Those attending from the Southern Convention were: Dr. Wm. T. Scott, Dr. and Mrs. Jesse H. Dollar, Rev. and Mrs. Russ Shaffer and family, Rev. and Mrs. Clyde Fields, Rev. and Mrs. L. M. Presnell, Rev. and Mrs. W. W. Snyder, Dr. and Mrs. Wofford Timmons, Rev. and Mrs. W. J. Andes, Miss Edna Fitch, Dr. and Mrs. F. C. Lester and Harry, and President Martin Garren.

At the Southeast Regional Meeting Walter Graham, Executive Secretary of the Laymen's Fellowship, Gave

Good Advice To Ministers

DON'T:

1. Put a dollar mark on your laymen.
2. Boss your men.
3. Over-socialize your men (that is, be too "palsy-walsy" insist they "first name" you, etc.)
4. Be afraid to challenge men.

DO:

1. Treat your men as spiritual equals.
2. Give them a big job.
3. Pray and preach a simple language.
4. Be a good example of what you preach about.

Three Dog Stories

As told by Walter Graham
At the Southeast Regional Meeting

A man took his dog with him to the ticket window of a theater; bought two tickets; he and the dog



Superintendent W. T. Scott and President Martin Garren bask in the sun at Lake Byrd Lodge, Avon Park, Florida.

sat on adjoining seats. The dog watched the play intently, applauded at the proper times, and seemed to enjoy himself thoroughly. The man behind the dog stood it as long as he could, then leaned over during intermission and tapped the dog's owner on the shoulder.

"Pardon me," he said, "but I have been watching your dog and I have never seen anything like it. He seems to know what the show is all about, to enjoy it, and to applaud at the right time."

"It's surprising to me, too," the dog's owner replied. "He didn't like the book."

* * *

A little dog started to school. When he reached home after his first day, his mother wanted to find out what he had learned.

"Did you learn to read?" The little dog shook his head.

"Did you learn arithmetic?" The little dog shook his head.

"Did you learn any geography?" The little dog shook his head.

"Did you learn any history?" The little dog shook his head.

"Did you learn a foreign language?" Nodding, the dog said "Mee-ow, mee-ow."

* * *

Two highly pedigreed dogs approached a mongrel dog at a corner.

The first lady dog turned up her nose and said, "My name is Mimi. You spell it M-i-m-i." The second turned up her nose and said, "My name is Fifi. You spell it F-i-f-i."

The old mongrel perked up and answered, "Well, my name is Fido. You spell it P-h-y-d-e-a-u-x."

Asheboro

District Rally

About one hundred people from fifteen churches attended the Asheboro District Rally at Liberty Church on Saturday, March 23.

Miss Bouneva Farlow of Sophia told of her experiences in Ceylon as a teacher under the American Board, emphasizing the need for prayers and money now that American personnel is not welcome.

Dr. Henry Robinson gave an outline of the organization of our denomination, and detailed needs of the American Board, reminding that our giving in the Southern Convention amounts to about one cent per person per week for foreign missions.

Mrs. Robinson, the North Carolina president, gave helpful information about women's work.

A panel, composed of Mrs. Roy Moore, Mrs. E. P. Boroughs, Mrs. Street Morgan, Mrs. Hilton Beane, Mrs. Coy Coble, Mrs. Avery Brown and Mrs. Clyde Fields presented the six areas of work, which were summarized by Mrs. F. C. Lester. The panel also presented the skit, "A New Look at Woman's Work."

New officers elected are: Chairman, Mrs. Winfred Bray; assistant chairman, Mrs. I. L. McDowell; secretary-treasurer, Mrs. Avery Brown; assistant secretary-treasurer, Mrs. Jack Shoffner; member of nominating committee, Mrs. Quinton Hicks. They were installed by Mrs. Fields, who gave them "keys" of prayer, cooperation, faithfulness, progress, and wisdom.

PLEASANT GROVE HOST TO UNION GROVE

Mrs. J. H. Brown

On Friday evening, March 8, World Day of Prayer was observed at the Pleasant Grove Christian Church, with Union Grove Christian Church visiting and taking part in the service. Mrs. Avery Brown, the minister's wife, had charge of the program.

Miss Lucy Rae Tedder from Union Grove sang "The Upper Room." Our

WOMEN'S FELLOWSHIP

Mrs. J. H. Booth, Jr., Editor
143 Winchester Drive
Hampton, Va.

speaker for the evening was Jimmie Lee Caviness, a young person from Pleasant Grove church, who spoke on "The World Crisis." We enjoyed this very much. At the close of the meeting, Mrs. Avery Brown and several other led in prayer.

We enjoyed the unity of fellowship and prayer very much, and pray that we not only observe World Day of Prayer once a year, but seek to lead a daily prayer life throughout the year.

Rosemont Women Report For Quarter

Mrs. W. R. Skelly, Jr.

The Rosemont Woman's Fellowship Quarterly Meeting was held March 12. The meeting began with a dinner in the recreation hall. After dinner the meeting adjourned to the sanctuary. The president, Mrs. Ruth Hassell, called attention to the letter she had given each member present. The following announcements were made in the letter:

1. We had twelve ladies to attend the World Day of Prayer meeting on March 8.
2. Several circles have seen slides showing the work which the Riggs

are doing in India, used the Sermon on the Mount for their devotions and read one of the mission study books.

3. The average attendance for the past two months has been 60.

4. She urged the members to plan to attend the Spring Rally and announced the date for the School of Missions.

5. We have sent two bedspreads to the children's home, and all of the circles are working on sheets for the Sunday School Nursery.

6. The apportionment has been paid for the first half-year.

Mrs. H. M. Gilbert dedicated the gifts for the foreign mission and home mission projects.

The program chairman, Mrs. Blanche Jones, introduced the guest speaker, Mrs. J. F. Morgan who reviewed the mission study book "Mission U. S. A."

Miss Ruth Dunn was a week-end guest of the Dollars. It was good to have her visit Rosemont.

MT. BETHEL CHURCH, near Summerfield, N. C., is to be congratulated upon the completion of its attractive fellowship hall, where the Greensboro District Women's Rally was entertained on March 22. Rev. Fred Allred is the pastor.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

APRIL

- 7—The Greek Evangelical Synod and Churches.
- 8—Rev. and Mrs. Krikor Demirjian — Both born in Turkey and educated in American Board schools. Blind since he was fifteen, he has carried a full-time job as pastor in Athens, Greece, with the help of his wife.
- 9—Nina L. Hartin — Well-educated and for many years teacher at Weaver High School, Hartford, Connecticut, she went last year to teach half-time at Pierce College, Elleniko, Greece.
- 10—Mary Ingle — Born in London, Royal Secondary School, Varese, Italy; A.B. Pacific University; attended Hartford School of Religious Education; received master's degree from University of Chicago. Went to Greece as a term teacher for three years in 1936. Has been in Anatolia College since that time and is now dean of women.
- 11—Mr. Chrysostomos Keha'ias — Native of Greece, now agriculturist on Service Committee staff helping with rehabilitation of destroyed villages in Northern Macedonia.
- 12—Lillian M. Mansfield — Had background similar to that of Nina Hartin and has similar appointment with Pierce College. Also has served a year at Kobe College, Japan.
- 13—Rev. and Mrs. William W. Mendenhall — They both studied at Chicago; both became "Y" secretaries. Were sent to Salonika Greece by Service Committee in 1954.

Report Of Bhonsle Co-ordinator Of Work In India

P. S. Bhonsle

As I present the following Report of the evangelistic work in our Mission during the year 1956, I do so with utter humility, and with thanksgiving to God for His continued Grace and Guidance to us all in this work. This is not an unusual report by any means, but it definitely shows a steady progress in our evangelistic efforts and their results.

THE FIVE-YEAR PLAN OF OUR WORK: It is now three and half years since we put into operation the Five-Year Plan for Evangelism. These years have been years of hard work and effort on the part of all — District Ministers, Circle Pastors, Preachers, Teachers, Lay Leaders, and all —, and there has been a fairly good response from Churches and their membership.

DISTRICT MINISTERS' MEETING: Five District Ministers of five Districts, Miss M. Powar, Director of the Women's Work, Rev. Miss E. F. Preusse, Chairman of the Christian Literature Committee, and the Co-ordinator, met almost regularly once in two months to discuss and co-ordinate plans for the evangelistic work in our Mission. All these meetings — five in all in 1956 — proved valuable in many ways. Each meeting was held at a different place, and it was a time of rich fellowship with God and with one another. Often, wives of District Ministers joined this fellowship, and contributed to the planning of the work in various Districts.

WORKERS' MEETING: I was able to attend and take part in various District monthly meetings of the workers. — At each of these meetings, we discussed some aspect of the Five-Year Plan and ways and means to implement it to the best of our ability. For part of the year and in some places, we continued the study of the Church Members' Manual, and also discussed the Church-Mission Integration Scheme in its latest draft.

REFRESHER COURSES: Dr. B. P. Hivale arranged a Pastors' Refresher Course at Mahableswar in May; one for all preachers of our Mission took place in September, and the Theological College, Poona, sponsored another.

LAY LEADERSHIP TRAINING:

April 2, 1957

In order to prepare the Karbharis and other lay leaders of rural churches to shoulder the growing responsibility of the Church, a number of classes were held for them in each of the four Districts. Some were held on the entire District area basis while others were held on the circle area basis. In all nine such training classes from two to five days were held during 1956, besides one general Mission-wide Course lasting for four days held in Rahuri in November, 56. As a rule, attendance at all these training classes has been very good. The Courses offered to them at these classes centered on Bible instructions, Christian Festivals, Story-telling, Methods of Worship, Singing, Christian Giving, Church Discipline, Witnessing, etc. . . Practically, at each class, the Karbharis gave demonstrations in Worship leadership and devotional talks.

VISITS TO CHURCHES IN THE DISTRICT: In 1956, I was not able to visit as many village churches as I wanted to, because of the fact that I was assigned direct responsibility for the Vadala District from January, 56, and then because of the fact that my health was not too good from June onwards. However, I had the privilege to visit practically all the villages in the Vadala District twice during the first four months of the year and some even oftener than that afterwards.

THE BIBLE STUDY WEEK: For the fourth successive year, the Bible Study Week was observed by most Churches in the Mission area. Reports from various sources indicate that these days of Bible Study have been very helpful to all concerned. We need to impress on the minds of our people the need for more systematic and regular study of the Bible, and of the application of its teaching in our daily living.

A GREAT CHALLENGE BEFORE US: We are faced with a new situation at this time with the conversion of the late Dr. B. R. Ambedkar to Buddhism and of his followers. A regular and systematic campaign is being laid out by Dr. Ambedkar's followers to convert the Harijans to this new faith in masses, and to many of our village Christians this is a temptation. There are bound to be some of our number who will denounce Christianity and join the new move-

ment, but we must not be discouraged by such incidents. On the contrary, we need to strengthen and shepherd our churches to the best of our ability, and with God's strength and help carry on our work in faith and humility, confessing our shortcomings, and ever accepting the new challenge of hard work in the present situation.

I thank the Mission for their kind help in every way during my recent illness, for prayers of individuals, for sympathetic understanding and for tolerance of my short-comings. I crave for the same understanding and sympathy in the future task and responsibility shouldered upon me from you all, and I pray to God for His strength and guidance in the great work He has called us all to do in His name and for the extension of His Kingdom in this beloved land of ours.

When one partakes of a cup of tea he is, according to legend, helping to carry on a drinking custom that dates back to 2737 B. C. in China, traditional birthplace of tea. The oldest historically verified reference to tea is 317 A. D.

FREE

Books by Dr. W. A. Harper

While president of Elon College, Dr. Harper published a series of four books on the Church and Churchmen. Titles were:

The New Layman for the New Time (1917)

The New Church for the New Time (1918)

Reconstructing the Church (1920)

The Church in the Present Crisis (1921)

Several copies of the last three volumes are available to his friends as gifts from his widow. They can be secured by sending a request to the Church History Room at Elon College, North Carolina. A dime or quarter for mailing will be appreciated. The books are free to those who want them. The discussion is appropriate for today.

Spring Term At Elon

Luther H. Byrd

The Spring Quarter, final of the three terms that make up the 1956-57 scholastic year on the Elon campus, is well underway and will offer an interesting schedule of events before the year comes to an official close with the commencement exercises late in May. The spring term always brings a varied program.

Already the Lenten season is in progress, and the Student Christian Association and other groups are paying special attention to the observance and urging all students to participate. This, of course, turns attention to the approaching Easter season, which will bring special activities by both the Elon Choir and the Elon Players. The Choir will present its usual Easter cantata, "The Seven Last Words," and it will also join with the Players in presenting the annual pageant as a sunrise service on Easter morning.

Another event looming large in the student minds at present is the annual election of student government officers. With nominations set for the first Monday in April, the balloting will be held within the following two weeks to choose next year's leaders for both the student government and the various classes. Student body leaders this year have been Larry Barnes, of Portsmouth, Virginia, as president; Doc Alston, of Reidsville, North Carolina, vice president; and Patricia Chrismon, of Reidsville, secretary-treasurer.

Another big event on the campus schedule in coming weeks will be the annual May Day observance the first Saturday in May. At that time Margaret Patillo, of Burlington, North Carolina, will reign as May Queen. Ruling with her as May King will be Larry Barnes, the student body president.

CHOIR TRIP SUCCESSFUL

The Elon Choir, which used its spring vacation period for its annual concert tour through Middle Atlantic and New England states, returned to the campus for the spring term, with all members of the Choir reporting one of the most enjoyable trips in history. Thirty student singers and a student accompanist made the trip, accompanied by Prof. John Westmoreland, Prof. Blake Godfrey, Rev. John Graves and Mrs. Kathlene Love.

The concert series opened with a program at the First Congregational Christian Church in Burlington, fol-

lowed in order by concert appearances at Broadway and Winchester in Virginia; Washington, District of Columbia; Silver Springs, Maryland; Glen Olden, Pennsylvania; Meriden, New London and Norwich in Connecticut; and New York City. There were stops for numerous points of scenic and historical interest along the route.

PROFESSOR TO READ PAPER IN NEW YORK

Dr. H. H. Cunningham, chairman of Elon's History Department, has been invited to read a paper on "The Confederate Medical Officer in the Field" at the quarterly meeting of the New York Academy of Medicine, to be held in New York City on Wednesday, March 27.

His study of the Confederate medical officers was prepared while writing a book on "Medicine During the Confederacy," which is to be published in the near future. He has recently read other papers on medical history in the Confederate States before the North Carolina Civil War Round Table, the Historical Society of North Carolina and the Medical Society and Auxiliary of Alamance and Caswell Counties.

MOORE HEADS PIANO CONTEST

Professor Fletcher Moore, head of the Elon Music Department, is serving as chairman for the piano section of the North Carolina Music Educators' Association, which is conducting the series of district contests and the

final statewide piano contests for high school musicians in North Carolina.

He has served as president of the Music Educators' Association and has long been active in the annual contests staged under its auspices. He is also a leader in contest activities of the North Carolina Federation of Music Clubs.

STUDENT PLAYERS GO ON ROAD

The Elon Players, who gained great praise for their fine campus presentation of Shakespeare's "Julius Caesar" in Whitley Auditorium on February 20, have taken to the road with the play for five guest performances.

Two presentations of "Julius Caesar" were given on March 29 — one at Cool Springs High School in Iredell County and another at Catawba High School in Catawba County. Three performances are planned in the Sanford area on Friday, April 12. Many Elon alumni in that area, particularly those who were active in dramatics, will enjoy these programs.

DRAMATIC STARS NOMINATED

Elon dramatic students are being nominated for "Eppie" awards to be awarded at the annual dramatics banquet in May. The name "Eppie" given the award trophies is a combination of the initials of the "Elon Players."

The final winners, for leading and supporting actors and actresses and set design, will be chosen by a faculty committee composed of Dr. James Howell, Dr. James Hess, Professor John West and Mrs. Pearl McDonald.

The Final Quarter For 1556-57

L. E. Smith, President

Elon College is enjoying a very fruitful year from every standpoint. We have enrolled a total of 1634, which surpasses any student enrollment in the entire history of the college. This number, of course, includes the evening school which has grown tremendously. An enrollment of this size requires a large number of instructors. We have been fortunate in securing the instructors needed but unfortunate this quarter in the necessary loss of one member of the faculty and the serious illness of another. Other faculty members are performing extra duties to insure proper instruction for our students to the end of the year. Elon College has an excellent faculty, one that is devoted to its work and dedicated to the task of

instructing and guiding students during their college days.

With due deference and great appreciation to our churches, alumni and friends the current accounts of the college are settled promptly and the general financial condition is satisfactory so far as current demands are concerned.

Prospects for the ensuing year are most encouraging. Indications are that 1957-58 will exceed the results of the current year along all lines. With efficient and constructive leadership and the cooperation of officials and all interested in the present and future of the college there is no apparent reason why Elon College should not continue to grow in usefulness, influence and prestige with every passing year. I am sure that such cooperation will prove to be a reality as the opportunities appear.

Jesus Faces The Cross

Background Scripture: Matthew 26:1-27:10.

Devotional Reading: Isaiah 53:1-9.

Memory Selection: O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. Matthew 26:39.

In these few verses of today's lesson there take place two stupendous events: The Last Supper, and Christ's Agony in Gethsemane. Each is profound, powerful and portentous. Each is filled with mystery. Each has meaning for the Christian. Each should be approached with humble mind and contrite heart. Each gives spiritual uplift and power.

CHRIST AND THE LAST SUPPER

Here we find the Master gathered with his disciples for a farewell meal. In the secrecy and sanctity of a "large upper room, furnished and made ready," they had met to observe an ancient and meaningful feast — the Feast of the Passover. It was a simple affair, commemorating the deliverance of their ancient forefathers from bondage in Egypt. It teemed with hallowed memories and sacred associations. Even under ordinary conditions it would have been a serious and solemn occasion. But on this night it was supercharged with emotion. For although the disciples did not know all that was impending, they did sense that this Supper was different, that something was afoot outside, that their Master was especially eager to have them alone with him before matters came to a climax in his earthly life. There was an air of suspense and strange mystery about it all.

We need not go into the details of the Passover Supper itself. Suffice it to say that after they had eaten the simple meal, Jesus took a piece of bread and breaking it and blessing it, he gave it to the disciples with the words "This is my body broken for you, this do in remembrance of me." And then he took the cup of wine and made it sacramental too by saying "This is my blood of the new testament which is shed for many for the remission of sins." Significantly enough he added, "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Thus was instituted what is variously called "The Lord's Supper," "The Last Supper," "The Sacrament of Holy Communion," "The Eucharist," and so forth. And for over nineteen hundred years the followers of Christ have been gathered around the Communion Table and have partaken of the bread and the cup "in remembrance of Him." There have been, and there are, many different interpretations about Holy Communion, but there has

been general unanimity of opinion that it is a dramatic representation of Christ's sacrifice for us, a symbol of his atoning work on the Cross, an occasion when in a real sense we can have intimate communion and fellowship with him. It is undoubtedly the most humbling and the most heartening of all the services of the Church. Here men meet God in Christ in a peculiar way. Here God mediates his grace in unusual measure. Here men discover ever afresh the great love wherewith God and Christ love them, and here they partake of the grace of God in Christ, mediated by the Holy Spirit. It is impossible to partake of Holy Communion without being reminded of Christ. With unerring spiritual insight, Jesus by the association of ideas, linked it forever with the giving of himself for the salvation of the world. Every Christian should avail himself of the privilege of Holy Communion. But let him do it worthily — let him come to it in humility and penitence and faith. Here is one place where all men meet on equal terms or footing. The story is told of an English nobleman who went forward to partake of communion one Sunday morning. An humble farmer stepped aside to let the nobleman go first, out of respect to his high position in life. The nobleman turned to the farmer and in a friendly voice said "That manner of thinking does not apply here." He was right. Alas that we cannot carry this kind of thinking out of the Church!

CHRIST IN GETHSEMANE

"And when they had sung an hymn, they went out to the Mount of Olives."

SUNDAY SCHOOL LESSON

April 7, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

One wonders what they sang as they went forth. One wonders if some of the men were not too full of emotion to sing at all. But it is significant that as they went out into the night, and on toward tragic events, they went with a song on their lips. Music does have power to put heart into folks. Music does quicken courage. Music does bring comfort. Thank God for the great hymns and the great music of the Church. People ought to know more of them and sing them better.

When they entered Gethsemane, the Master left eight of his disciples at a place close inside the gates, and took with him three others, the ones who had been with him on the Mount of Transfiguration, Peter and James and John, and went farther into the Garden. And then he left even these three close and tried friends with the request that they watch with him. Thus it is that the great crises of life, we must face alone. To be sure, there are those who love us and who can go with us even far. But in the experiences when men face the ultimate will of God and do business with him, they have to be alone with him. And the Master went "a little farther." He always went a little farther. He always goes a little farther. No man can go beyond Jesus in character or love or sacrifice or service.

The story of Christ in Gethsemane is fairly familiar to all. It has been told in word and in artist's colors and in stained glass again and again. But its deeper meaning is not always understood by all. Here took place what was the world's most decisive battle! (The fact is that many of the world's greatest battles have been fought in quiet places by individual men and women!) Here was the effort to find the will of God and the grace to do it. In agony the Man of Galilee prayed, once, twice, even thrice. And then the answer came — there was no way except the way of the Cross. He had learned God's will for his life. And he had received God's grace to do it. "Rise, let us be going," he said; "behold he is at hand that doth betray me." No demurring, no detouring, no delay. Thanks be unto God who gave him the victory in this decisive and destiny-making hour.

And what about his disciples? Alas, they had fallen asleep. Thus do we, the followers of Jesus, sleep in hours of crisis when the heart of God is in agony over his world. How easily do we succumb to the love of comfort and ease, how easily are we lulled to sleep when we ought to be standing watch or out on the field of action!

Church Visitors Appreciated

John G. Truitt, Superintendent

Dear Friends;

Twenty-two of our Hunterdale, church folks from near Franklin, Virginia, visited us this past Sunday, (March 24). They made us glad with their many gifts, one for each child here, and the delicious refreshments served in our dining room. They got a good glimpse at the training our children are receiving by attending a worship service in Holt Memorial Chapel. We appreciate their visit very much. We wish we could have a church group of visitors every Sunday. The check-up is good and the constructive suggestions are helpful.

Later in the same afternoon thirty-seven from Bethlehem, near Altamaha, N. C., came to see us. They are very enthusiastic in their praise of the work the house-mothers and the bays and girls who keep their rooms are doing.

It is good to have our churches taking more and more interest in this their Home for Children. With increased contributions we can do a better job on the physical plant and grounds. However, it is the unseen, intrinsic attention the individual child gets that is the final test. When we who spend day and night on this job with concern for the growth and development of the individual child see the remarkable progress being made by most of them we are pleased.

This week I am to have the opportunity to attend the 52nd annual meeting of the Southeastern Conference of Workers in Homes for Children at Asheville, N. C. While on the trip I shall visit our Asheville, Hendersonville, and Tryon churches. Each of these churches are good contributors to our Home for Children, and their gracious invitations to visit them is much appreciated.

Money for the beds for the 5 to 10 year old children is still coming in. We are very fortunate to be able to buy these beds at half the regular price through the goodwill of a good friend. These beds are designed and constructed for growing children and have strength and beauty. The children and their house-mother appreciate these beds very much.

Just a little from an increasing number of people would make it possible to do many things here needed, and also possible to pay the balance of \$8,500.00 spent for absolutely indispensable repairs and equipment

during the drought years. It will take around \$1,000.00 per week until the

close of our fiscal year September 30 to do this. I have faith to believe that if I do my work faithfully God will help me, and that he will bless this Church Home.

REPORT FOR MARCH 25, 1957 SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward\$17,261.40

Eastern North Carolina Conference

Antioch\$ 14.00 \$ 14.00

Eastern Virginia Conference

Burton's Grove 4.00
Franklin 60.00
Mt. Zion 7.00
Rosemont 140.00 211.00

North Carolina and Virginia Conference

Union (Va.), S.S. 5.00 5.00

Virginia Valley Conference

Palmyra, S.S. 11.00 11.00

Total\$ 241.00

Grand Total\$17,502.40

SPECIAL OFFERINGS

Amount brought forward\$27,199.32

Vanceville Sunday School, Tifton, Georgia\$ 3.00

Hines Chapel Young Adult Class (Bed for Baby Home) 37.50

Philathea Class, Suffolk Christian Church 5.00

Jr. Baraca Class, Holy Neck Church, Holland, Va. 5.50

Senior Class, Pleasant Ridge Church Ramseur, N. C. 9.00

Co-Workers Class, Hunterdale Cong. Christian Church

(for ice cream) 9.50

First Congregational Church of Ludlow Center, Mass. 30.00

In Memory of Marshall Hoyle 3.00

In Memory of V. A. Kirk 5.00

In Memory of Hudie L. Davis 5.00

In Memory of Marshall Hoyle 5.00

In Memory of Mrs. Cammie Cash 5.00

In Memory of Mrs. Vida Blanchard Teer 2.00

Special Gifts 70.00

Total\$ 194.50

Grand Total\$27,393.82

Total for the Week\$ 435.50

Total for the Year\$44,896.22

Christian Orphanage

Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

A Soldier Reads The Sun

The following letter indicates that absent members appreciate the fact that their home churches send them THE CHRISTIAN SUN. More than thirty churches are now subscribing for at least half their families. All members of all churches need to know what is being done by the churches, and most of them appreciate the chance to learn. Subscriptions to this paper makes that possible.

Dear Editor:

I have been stationed at Ft. Bliss, Texas for the last eight months, and since January 1 have been receiving THE CHRISTIAN SUN. Please change my address to Ft. Meade, Maryland.

I would like to say that I have thoroughly enjoyed reading about what's going on back East, due to the fact that Bethlehem Christian Church, Suffolk, Virginia, is my home church. I would also like to pat the Rev. H. S. Hardcastle on the back for the way he writes the weekly Sunday school lesson. It is so interesting and easy to understand.

Yours truly,
JAMES E. DUKE

Egypt was one of the first Christian countries, but its population is now predominantly Moslem.

ONE HUNDRED REFUGEES FIND HOME

One hundred families and single persons are being transported from Camp Kilmer, New Jersey and being cared for by the United Churches of Harrisburg and Dauphin County, Pennsylvania. Quite a job! When the first busload of 24 "new Americans" reached Harrisburg late one night they were so moved by the warmth and affection of their greeting that many cried unashamedly during the thanksgiving service that preceded the serving of a typical American

meal in a parish house. Individual sponsors from eight churches then took the families to homes prepared for them with complete furnishings and food and supplies, and cash enough for two weeks. Immediately jobs were forthcoming. A volunteer high-school teacher is teaching them basic English. Church members take children to public schools, show families how to use the post office, serve-yourself markets, laundromats. Cooperatively the churches of this one Pennsylvania County are able to do a big job, which other similar groups might well try.

In Memoriam

"Blessed are the dead who die in the Lord."

BOWDEN

It was at twilight on March 4 when Henry Albert Bowden quietly slipped to his eternal home at the age of 78. He had been in declining health for several months.

Funeral services were conducted at Damascus Church (E. N. C.) by the pastor, Rev. E. M. Powell, assisted by Rev. T. Caldwell Williams. He was one of the oldest members of Damascus where he now rests. "Mr. Bud," as he was affectionately called, loved his church, his family and his friends as he loved himself. The number who attended the funeral and the flowers which were too numerous for all to be carried in the church spoke in what esteem he was held. Flowers, like life, are reminders

of lasting beauty. Nothing you say, do or write at the time of bereavement is quite as eloquent as flowers.

Those whose lives were touched by his passing, know that the greater part of what he had, he gave to them and gave generously. For the fact that such a man lived we must be thankful to God, in the midst of our sorrow at his passing on.

He was survived by his wife, Mrs. Annie Eubanks Bowden, two daughters, Mrs. C. T. Garrard of Durham, Mrs. William Ford of Kings Mountain; four sons, Charlie, Henry, and Clyde of Chapel Hill, and Clarence of Philadelphia.

We join the family in sharing the loss of a friend and loved one.

Mrs. Paul Long

What Is It To "Burn"?

A writer in "The New Yorker," undertaking to appraise the Revised Standard Version of the Bible, says: "I had always thought Paul's 'It is better to marry than burn' meant 'burn in hellfire,' but RSV makes it 'afame with passion,' which is unambiguous if banal." His admission shows that he needed the unambiguous rendering. This sentence is not the only one in his screed which raises the question of an appraisal based on ignorance.



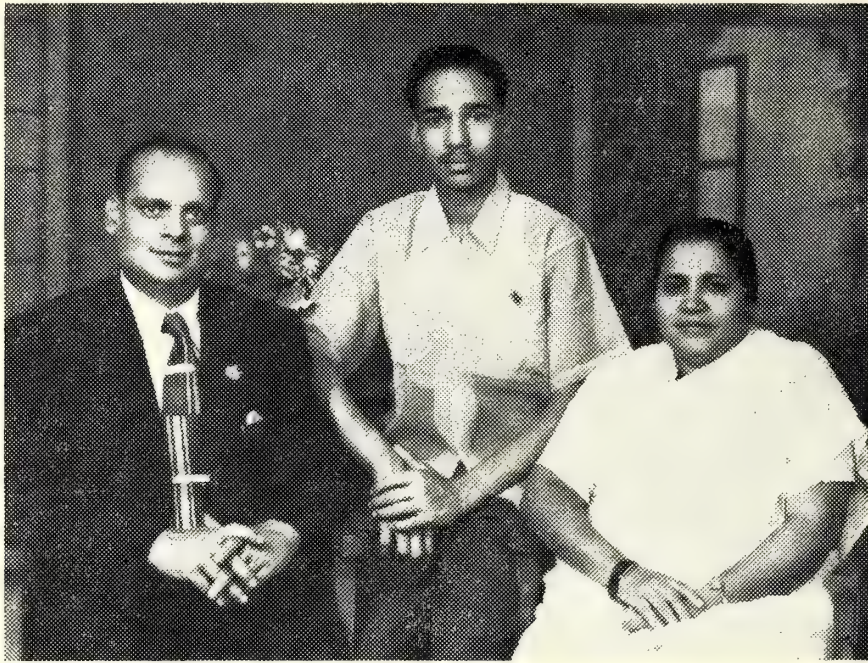
The text in question is 1 Corinthians 7:9, which reads in the King James Version, "If they cannot contain, let them marry: for it is better to marry than to burn." The word "burn" here translates a Greek passive infinitive which since the days of the poet Anacreon had been used in the sense of to be inflamed or on fire with emotion, usually with lust or anger. The translation of the RSV — "If they cannot exercise self-control, they should marry."

LUTHER A. WEIGLE

For it is better to marry than to be aflame with passion" is justified by all lexicons of the Greek language, and adopted in some form by all modern translations. The comment is worth adding that the word "better" does not mean that marriage is the less of two evils; it expresses Paul's judgment that to marry is not a sin (verses 28 and 36), while Jesus taught that to burn with lustful desire is sinful (Matthew 5:28).

The same Greek word is used in 2 Corinthians 11:29, where the King James Version has "Who is weak, and I am not weak? who is offended, and I burn not?" The word "offended" is here used in an obsolete sense which misleads the modern reader. The Revised Standard Version translates the second half of the verse: "Who is made to fall, and I am not indignant?" Goodspeed's translation has "fired with indignation"; Knox's translation, "ablaze with indignation."

This word is used three times in 2 Maccabees (4:38; 10:35; 14:45) with its reference to anger made explicit.



PRAKASH S. BHONSLE AND FAMILY

Remembered by many for his visit to the Women's Convention at The Christian Temple in 1951, Prakash S. Bhonsle (pronounced Bosley) studied at Chicago Theological Seminary that year. This was made possible through the assistance of the Cora L. Anthony Fund of the First Church, Greensboro. Through the years since that time, this church has been interested in Mr. Bhonsle and his work. One year their women had a sacrificial luncheon and sent the money to him for purchasing Bibles.

In a recent letter to Superintendent Scott, Mr. Bhonsle says in regard to his work in the American Marathi Mission in India: "My report will give you some idea of what I have been doing as the Coordinator of the Mission in the evangelistic work throughout the length and breadth of the Mission area. My recent illness (diabetes) prevented me from doing much, but I praise God for what little He has done through me in 1956. Training village church people for lay voluntary work was on my heart the whole of last year and I did my very best in promoting this work, and we are beginning to see concrete results. . . . I long for your usual interest in me and my work this year also and for your prayers for me. I also want to thank the churches in the Southern Convention for their help to me in various ways. I pray for you all and for me too that God may keep me worthy of the trust and confidence that you have in me and in my work."

Elon College Library

The

Christian Sun

Elon College Library

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

APRIL 9, 1957

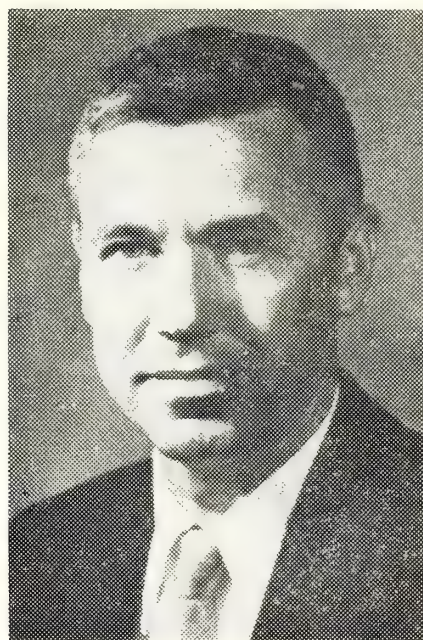
NUMBER 15

THIS WEEK

News From
Our Churches

NEXT WEEK

Easter Issue



SUPERINTENDENT ELECT

On March 31 the Reverend James H. Lightbourne, Jr., resigned as pastor of our Holland, Virginia, church to accept the Superintendency of the Southeast Convention of Congregational Christian Churches. He was elected the day before by the Convention which was in session at La Grange, Georgia.

"Jimmy" is a product of a minister's home, Elon College, Hartford Seminary, and several years of work as a minister. He was born in Holland when his father was minister there, and he is following his father not only as a minister but also as a Superintendent, for Dr. James H. Lightbourne, Sr., is Superintendent of the Rhode Island Conference of Congregational Christian Churches.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

P. M. GEORGE, a student at Elon College from Travancore, India, spoke to the Men's Club of the Haw River church on last Saturday.

A SUNSET CLUB is being organized in the First Church, Portsmouth, for people over sixty years of age. According to the pastor, Rev. Russ Shaffer, the group plans to meet once a month, largely for a social period when old friends get together.

A "BLACK TOP" ROAD is being constructed from the highway past Lake Byrd Lodge, conference center for Florida Congregational Christian churches, which will be welcome news to all who have visited there in rainy weather. North Carolina delegates to the Southeast Regional Meeting found that Florida had mud, too!

REV. JULIUS RICE, pastor of Bayside church, preached at the early service (8:45 A. M.) at the Rosemont church on March 24, while the JUNIOR DEACONS were responsible for the eleven o'clock service. Mack Miller led the service, L. P. Newhart led in prayer, and Raymond Niles was the speaker.

MISS RUTH WILLIAMS, faithful organist of the Haw River church and a teacher in the high school, accompanied the seniors of that school to Washington, D. C. Her place as organist for the service on March 31 was taken by Donna Jeffreys, high school sophomore who is secretary of the N. C. and Va. Pilgrim Fellowship.

A NEW EVANGELICAL AND REFORMED CHURCH will be organized in Winston-Salem by the Rev. Josh Levens, who has been pastor in Salisbury since 1945. Mr. Levens is former president of the Southern Synod and has served as its secretary for the past three years. The new church in the Ardmore-Buena Vista-Wake Forest area will have a nucleus of about thirty adult members, who will transfer their membership from First E. and R. Church in Winston-Salem.

MISS GLADYS YATES, life-long member of the Suffolk Christian Church and beloved teacher in Suffolk High School, was recently honored as the "Teacher of the Year" by the Suffolk-Nansemond Chamber of Commerce. She is the first person to whom such recognition has been given. Congratulations!

MEASURE OF A MOMENT, the film of the great "spectacular" given at the General Council last summer in commemoration of the 150 years of the American Board, was shown at five-thirty and at seven-thirty in our Eutaw Community Church, Fayetteville, on March 31. This church, of which Rev. Carl Wallace is pastor, is planning an evening communion service on Maundy Thursday and a sunrise service on Easter Sunday.

A MINISTER'S PRAYER

(And that of an Editor)

O God, help me proclaim thy truth
To all who seek, old age or youth.
For me, I pray, the prophet's eye,
A voice like Aaron's ancient cry
Against the wrongs of every age;
Grant me the wisdom of the sage;
God, grant me grace in all my days
To counsel well Thy wondrous ways,
That I may sense Thy Spirit near
And walk with Thee, so that no fear
Shall dim Thy Truth nor stay Thy
Voice,

'Til all shall hear Thee and rejoice!

J. M. Bemiss

CHURCH HISTORY was the subject presented in conversational fashion by Dr. and Mrs. F. C. Lester for the Women's Auxiliary of First Church, Greensboro, on April 1. Mrs. William Duncan was program chairman and led the worship.

UNION CONGREGATIONAL CHURCH, Avon Park, Florida, of which Rev. Herbert D. Graetz is pastor, held ground-breaking services on March 10 for an educational building and parish hall. The church building is the original one built in 1893 on the church site set aside in the original plat of the city. It is the oldest church building in continuous use on the entire central ridge section of Florida.

THE RICHMOND CHURCH of which Rev. Rufus Ansley is pastor, has varied activities. The choir gave a surprise party recently for two members entering the armed forces, Russell Selden and Gerald Langford. Fountain pens were given each of them. . . A COUPLES CLASS, organized with four members a few weeks ago, has now grown to seventeen and has elected officers. The president is George Fallows. . . PILGRIM FELLOWSHIP is holding a sunrise service and breakfast on Easter Sunday. . . THE MOTHERS CLUB will sponsor an Easter Egg Hunt for children under nine years of age on Friday, April 19, at ten o'clock on the church lawn.

YOUNG PEOPLE OF ROSEMONT church from the seventh grade through high school went ice skating on March 26, following choir practice. Mrs. W. C. Morrison is the recreation director.

Volume 109

Number 15

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor

840 Sunset Avenue, Asheboro, North Carolina

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Club of at least 1/2 church families 2.00

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Elon College, North Carolina

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VALLEY PF OFFICERS MEET

Joyce Lohr

The Virginia Valley Pilgrim Fellowship officers held an executive meeting on March 10 at the Leaksville Congregational Christian Church, near Luray.

Plans were made for a rally to be held at the Leaksville church on June 30. Another rally has been planned for September 29.

Those present for the meeting were: Dorothy Foltz, Winnie Whitlock, Dorothy Daughtery, Pat Rinaea, Ann Shaffer, Helen Cleveager, Jimmie Litten, and Joyce Lohr.

YOUTH FELLOWSHIP STUDIES VOCATIONS

The Youth Fellowship of the United Church, Raleigh, has begun a series on "How My Job Helps People." They heard from Jimmie Washburn on March 24, whose field is insurance. Later they hope to learn of art and teaching and social work.

March 31 the group visited Fayetteville Street Baptist Church as singing guests. Next Sunday they plan to attend the North Carolina Youth Rally at Greensboro after a lunch at church in Raleigh. Easter morning they will attend the Moravian Church sunrise service on Ridge Road and then breakfast together at their own church.

DR. JAMES M. HESS, former missionary of the American Board in India and now a member of the faculty at Elon College, preached at the Burlington, First church on March 31. On April 1, MRS. HENRY HARMAN of Haw River spoke to the Women's Fellowship, who brought Easter clothing for the Orphanage to the meeting.

A SUNDAY SCHOOL FIRE DRILL, possibly the first ever held in the nation, was staged at First Evangelical and Reformed Church, Burlington on February 17. The 420 children and adults filed out of the building in three minutes. Adult classes were responsible for aiding nearby children's groups. Rev. Lonnie Carpenter, pastor, requested the drill after firemen had been called to the educational building several months ago on Sunday morning after fire had been discovered in an overheated electrical circuit.

April 9, 1957

MISSIONARIES FROM RALEIGH CHURCH

Mr. and Mrs. John Kingsbury are two members of the United Church, Raleigh, who have served the American Board in Turkey since 1954. They describe their work in this way, as quoted in a letter in the Raleigh church news bulletin: "We are both teaching Lise IV girls (comparable to American college sophomores) and find them quite responsive. John is teaching two courses, philosophy and logic, and Sara is teaching art history as well as two craft classes and one painting class. Izmir is different from Kayseri where we lived last year. Kayseri is in the interior, in the Anatolian plains, subject to severe cold. Here we are in a climate much like Florida. Kayseri was in the heart of the conservative Moslem part of Turkey, but Izmir is much like a typical European city. . . Robbie is in the first grade at the Turkish school which is only a block away."

"OUR LOCAL CHURCH GOALS"

WAS THEME OF

Valley Mid-Year Conference

Supt. W. T. Scott

The Twenty-Seventh Mid-Year Session of the Virginia Valley Central Conference of Congregational Christian Churches met on March 28, 1957, at Bethlehem Church, Tenth Legion, Virginia.

Clarence A. Phillips, the efficient president, presided at the sessions and executed a very interesting and helpful program. The session opened at 9:45 A. M. with the worship service conducted by Rev. Clyde O. Koon. The enrollment of delegates revealed that practically every church in the Conference was represented. Ministers were recognized — including Evangelical and Reformed Ministers: Rev. Mr. Taylor, pastor of the E. and R. Church at Harrisonburg, and the Rev. Robert C. Meissner of Mt. Crawford.

The theme of the Conference was, "Our Local Church Goals and Problems." In the opening session of the Conference, each church delegate reported briefly on the activities of the churches, pointing to certain achievements and listing particularly prob-

TRAINING SCHOOL AT SOUTH BOSTON

The Halifax Area Leadership Training School was held at Center Church in South Boston April 7-9, with Mrs. David W. Shepherd as dean. Assisting Mrs. Shepherd in planning were Mrs. Frances D. Norwood, secretary-treasurer, and Mrs. Dorothy S. Glascock, registrar.

Teachers for the school included: Mrs. Vance Pegram of Greensboro; Miss Jacqueline Schuetz, Bible teacher in Halifax County Schools; Rev. M. Chick Wilkerson, pastor of Main Street Methodist Church, South Boston; and Rev. Mark W. Andes, pastor of Center Church.

In addition to Center, other churches in the area are Hebron, Ingram, Liberty, Pleasant Grove, and Union, Virgilina.

lems facing the churches. This analysis of the successes, failures, and problems facing the churches was followed by a round-table discussion conducted by Rev. William J. Andes, a native of the Valley Conference, now pastor of the Elon College Community Church. The result was that very helpful suggestions were made to the churches.

Supt. William T. Scott discussed the union of the Congregational Christian and Evangelical and Reformed Churches, and in the discussion period he was assisted in answering the questions by the visiting Evangelical and Reformed ministers in attendance.

President L. E. Smith addressed the Conference, pointing out the need for better trained leadership for the pulpit and the pew, and illustrating how Elon College has made its contribution to the life of our churches of the Convention.

The Fall session of the Conference will be held at Mount Olivet (R) church on Tuesday, October 29.

Preparing For Easter

A LENTEN MEDITATION

"There make ready," said Jesus to two of his disciples who were commissioned to prepare for the last Passover feast Jesus was to eat with his friends. They would roast a lamb and cook some unleavened bread; prepare the low table with couches about it; and have some wine ready for the feast. Preparations were simple, but they were essential.

Are we making ready for Easter, the time we keep in remembrance of the resurrection of him whom we call Lord and Master? Easter clothing for men, women and children is being purchased. Merchants remind us of this necessity. Choirs are doing extra practices for the Easter music, and ministers are spending a little more time than usual on the Easter sermon.

But are we really preparing for Easter? These things we are doing may be only cleansing the outside of the cup that has hidden within it many horrible skeletons of unholy deeds. Why not look deep within the desires, the emotions, the loyalties to see just what sort of persons we are? Afraid? We may be ashamed. If so, we may find our own Gethsemane where we will say, "Not my will, but thy will be done." Then will come the resurrection of the person we ought to be — and that will be Easter for us.

Palm Sunday

Next Sunday as you sit in church you will doubtless be reminded that on a far-away first day of the week Jesus rode into Jerusalem while enthusiastic supporters waved palm branches and sang hallelujahs. Jesus will be presented as a triumphant King. And so he was for a brief moment. But he would accept no crown. He would be king only of those who willingly looked to him for leadership.

Palm Sunday reminds us that in every normal life there is a time of triumph. Young people in high schools and colleges will feel its thrill within a few weeks when they receive diplomas from the institutions that have offered them learning. Those who enter the various sports experience a sense of triumph somewhere along the line. Business men seek this consolation through hard days of toil. Lovers, faithful and true, smile with the contagion of triumph. Christians, though buffeted by many a contrary wind, shift the sails and make the harbor in triumph.

Holy Week

The accounts given in the Gospels of the last week of the earthly life of our Lord cast no halo over the events, but through the centuries those who have loved the Master have discovered in this week's activities the revelation of such divine truth that they have called it Holy Week.

Travel with the Master, will you? from the home of friends in Bethany to the sacred temple on Sunday while the multitudes sing his praise. Return with him Monday when the temple is cleansed. Listen to him talk on Tuesday when his enemies join hands in an attempt to catch him in his words. Rest quietly with him Wednesday. Cross the Cedron and climb to the

upper room, and watch from the corner while he breaks the bread with his disciples on Thursday, then goes to the Garden of Prayer in the middle of the night. Skip, if you like, those witless trials during the night and early morning of Friday. But surely you will want to look, at least from the distance, as the Romans crucify and the Jewish leaders scoff at the one "who counted not life dear unto himself." You may wish that you could lend a hand to take down the broken body and help to lay it gently in Joseph's unused tomb.

What could be holy about such things as these? On the surface there appears very little. But look again. A clean temple (the house of prayer), dishonesty sternly rebuked and the tricks of arguments revealed, the religious festival observed in the midst of danger, an unselfish prayer that shames us when we selfishly pray, serenity in the presence of accusers, songs from a cross, death that has a sense of triumph ("Father, into thy hands I commend my spirit"). It is little wonder that men have looked at these things and have called it a Holy Week.

Crucifixion

Crucifixion was no joke in Jesus' day, neither was the cross a thing of beauty. The worst possible death was crucifixion. Bits of blood trickled out the wounds in hands and feet while excruciating pain ran through all the nerves of the human body. This process might last for days.

Because it was so terrible it was often used. Captive revolutionaries were thus tortured and held up for public scorn. Hundreds of them lined the roads about Jerusalem, the place known as the Holy City. It was on one of these crosses near Jerusalem that Jesus died.

Why did he thus die? Hundreds of answers have been given through the centuries. It seems little worth to try another. It is easy to say that the Jewish Sanhedrin was both jealous and afraid of him. We know that Pontius Pilate gave the order because he wanted no more trouble with the Jews, and the death of an honest man made little difference to him, although he did take the pains to wash his hands of the responsibility of this crucifixion. Or we could say that God was interested in some deep and all-but-hidden fashion.

But since we do not know a complete answer—as to why he died, it may serve our purpose far better to just look at Him there. Suppose yourself to have been Judas Iscariot listening to the thud of the hammer driving the nails in his hands and feet. What would you have thought, and felt? Or you might have been Simon Peter who denied that he knew the man. Or try to look through the eyes of John as he stood holding the elbow of Mother Mary. Since we were not there, and the centuries have given a wide perspective, we can look at the whole tragic picture.

What is your response? One of the thieves said, "Remember me." The centurion who made the soldiers kill him, said, "Surely this was a son of God." Joseph of Arimathea went to Pilate and begged for the body of Jesus. We want to come up close so we can be with him, we believe that he was God's Son, our Savior, and we are eager to do what we can for the Good Master. When we see the Master lifted up, he draws us to him. That is the atonement. That is what God wants. It is what we need. Crucifixion is a cruel thing; but the Man on the Cross calls us by name, like he did John, and commissions us to serve him. Then we are at one with him. It is not magic. It is love at work.

The Laymen's Fellowship Is Paying for a Meeting Place for Ministers, Lay-Leaders, and Youth Here Is Their Report On the Moonelon Campaign

MORE HELP IS NEEDED

Listed below: Church, Declaration of Intention (annually for three years), and Paid to Date, respectively:

Eastern North Carolina		
Amelia	\$200	\$25
Antioch	—	25
Bethlehem	—	5
Chapel Hill	100	100
Fayetteville	40	80
Fuller's Chapel	40	40
Hayes Chapel	60	15
Henderson	—	700
Hope Mills	20	—
Lee's Chapel	—	28
Liberty (Vance)*	200	500
Morrisville	32	—
Mt. Auburn	—	18
New Hope	78	—
Oak Level	—	25
Pope's Chapel	—	10
Raleigh	—	41
Sanford	—	25
Shallow Well	100	25
Southern Pines	—	213
Wake Chapel	400	25
Wentworth	36	24
Youngsville	—	16
TOTAL	\$1306	\$1940

Eastern Virginia

Bethlehem (Disp.)	—	24
Damascus	—	35.25
Eure	40	—
Franklin	300	—
Holland	—	140
Hopewell	—	32
Isle of Wight	—	20
Oakland	—	200
Portsmouth, First	—	60
Suffolk	—	150
Union, Hunterdale	200	100
Waverly	—	10
Windsor	—	50
Great Bridge	—	50
Conference Offering	—	325.18
Personals	—	100
TOTAL	\$540	\$1296.43

North Carolina and Virginia

Apple's Chapel	200	45
Asheville *	100	50
Belew Creek	—	18
Berea	—	44.75
Bethel	60	57
Burlington, First	400	468
Burlington, Beverly Hills	200	150
Burlington, Lakeview	36	48
Carolina	40	—
Concord	60	60
Danville	100	8
Durham	—	14
Elon College	400	665
Greensboro, First	400	1291.78

Greensboro, Palm St.	200	149
Haw River	200	187
Hines Chapel	200	50
Ingram	40	—
Lebanon	—	40
Liberty	48	20
Long's Chapel	50	150
Monticello	48	58
Mt. Bethel	—	29.75
Pfafftown	24	39
Pleasant Ridge	—	20
Salem Chapel	—	32
Shallow Ford	200	109.50
Union (NC)	200	324.15
Union (Va.)	200	—
Winston-Salem	100	102
Lynchb'g Ch. & Individual	200	66.75
South Boston	50	39.81
Conference Offerings	—	91.77
Personals	—	24
TOTAL	\$3756	\$4452.26

Western North Carolina

Albemarle	—	300
Asheboro	200	159
Flint Hill (R)	—	3
Hank's Chapel	—	250



Taking it easy at a Minister's Convocation at Moonelon.

High Point	—	15
Liberty	100	22.50
Mt. Pleasant	—	24
Pleasant Ridge	200	127
Pleasant Union	60	—
Ramseur	—	177
Randleman	—	155
Seagrove	—	40
Spoon's Chapel	25	—
Union Grove	50	16
Zion	60	—
Conference Offerings	—	203.40
TOTAL	\$695	\$1491.90
GRAND TOTAL	\$6297	\$9180.59

* 1 year only

DECLARATION OF INTENTION

Date

To the Moonelon Conference Center:

We believe that Moonelon will make an immeasurable contribution to the spiritual life of the children, youth and adults of our Convention.

We are pleased to report that the Laymen of our Church at a meeting held the

..... day of, 19..... voted to cooperate in the Moonelon Conference Center Campaign of the Southern Convention of Congregational Christian Churches and accept an annual goal of \$..... for a three (3) year period.

We plan to make quarterly payments of \$..... beginning

....., 19.....

We shall seek to reach this goal by: (check the statement which applies).

1. Enlisting an adequate number of laymen who will contribute at least a dollar per month. ()
2. A special offering each month. ()
3. Including it in our regular church budget. ()
4. A Lord's Acre Project. ()
5. Other plan. ()

Signed representing the Laymen's

..... of the

(FELLOWSHIP, CLASS, ETC.)

Church, in,

(CITY)

(STATE)

Treasurer, Street and Number

....., City, State

(Make checks payable to "The Moonelon Conference Center." Send "Declaration of Intention" and checks to John R. Foster, Moonelon Treasurer, P. O. Box "O," Greensboro, N. C.)

Our Churches At Work

NEWS OF YOUNGSVILLE

E. M. Carter, Pastor

For the services of the Youngsville Christian Church, Sunday evening, March 31, the music was furnished by a choir composed of the young people of the church and a few from the Baptist church. The music was very beautifully rendered. Just before the message the choir gave, "Living for Jesus" and "Praise Him, Alleluiah." The topic for the evening was, "The Prodigal Son," directed especially to the young people. The attendance was above the average and everyone seemed to go away in a spirit of reverence. There is a movement on foot to build two more Sunday School rooms which are very badly needed—possibly there will be other changes.

THE EXECUTIVE BOARD of the Southern Convention is scheduled to meet at Moonelon during the afternoon and evening of May 15, 1957, according to announcement by Superintendent W. T. Scott.

SYMPATHY TO MRS. STRADER

The many friends of Mrs. Jerry D. Strader, Sr. treasurer of the Women's Fellowship of the Southern Convention, sympathize with her in the loss of her husband from a heart attack on March 29.

Mr. Strader was a native of Alamance County, and for a number of years had been an active member of the First Christian Church of Burlington. The funeral was held there on Sunday, March 31, with the pastor Rev. H. E. Robinson officiating, assisted by Rev. John S. Graves.

Mr. Strader, one of Burlington's leading business men, was active in Kiwanis Club, Bula Lodge 409, A. F. and A. M., and was a Shriner. He was a leader in the YMCA, the Chamber of Commerce, and for fourteen years had been a member of the Burlington City School Board.

Surviving in addition to his wife are a son, Jerry D., Jr., a daughter, Mrs. Robert W. Glenn, and two grandchildren.

Alexander the Great was born in Macedonia in Europe, died in Babylon in Asia, and was buried in Alexandria, Egypt.

EASTER ACTIVITIES AT SUFFOLK

The spring class of adult members will be received into the membership of the Suffolk Christian Church on next Sunday at the morning worship service by the pastor, Rev. George Alley.

Next Sunday evening the annual Easter Choral Concert, featuring the four choirs of the church under the direction of Mr. David Brown Harrell, will be presented at eight o'clock.

On Maundy Thursday at eight o'clock the members of the Pastor's Class for young people will be received into church membership at a service to be held in the sanctuary. The sacrament of Holy Communion will also be observed.

The young people will plan and conduct a Sunrise Service at fifty-three at Cedar Hill cemetery on Easter Sunday morning.

Youth Rally

NORTH CAROLINA YOUNG PEOPLE are reminded of the statewide Pilgrim Fellowship meeting at First Church, Greensboro, next Sunday afternoon. Guest speaker will be Rev. Robert Knowles, secretary of Junior High work for our denomination, whose wife is the former Helen Cobb of our Burlington, First, Church.

DID YOU KNOW

that our national Board of Home Missions includes the following? The **Church Extension and Evangelism Division**, which includes the Church Building Department, the Department of City Work, The Town and Country Department, the Research Department, the Department of Evangelism, the Department of Church Finance Advisory Service; **The Division of Christian Education**, which includes church school and young people's work; **The Pilgrim Press Division**, which includes book publishing, distribution of the curriculum materials, and of pamphlet literature for the Department of Evangelism, and the publication of Children's Religion and Advance; **the Higher Education and American Missionary Association Division**; and the **Ministerial Relief Division**.

SUPERINTENDENT SCOTT preached at our Henderson Church on March 31, and is this week attending a meeting of the Committee on the Mission of the Church in Town and Country of the Board of Home Missions in Concord, New Hampshire. He is chairman of this special committee.

Ridgeline

Ridgeline is in its fifth year as a quarterly information sheet for the members and friends of the Pleasant Ridge Congregational Christian Church, Route 1, Ramseur, North Carolina. Its present editor is the new pastor, Rev. Lynwood Hubbard. Following are items of interest gleaned from **Ridgeline**.

Hilton Beane, superintendent of the Sunday school, reports enrollment of 170 for the first quarter of 1957, and an average attendance of 143. On March 17, 177 were present, and on March 24, 175. The aim is for 200 at Easter.

The laymen, of whom J. C. Newell is president, meet monthly in members' homes. They are studying different books of the Bible with the pastor as leader. Five attended the Rally at Elon College on February 17.

Rev. Clyde Fields of Asheboro reviewed the home mission book at the Women's Missionary Society in February. In March Mrs. Vivian Pell and Mrs. J. C. Newell gave the Bible study; "Remember, Rejoice, Renew" was presented with seven members participating; and Mrs. Newell reviewed "A Look at the Record." Elaine Beane is the reporter for this group.

The deacons in their quarterly meeting recommended an installation service for the pastor, a worship service at 9:45 on Easter Sunday with Sunday school following, and that the church send a letter to Dr. Earl Danieleley, congratulating him on his new job as president of Elon College. Theodore Cox is the secretary of this group.

"Notes from the Pastor's Desk" included thanks for the warm reception given him and his family. "Remember that we are here to serve God and you to the best of our ability and we can be of better service when we know your needs. We are thankful that God has led us this way to work with you, and, from the wonderful welcome you gave us, we know that our stay in the Pleasant Ridge community will be a very enjoyable one," says Pastor Hubbard.

UNITED CHURCH, RALEIGH, HAS VARIED PROGRAM

A discussion-type group engaged in **Bible study** under the leadership of the minister, Rev. Gaylord B. Noyce, meets at three o'clock on Thursday afternoons at the church. Job is being studied at present.

A "Sew-a-thon" was held at the church on April 2, sponsored by the Women's Fellowship, when all women of the church were invited to have a part in making layettes for Lebanon.

Family Night was held on Wednesday, April 3, with a covered dish supper at six-thirty, followed by visits by parents to their children's Sunday school classes. This closed with family group worship at eight o'clock. The invitation asked: "Do you want to know: Your children's Sunday school teacher? What your children are learning in their Sunday school classes? Your children's Sunday school friends and their parents? How you can foster your children's religious education at home?"

Maundy Thursday the pastor, the deacons and the choir will lead the congregation in the service of Tenebrae (darkness) and Holy Communion at seven-thirty.

SHALLOW WELL announces the following special Holy Week services: Rev. Carl Wallace will be preaching each evening, Sunday through Wednesday, the services beginning at 7:30 each evening. Holy Communion will be observed on Thursday evening. The Communion service will be preceded by an Easter play, "Release," presented by the Senior High Pilgrim Fellowship. This service will also begin at 7:30. Friends from neighboring churches are cordially invited to attend.

LAYMEN PREACHING DURING LENT

Three laymen from the Eutaw Community Church, Fayetteville, N. C. are leading in morning worship services at Hope Mills during the Lenten Season: Messrs. J. A. McLean, Arthur Johnson, and Don Peterson. These services are an effort to offer to the people of our Hope Mills Church their first opportunity of continuous morning services during a high season of the year. The pastor, Rev. Carl Wallace, leads in a service of worship on the first and third Sundays throughout the year. The men participating are receiving a thrill from this type of contribution and they heartily recommend the plan to others.

NEWS FROM VIRGININA

With the observance of Youth Week, February 3, Union Church, Virgilina, Virginia, launched a "Church Attendance Campaign" to continue through Easter. In addition to Youth Sunday, a Golden Age Sunday has been observed and Family Sunday is scheduled for the near future. Results of this campaign have been rewarding and gratifying.

Dr. and Mr. David W. Shepherd accompanied twenty-six young people of the Pilgrim Fellowship groups, including their counselors, to the Third Avenue Christian Church in Danville on February 10 to hear Rev. James F. McKinley of the Philippines.

Representing Union Church at the annual Laymen's Rally and banquet held at Elon College on February 14 were, in addition to the pastor, S. Reams Long, Archie Morgan, Grover C. Sanford, J. B. Shotwell, Asa Morris, Claude Rice, Cecil B. Wilkins and John Puryear.

The two women's societies were well represented at the Halifax District Rally on March 12 at Center Church, South Boston. Everyone reported a profitable and most enjoyable day of fellowship together.

Dr. and Mrs. David W. Shepherd taught classes in a Leadership Training School in Henderson Congregational Christian Church on March 25, and April 1-2.

The Words For Living Creatures

LUTHER A. WEIGLE

The word "animal" does not appear in the King James Version of the Bible, which uses "beast" as a general term for living creatures other than man. "Cattle" is used as a collective name for all live animals held as property or reared for some use. The word "reptile" does not appear, for it was a relatively new word, just beginning to be current in 1611; the King James Version used the older term "creeping thing." "Fowl" is used twice as often as "bird," and for the same Hebrew and Greek words.

Here again, "fowl" was the old generic term for feathered vertebrates, which had begun to be displaced by "bird."

The Revised Standard Version uses the word "animal" where it is appropriate. It uses "reptile" in the New Testament, but retains "creeping things" in the Old Testament. It uses the phrase "birds of the air" rather than "fowls of the air," and substitutes "bird" for "fowl" as a generic term for the feathered tribes. It retains "cattle" as a collective term for livestock held as property, not restricting it to bovine animals.

What is perhaps the most astonishing error in the King James Version is its indiscriminate use of the

word "beast" in the book of Revelation. John's vision of heaven showed to him, around the throne of God, twenty-four elders and four living creatures who worship Him and sing His glory. The Greek word for "living creature" is *zoon*; it is used 20 times to refer to these heavenly beings (chapters 4, 5, 6, 7, 14, 15, 19). Later he saw a beast rising out of the sea and another which rose out of the earth, and was told of the beast that ascends from the bottomless pit. These beasts are the enemies of God and the objects of His wrath. The Greek word that refers to them is *therion*, which means "wild beast" (used 27 times in chapters 11, 13, 14, 15, 16, 17, 19, 20).

Yet the King James Version uses the word "beast" as a translation both for *zoon* and *therion*, thus failing to make the distinction which the Greek makes between the choir of heaven and the minions of hell. The King James translators were not the first to make this error; it appears in all the prior translations from Wyclif to Rheims. But it is strange that they did not correct it. The Latin Vulgate makes the distinction, using *animal* for the heavenly beings and *bestia* for the infernal beasts. The King James translators themselves, moreover, used "living creatures" for the Hebrew term of similar import in chapters 1, 3, and 10 of Ezekiel.

Women's Fellowship Of The Southern Convention

Mrs. F. C. Lester, President

This is the official Call for the twenty-third biennial session of the Women's Fellowship of the Southern Convention, which will meet at Bethlehem Church, near Harrisonburg, Virginia April 30—May 1. Each women's society is entitled to one delegate; societies having more than twenty-five members may have an additional delegate for every twenty-five additional members; however no group is allowed more than four delegates. Please do not feel that your representation is limited to these voting delegates. **EVERYONE** is welcome, and we are expecting a good attendance.

Each local society president, minister's wife, and Conference or Convention officer supposedly received a letter last week telling about the Convention session. A card was enclosed to be returned to Mrs. Clyde Koon, New Market, Virginia, who is in charge of registrations. If you did not receive such a letter, please do not hesitate to send in your registration to her.

Bethlehem Church is located on Highway No. 11, about 11 miles north of Harrisonburg. It is a brick church, adjoining a stone church, on the west side of the road. A sign gives the community name, "Tenth Legion." An old school building is located just south of the church and a newer one just north of it. You can't miss Bethlehem!

Mrs. Tom Good, Valley women's president, and her committees have made excellent plans. You will be entertained in homes of church members, or in nearby tourist homes. If there are those who plan to arrive Monday, or stay through Wednesday night, that can be arranged, if you will specify you want to be entertained at a tourist home, and will pay one dollar a night for the additional time you stay.

There will be no charge for meals, except for the banquet on Tuesday evening, which will be served at a neighboring church and will cost \$1.50. Other meals will be furnished by the church women of the Valley,

who are really entertaining their guests royally.

BUT they must know how many to expect, so please do them the courtesy of sending in your reservation for a room and for the banquet if you plan to go. Thanks!

Program

We are planning a fine program for the Convention session. Of course, you will want to know what your officers have been doing for the past two years. Several of the reports will be given in "skit" form, rather than just being read.

Those of you who have read in **THE CHRISTIAN SUN**, Mrs. Marna Sherrill's reports on the Fellowship Tour, or who heard her at the Eastern Virginia Rallies, will look forward to hearing her at Bethlehem.

May Fellowship Day Plans

Rachel Wallace
Interdenominational Cooperation
Chairman, Southern Convention
Women

On May Fellowship Day, Friday, May 3, 1957 United Church Women call on all church women to gather for fellowship and to relate the theme of the day to the schools in their own communities, to examine them, to determine their needs and to join with their neighbors to help solve their own local problems.

The theme is "Free Schools in a Free America" and the program is "Stump The Experts." It is suggested that a panel of church women interview the experts: superintendent of schools, president of P. T. A., principal or teacher in a grammar school, member of the City Council, on "Let's Look At The Record." This is in relation to the local school situation. Some of the questions should relate to what church women can do to help.

If you have not received your May Fellowship Program order today from P & D Department, National Council of Churches, 120 East 23rd Street, New York 10, N. Y. and begin to make plans for observing this most interesting and vital occasion,

Our evening speaker on Tuesday will be Rev. Phillip Williams of the Board of International Missions of the Evangelical and Reformed Church from Philadelphia, who has been a missionary in Japan and who is now doing educational and promotional work in the field of missions. He is young, full of enthusiasm for the cause of missions, and a brilliant speaker.

We think one of the biggest thrills will be to see and hear the two national presidents who are of most importance to us — Mrs. Guy Benchoff of the E. and R. Women's Guild and our own Mrs. W. B. Williams of the Women's Fellowship. They are flying from United Church Women's meeting in Cleveland, in order to be with us on Wednesday.

WOMEN'S RALLY HELD AT LEAKSVILLE

One spring rally was held for all the women of the Valley Conference, rather than meeting in districts. This was held at Leaksville church, near Luray, on March 31. Mrs. Ray F. Gordon, Eastern Virginia president, and Mrs. H. E. Robinson, North Carolina president, brought greetings from their groups. The Convention president, Mrs. F. C. Lester, moderated a panel composed of the district superintendents. New Friendly Service needs were presented by Mrs. E. J. Rohart. Mrs. Robinson spoke about the various phases of women's work, using as her subject "Be Ye Doers." Rev. F. C. Lester presented "Our Christian World Mission" at the evening session. Appropriate worship services were led by Miss Dorothy Foltz of the host church and Mrs. R. A. Whitten of Winchester. A picnic supper was enjoyed in the basement fellowship hall of the church. Nine churches responded to the opening roll call — Antioch, Bethel, Bethlehem, Dry Run, Leaksville, Linville, Newport, Timber Ridge and Winchester. Representatives from several other churches came to the evening session. Two women were present from St. Luke's Evangelical and Reformed Church, near Harrisonburg.

Mrs. Tom Good, Valley women's president, and her officers planned a good rally and those present seemed to think it very worthwhile.

Financial Report

EASTERN VIRGINIA WOMEN'S FELLOWSHIP

Quarter Ending March 15, 1957

WOMEN'S SOCIETIES

Antioch	\$ 25.00
Berea-Nansemond	25.00
Bethlehem-Nansemond	68.28
Bethlehem-Disputanta	5.00
Cypress Chapel	40.01
Dendron	12.00
Eure	14.25
Franklin	75.00
Great Bridge	25.00
Holland	40.00
Holy Neck	37.50
Hopewell	5.00
Isle of Wight	15.00
Liberty Spring	55.00
Mt. Carmel	16.00
Mt. Zion	7.50
Newport News	35.00
Norfolk:	
Bay View	35.00
Bayside	5.00
Central	20.00
Christian Temple	93.75
Little Creek	10.00
Oakland	25.00
Oak Grove	9.60
Rosemont	60.00
Portsmouth:	
Elm Avenue	15.00
First	25.00
Shelton Memorial	35.00
Richmond	15.00
South Norfolk	40.00
Suffolk	217.50
Sunbury	25.00
Union, Southampton	44.00
Wakefield	15.00
Warwick	5.00

\$1195.39

JUNIORS

Bethlehem, Nansemond	\$ 5.00
Cypress Chapel	5.00
Dendron	1.20
Eure	1.25
Franklin	7.50
Great Bridge	5.00
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	4.30
Norfolk, Little Creek	2.50
Oakland	2.50
Portsmouth, First	3.00
Union, Southampton	5.50

\$ 59.60

CRADLE ROLL

Eure	\$ 1.25
Franklin	2.00
Liberty Spring	5.00
Mt. Carmel	1.00

Mt. Zion	1.00
Oakland	9.79
Portsmouth, First	1.00
	\$ 21.04

LIFE MEMBERSHIPS

Shelton Memorial	\$ 10.00
Richmond	10.00
	\$ 20.00

MEMORIALS

Little Creek	\$ 10.00
Richmond	10.00
Suffolk	10.00
	\$ 30.00

THANK OFFERING

South Norfolk	\$ 150.00
Wakefield	6.39
	\$ 156.39

RALLIES

Waverly District	\$ 10.25
Suffolk District	48.74
Norfolk District	35.02
	\$ 94.01

MISCELLANEOUS

Migrants — South Norfolk	\$ 11.50
TOTAL RECEIPTS FOR QUARTER	\$1587.93

Beginning Balance	332.85
TOTAL RECEIPTS	\$1920.78

DISBURSEMENTS

Mrs. Ray Gordon, Expense	
Buck Hill Falls	\$ 100.00
Mrs. M. O. Spence — Board Luncheon	30.00
The Gurley Press — Invitations	25.25
Mrs. Ray Gordon, Expense, for Reception	33.31
Pastry Shop	14.50
Rawls Stationery — Napkins	7.00
Bowden Florist	5.00
Virginia Council of Church Women	50.00
Mrs. Marna Sherrill	25.00
Mrs. James Lightbourne	9.50
Mrs. W. T. Harrell	8.46
Expense of Treasurer	1.80
Mrs. J. D. Strader, Convention Treasurer	1393.92

TOTAL DISBURSEMENTS \$1703.74

BALANCE AT END OF QUARTER \$ 217.04

Mrs. Sam P. Frost, Treasurer

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

APRIL

- 14—The Orthodox Churches in Greece with whom we are in fellowship in the World Council.
- 15—Marian B. Miller — After teaching in the U. S., she was teacher in France and Spain. Went last year for three year term as teacher of English, Pierce College.
- 16—Miss Tanoula Nasla — Native of Salonika, Greece; graduated from our Anatolia College and from Skidmore College, New York; Director of Social Work, Service Committee, Salonika since 1954.
- 17—Helen R. H. Nichol — Born in Canada, she got her A.B. and M.A. degrees at McGill University there; her B.D. from Union Seminary; also studied at Yenching University, Peking, China. Student Christian work in several universities, YWCA work in U.S. and Italy; teacher at Union Seminary, Riverside Church School. Went to Greece in 1949 where she is president of Orlinda Childs Pierce College, Elleniko.
- 18—Mr. and Mrs. Newell Steward — Experience in business and social work, having worked in Japanese relocation center, with Mexican migrants, and at Demo project; appointed jointly by Service Committee and American Board for three year term in Athens, Greece.
- 19—Antigoni Totska — Completed course at the University of Salonika Farm School in Home Economics in 1955 and then started a program of extension service among destroyed villages of Northern Greece sponsored jointly by our Service Committee and the Ministry of Agriculture.
- 20—Rev. Philotheos Zikas — Born in Turkey, son of Colporteur of American Bible Society; graduated from our School of Religion, Athens; pioneer worker among Moslems in Thrace; moderator of the Synod of Greek Evangelical Churches of Northern Greece for 10 years; during war interpreter, liason officer, and UNRRA officer.

Family Life Workshop

A state-wide workshop on the Church and Family Life will be held Tuesday and Wednesday, April 23 and 24 at Myers Park Baptist Church, Charlotte. Co-sponsored by the Committee on Family Life of the North Carolina Council of Churches and the Charlotte-Mecklenburg Christian Ministers Association, the workshop is designed to help ministers, directors of Christian Education, counselors, and others concerned with Family Life problems, to strengthen ties between the Church, home, and other character building agencies. Among the leaders taking part on the program are Judge Willard J. Gatling, Mecklenburg County Juvenile Court; Dr. Tom Gillette, Department of Sociology, UNC, Chapel Hill; Dr. P. G. Donner, Charlotte physician; Dr. W. Kenneth Goodson, First Methodist Church, Charlotte; Dr. George A. Douglas, Family Life Co-ordinator, Charlotte City Schools; Rev. Emory Trainham, Myers Park Baptist Church, Charlotte; and Mrs. Ethel Nash, Chapel Hill, well known marriage counselor and president of the North Carolina Family Life Council. Rev. J. H. Lanning, Plymouth, is chairman of the Family Life Committee of the Council. A number of ministers will also take part on various panels.

The workshop opens at 9:00 a.m., the morning of the 23rd and closes at 1:00 p.m. the following afternoon. Registrations (\$1) and applications for free overnight lodging should be sent in advance to Rev. John R. King, First Presbyterian Church, Charlotte, North Carolina.

WHAT DO YOU SUGGEST?

The Recommendations Committee for the Women's Fellowship of the Southern Convention is composed of Mrs. Edward Bresko, 1638 Mt. Vernon Street, Petersburg, Virginia; Mrs. Lowell Smoot, Route 1, Henderson, North Carolina; and Mrs. Harry Nelson, 12 Richard Street, Winchester, Virginia. They will welcome suggestions for the use of the share of the Woman's Gift remaining in the Southern Convention; and for the use of Life Memberships and Memorials for the next biennium. For 1957 the former goes for the new church at Elon College and the latter for the Church History Room.

HISTORICAL PAGEANT AT HAW RIVER

Henry V. Harman

On Palm Sunday, April 14 (rather than on Saturday as previously announced) the Haw River Congregational Christian Church will present "The Story of Our Church," a historical pageant. We will take you back to the days of the White Pilgrim and bring you forward through the founding of our church to the dedication of the new parsonage.

We have taken the idea contained in our Pilgrim Series Program Manual for the All-Church Project and adapted it to our situation. All classes in the church school are taking part. We are having a lot of fun getting ready for it, and invite you to share the program with us.

The program will consist of:
Prologue — The White Pilgrim
Establishing the Church (3 scenes)
Congregational Singing
Procession of Personalities in History of the Church
Talk by Rev. F. C. Lester, Pastor, 1915-18
Fellowship Period and Viewing of Exhibits prepared by Classes

Norfolk First is

Busy "Old" Church In New Location

An old farmhouse on the new site of First Church, Norfolk, has provided Sunday school space, but has hidden the beauty of the new building. Now it has been moved to the rear of the property. Fifteen men of the church, led by Owen Dowdy, worked to get it ready for the movers on

March 30. Women of the church served breakfast at seven-thirty to all those who helped with the moving that day.

Each Wednesday is "Women's Day" at the church for work and fellowship. Recently the job was washing windows. Sandwiches for lunch and cleaning equipment are brought from home.

Sunday evenings at six-thirty there are fellowship groups for all ages. The Newsletter sent out by the pastor, Rev. Olin Pendleton, describes it thus: "We worship and sing, see religious movies and sermons in picture, share Christian companionship and discussions, have fun in games and refreshments, and join hands in a closing prayer circle. Each fellowship group meets separately for discussion. The Adults under Mrs. R. M. White's direction are learning about the coming into being of the great United Church of Christ."

On March 31 those who would visit church folks in their neighborhood brought sandwiches for a lunch at church and then visited from one to three-thirty.

On Palm Sunday there will be a procession of the palms by the children and the Junior Choir will sing. Children will be baptized.

Maundy Thursday communion will be a consecration service for the members of the church, who are asked to re-dedicate themselves to active participation in the Church during the year ahead.

At 5:23 on Easter morning there will be a Sunrise Service. "At the moment of sunrise this beautiful invigorating service of early morning will sharpen and attune your body and spirit for Easter's glorious experiences."

Laymen's Work Emphases For 1957

1. Organizing men's groups in local churches; enriching program of groups already organized.
2. Developing personal visitation evangelism and regular church attendance.
3. Understanding and supporting our Christian World Mission.
4. Recruiting and training more and better ministers.
5. Encouraging study of Christian Social Action.
6. Challenging men to personal discipline.
7. Adopting joint projects with Women's Fellowship and related groups of the E & R Church.

Attractive and informative leaflets have been prepared on each of these topics. For your FREE copy send a postal card to J. E. Daniele, 4004 The Alameda, Baltimore 18, Maryland, not later than April 20.

We Visit Holland And Germany

Mrs. Marna Sherrill

Early Sunday morning on October 14, we were met at the station in Amsterdam by several genial Dutch ladies, a few of whom could speak English, and had our first really good cup of coffee since we had left the states. (English coffee is notoriously bad, by American standards.)

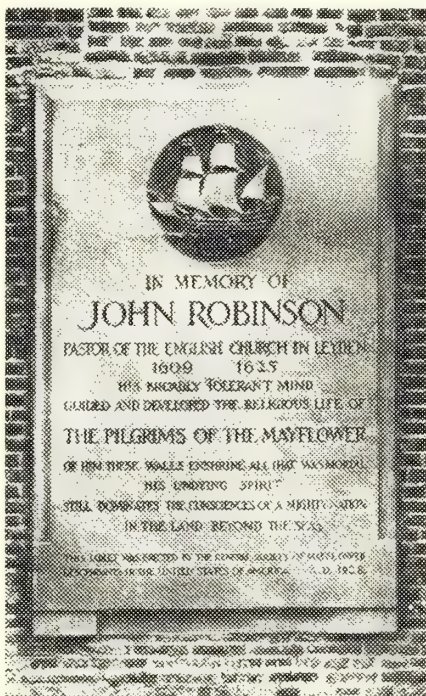
After a brief walk, we entered a building which, to all outward appearances was just another apartment or office building like the others on the street. After going through what resembled the outer lobby of a theatre, we went through a second door, down a hallway, and, astonishingly, we were in a beautiful church. This was the Oude (old) Remonstrant Kirk, popularly called the Hidden Church, built in 1630. During the time this church was built, the Dutch Reformed Church was the state church of Holland, and no other church was allowed freedom of worship; therefore the necessity for a "hidden" church.

The Dutch people, and more particularly, those of the Remonstrant Brotherhood with whom we visited, were friendly and energetic. The Remonstrant Brotherhood in Holland, though small in number, is strong in influence, its members being leaders in many fields, including education and politics. These Arminians, as they are sometimes called after Jacob Arminius who led the "remonstrance" against rigid Calvinism, are intensely proud of their faith and their liberty to worship according to that faith.

The newer Remonstrant church buildings which we visited showed a wonderful combination of contemporary, functional design with traditional symbolism. An irregularly shaped building, such as the church at Bussum, with no two sides equal, architecturally modern enough to satisfy the most extreme modernist, had a pole at the rear of the church, close to the organ, with a wooden figure of an angel on top with one hand raised toward heaven and the other in an attitude of blessing, a blessing received from God and given to us. It had a round window, symbolizing the everlasting mind of God and His unending love. The two huge chandeliers in the front were of Swedish design

and burned real candles. Another church, the Nieuw Remonstrant Church, with a membership of 3,000, had beautiful stained-glass windows, not like medieval windows, but nevertheless depicting periods in the Christian year.

We visited also the conference center of the Brotherhood, "The Hoorneboeg" near Hilversum. The money for the buildings came largely from our Congregational Service Committee in America.



The Remonstrant Seminary is connected with Leyden University, which we saw. Also at Leyden was the church where the Mayflower pilgrims worshipped during their stay in Holland. Here we were seeing where Congregational history was made. Near this church is the tablet erected to the memory of John Robinson, the Mayflower pilgrims' pastor.

Everyone knows of the love of the Dutch for beautiful flowers and of the miles of canals, along which we took a trip in a sight-seeing boat. But if someone asked me what I remembered the most about Holland, it would be the thousands of bicycles. Everyone, from schoolchildren to gray-haired grandmothers, from secretaries and businessmen to mothers

with their little one in a seat behind or in front, rode bicycles — rode bicycles to and from school, work, the store, and Women's Group meetings.

From Holland we went to Germany, where two of our most memorable visits were made.

Ken Kreider, of the Church of the Brethren, accompanied us on a bus trip to a farm outside of Stuttgart, in the Wuerttemberg area. There we visited a heifer. Many of us had heard of the "Heifer Project," but here we saw it in the flesh, on a German farm.

The Heifer Project was started when one of the Church of the Brethren leaders, observing the malnourished children in Spain after the Civil War, conceived the idea of sending a heifer, one about to calf, to supply milk for the children. This idea expanded to include goats, chickens, and sheep. It has been a means of presenting tangible proof to the underprivileged of the world of the Christian's concern and love for his fellow man.

The refugee camp at Wilhelmsburg, although it was, we were assured, one of the better ones, left us saddened at the unhappiness of others and, at the same time, deeply aware of our own blessings. Here we saw what had once been a fortress, transformed into a community containing 4,100 people, half of whom were under twenty-one. We saw a family of four or five occupying a space of about ten by fourteen feet, partitioned off by sheets or drapings of some sort, in a larger room where there might be five other such families. Although there was food and shelter required for subsistence, a dreadful grayness and dullness permeated the whole atmosphere.

We became acutely conscious of the never-ending (some 600 refugees cross the border from Eastern Germany into Western Germany every night) refugee problem, not only through visiting this camp, but also through our visits to the offices of the World Council of Churches Service to Refugees and the Headquarters of the Relief Organization of the Evangelical Church in Germany. In these places we learned that several organizations work together to help

— Continued on Page 15

A Trip South

For the past years it has been my custom following the mid-year meeting of the Board of Trustees of Elon College to make a trip to Florida and points between in the interest of the college. In recent years Mrs. Smith has accompanied me.

The impression abroad is that these are vacation trips, which is an error. They are always business trips for the college.

This is the program of the recent trip: We left the college March 10. March 11 we had a meeting of the alumni in Atlanta, Georgia. The meeting was held in the home of Dr. and Mrs. Herbert Burton, the daughter and son-in-law of Professor A. L. Hook. The Burtons gave a buffet dinner for the alumni in their beautiful home. It was a lovely occasion and greatly enjoyed by all present. Tuesday we stopped in LaGrange, Georgia, and had lunch with my brother Maxie. We spent Tuesday night with my brother Henry in West Point, Georgia. These are my only living brothers. Wednesday we started on our trip to St. Petersburg, Florida, arriving Thursday morning. Thursday evening we had a meeting with the alumni in St. Petersburg. It was an interesting and profitable meeting for the college. We drove on Friday to Fort Myers where Mr. W. P. Franklin lives. Mr. Franklin is an alumnus of Graham Normal Institute, the forerunner of Elon College. He is a prosperous merchant and has been for years a great friend of Elon College. It is always a pleasure to talk with him. On this occasion, however, he was seriously ill in the hospital suffering from an acute attack. He was recovering, however, and the family was hopeful. From Fort Myers we went to Miami. It is interesting to note the unusual developments in this once barren section of the state. From Miami we went to Fort Lauderdale and Pompano. At Pompano I visited Mrs. Joe Johns, recently widowed and made the administratrix of Mr. Johns' estate. The college was half owner with Mrs. Johns in a 28 acre tract of land. Recently, the Board of Trustees voted to approve the sale of this land for a total of \$70,000. After expenses Elon College will receive as its share more than \$30,000. A payment of \$8,146.00 (after expenses) has been received. From Pompano we moved on to Palm Beach. Unfortunately, we

failed to see our friends, the Taylors, at West Palm Beach.

A meeting of the alumni previously arranged for Jacksonville, Florida, failed to materialize. Our alumni there who usually take the lead in such meetings, W. H. Maness and Charlie Howell, found it impossible to attend. After Jacksonville, we stopped at Hardeeville, South Carolina, where Mr. and Mrs. Horace Phillips and family live. They are great friends of the college and contribute annually to its support. It is always a pleasure and inspiration to visit in this home. After driving 2,224 miles and attending the above meetings and holding various personal conferences for the college we arrived at Elon College to find a multiplicity of business items awaiting and piles of official correspondence to be handled.

All in all it was an enjoyable and profitable trip even though taxing and wearisome.

ELON COLLEGE HAS STUDENTS FROM SIX FOREIGN COUNTRIES

Mrs. W. J. Andes

Enrolled at Elon College this year are 13 students from six foreign countries — one from Japan, one from India, four from Korea, two from Pakistan, four from Iran, and one from Peru. As it happens, the students are all boys — no girls in the group.

These are all very fine boys, representing some of the best from their countries. Douglas Albert, who is in his second year, has recently had his cousin to come from Pakistan, so that including his brother enrolled in High Point College, there are three members of his family in America.

They are all interested in different fields: engineering, ministry, teaching, sociology, and so on. The boys are very well liked on the campus and have many friends. They are becoming Americanized very quickly and it doesn't take long for them to be regarded as one of the group.

Ferry Badasch, who plays the violin, has been playing in symphony orchestra concerts and recently appeared over TV.

Some of the boys will be working in camps and conferences this summer, and will be in various parts of

the country. Some may be attending summer school, either here or elsewhere.

These students have enriched the life of the college a great deal in many ways. It is interesting to note that even some of the Moslem students attend the meetings of the Student Christian Association.

APPORTIONMENT GIVING

After a strenuous trip to Florida and numerous items of business to be attended to and stacks of correspondence to be answered for some unexplainable reason a report of contributions from the churches for the college on Apportionments was not made. Consequently, there follows a report for two weeks. These reports are helpful and encouraging. It is good for the churches to meet these obligations week after week and month after month rather than waiting until the end of the year when other items press for consideration. It is also a great help to the college to receive contribution on Apportionments regularly since its obligations occur weekly and monthly without fail. We may let some bills go by to the next month but not so with faculty and employees' salaries. Since these payments are far too small they must be made without delay. The prompt cooperation of our churches will help in a wonderful way.

Eastern North Carolina Conference	
Fayetteville	\$ 12.50
Raleigh	26.40

TOTAL \$ 38.90

Eastern Virginia Conference	
Bethlehem	\$ 26.00

North Carolina and Virginia Conference	
Burlington, First	\$ 145.05
Greensboro, Palm St	304.00
Lynchburg	16.00

TOTAL \$ 465.05
TOTAL RECEIPTS \$ 529.95

Eastern North Carolina Conference	
Antioch	\$ 17.00

Eastern Virginia Conference	
Burton's Grove	\$ 22.00
Franklin	325.00
Liberty Spring	473.00
Mount Zion	32.00
Rosemont	172.70

TOTAL \$1024.70

Virginia Valley Conference	
Palmyra	\$ 9.00
TOTAL RECEIPTS	\$1050.70
GRAND TOTAL:	\$1580.65

Jesus Praised And Condemned

Background Scripture: Matthew 21:1-11; 27:11-54.

Devotional Reading: Hebrews 2:9-18.

Memory Selection: **What shall I do then with Jesus which is called Christ?**
Matthew 27:22.

Today's lesson may be likened unto a great drama of three acts, with one act, and a tragic and significant act, left off. Act I is a colorful and dramatic account of "The Triumphal Entry" into Jerusalem. In it Jesus officially and publicly presents himself as the Messiah or the King. It is a scene of pomp and pageantry and popular acclaim. Act II is concerned with "Christ Before Pilate." It is a somber and sad and sorry commentary on human nature — one reads it with a heavy heart. Act III, not printed in the Lesson text for today, is concerned with "The Crucifixion." That is, of course, history's supreme tragedy. We will consider in these comments the first two acts of this drama.

ACT ONE — CHRIST'S TRIUMPHAL ENTRY

Jesus had set his "face to go to Jerusalem" and now he was on the last lap of that journey. From the vantage point of the Mount of Olives he and his followers could see the Holy City. He knew full well what lay ahead of him, but he did not hesitate. Instead he moved forward, serenely, majestically, triumphantly. Two or three comments can be made about this colorful and meaningful event.

a. The Divine Dependence

We speak often about our dependence upon God, and that is true. But there is a sense, equally true, in which God is dependent upon us. When Jesus sent the two disciples to get the ass, on which in the fulfilment of prophecy he was to enter the city, he told them to tell the owner "The Lord hath need of him." Just as our Lord, in declaring his Kingship, had need of that which men could give, just so does he depend upon men today to give to his service that which they have. The fact is that the Kingdom of God will not come and cannot come unless men bring to Jesus not only their material possessions, but their time and their energy and their thought and their influence and their lives! God has need of all these, and other things, if he is to bring his Kingdom to pass.

b. The Divine Method

When Jesus entered Jerusalem as Messiah and King, he rode upon an ass or donkey. That animal was the symbol of peace. Military leaders and conquerors entered cities on horses or in chariots, the symbols of war and military might. The Master entered Jerusalem on a donkey, and thus dramatized his method or strategy in establishing his Kingdom. Not by brute force, not by military might, not by the methods of the world, but

by patience, indiscourageable goodwill, self-sacrifice, and love will the heavenly Kingdom come. God is depending upon the irresistible and all-conquering power of love to bring his Kingdom in. The Cross is Christ's way of winning the world.

c. The Divine Declaration

Jesus' entry into Jerusalem was the public declaration of his Messiahship or Kingship. "Thy King cometh unto thee" — this was literally true in a spiritual sense. At long last, Jesus was presenting himself as King and claiming supreme allegiance. We miss the point of the Triumphal Entry if we do not recognize this fact. He knew what this claim to Kingship would mean in terms of hatred and violence, yet he came, riding serenely, majestically and courageously as King.

ACT TWO — CHRIST BEFORE PILATE

a. The Fickleness of Crowds

"And the multitudes that went before, and that followed, cried, saying, 'Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest.' . . . 'They all say to him (Pilate) 'Let him be crucified.' " It was the same crowd, the same multitude. The very folks who on Sunday had saluted him as King, now sentenced him to death! How fickle, unstable, unthinking, crowds are! It is to be noted that these people had been changed

by shrewd "rabble rousers" — the priests and elders persuaded the multitude that they should ask for Barabbas and destroy Jesus. It should be noted that in this difficult and dangerous period of our life as a people in the South, there are those who would stir up the "multitudes" by appealing to hate and prejudice and fear and pride. In this, as in so many other instances, the appeal is to the emotions and not to reason. Hitler was not the only man who knew how to stir up crowds. Communist leaders are not the only ones who know how to play upon crowds. Rabble-rousers belong to an ancient, and a numerous clan. Let every man and every nation beware of the ethical standards and actions of crowds. Men will do in a crowd what they would never think of doing as individuals.

b. Barabbas or Christ?

"Whether of the twain will ye that I release unto you?" Christ or Barabbas? That was the question that confronted Pilate. That was the question that confronted the Jews. That is the question that confronts us. Every one of us has the power to release into the world, to set loose into the world, either the spirit of Barabbas or Christ. Either consciously, or unconsciously, our lives release into society the spirit of the one or the other. Barabbas stood for insurrection, division, brute force, materialism, a cheap view of life, strife, selfishness, lawlessness, dissension, hate, ill-will, murder. Christ stood and stands for kindness, peace, healing, service, sacrifice, mutual helplessness, unselfishness, harmony, dignity of life, respect for personality, and love. Every man, like Pilate must decide whether he will release the spirit of Barabbas or Christ into the world in which he lives. This is a sober thought and a serious choice.

c. Pilate's Wash Basin

"Pilate. . . took water, and washed his hands before the multitude, saying, I am innocent of the blood of this person; see ye to it" . . . then he released Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified." That was that, — easy does it. At least it seemed so. But it was not as easy as that. No amount of washing his hands could make Pilate innocent of the blood of Jesus! And likewise the Jews! Until and unto this day, millions of people every Sunday repeat the words, "suffered under Pontius Pilate," and there is a terrible indictment in those words. But let us not be too harsh on Pilate, lest in con-

—Continued on Page 15

SUNDAY SCHOOL LESSON

April 14, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Attends Southeast Conference

John G. Truitt, Superintendent

Dear Friends;

Thank you for the good report this week. Many friends have remembered these children and their needs. It takes so much to maintain children these days. Do you have a child in fifth grade at school? How much does a pair of shoes cost for him or her? How much does it cost you to have a pair half-soled? How much do his suits, shirts, rainwear and wraps, school supplies and school needs cost? Suppose you had to hire someone to take care of your children? Well, it costs a plenty to keep eighty children clothed, their buildings warm and supplied with water and lights, and to pay the wages of their helpers. I am surprised that our Church Home is as good as it is, and I am so grateful for friends and churches who help to keep it improving.

This past week I attended the Southeastern Conference of Workers in Childcare Homes held at Asheville, N. C. There were well prepared addresses by top-ranking leaders in the field of group child care. There were open discussions of typical cases and unusual problems. There was much inspiration and fellowship. To me it was very helpful.

The Rev. Frank E. Ratzell asked me to meet a group of his church folk Wednesday at 8:00 o'clock in the evening at the home of Mr. and Mrs. J. S. Burrham. This was a most enjoyable occasion, and the children at our Church Home were the topic of conversation. I appreciate the loyalty and help of our Asheville pastor and church.

On my way back home I stopped at Hendersonville and had a conference with pastor Dr. C. M. Heyman and his people in their lovely church at 2:00 in the afternoon. There I found an enthusiastic group in a pretty church with new Sunday School and kitchen facilities. Also there was a display of sport shirts, pretty dresses and other things for our Church Home. They are making a beautiful graduation dress for Betty Lou Wilson.

From there I drove to Tryon, N. C., and was entertained for the night in the lovely home of the Nelson Jacksons, II. This was a most delightful experience — a spacious, beautiful home, with all the comforts of modern living and a charming family, and the little girls would want me to mention "Blackie" the big, German police dog

who is an important member of their household. At 8:00 o'clock in the evening I met with several leaders of the Tryon church in the church par-

lor. I do not have to tell you what we talked about. Nelson Jackson quite loaded me down the next morning with bolths of cloth from the storage rooms at the Jackson & Jackson, "Cloth of Gold" offices. That was sort of nice! Don't you think! Both of those Jacksons are good friends of their Church Home for Children.

REPORT FOR APRIL 1, 1957 SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$17,502.40
Eastern North Carolina Conference		
Mt. Auburn, S.S.	\$ 4.19	\$ 4.19
Eastern Virginia Conference		
Eure	25.00	
Liberty Spring, S.S.	2.50	27.50
North Carolina and Virginia Conference		
Danville	20.00	
Mebane	5.00	
Reidsville, S.S.	64.00	
Shallow Ford	16.00	105.00
Western North Carolina Conference		
Smithwood	5.00	5.00
Virginia Valley Conference		
Mt. Lebanon, S.S.	15.00	15.00
Total		\$ 156.69
Grand Total		\$17,659.09

SPECIAL OFFERINGS

Amount brought forward		\$27,393.82
The Young Adult Class, Concord Christian Church,		
Burlington, N. C. (bed for Baby Home)	\$ 37.50	
Young Adult S.S. Class, Union Christian Church,		
Burlington, N. C. (bed for Baby Home)	37.50	
Women's Missionary Society, Auburn Christian Ch.	10.00	
I. Fletcher Craven, Ramseur, N. C.	5.00	
New Hope Christian Church, Roanoke, Alabama	5.00	
Adult Bible Class, Monticello Ch. (bed for Baby Home)	37.50	
Cong. Sunday School, Tryon Church (bed for Baby Home)	37.50	
Ladies' Bible Class, Henderson Cong. Christian Ch.	25.00	
Friendship Bible Class, Cong. Christian Temple	25.00	
Easter Gifts:		
Mr. and Mrs. John M. Holt, Burlington, N. C.	25.00	
Women's Fellowship, Damascus Ch., Sunbury, N. C.	25.00	
Women's Convention of the Southern Convention	20.00	
Chester H. Roth Co., Inc., New York, N. Y. (interest)	15.00	
Belews Creek Christian S.S. (bed for Baby Home)	37.95	
Women's Fellowship, Leaksville Ch., Luray, Va.	1.00	
Mrs. Mamie Miller, Elkton, Va.	10.00	
Young People's Class, Salem Chapel Cong. Christian		
Church (bed for Baby Home)	37.50	
Woman's Church Aid Society, Evangelical Congregational		
Church, N. Acton, Mass. (friendly service)	15.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
In Memory of Joshua W. Simpson	5.00	
In Memory of James Warren Morris	5.00	
In Memory of Ernest Long Neville	10.00	
In Memory of Vernon A. Kirk	37.50	
In Memory of Mills Beale, Jr.	5.00	
In Memory of J. D. Strader, Sr.	5.00	
In Memory of J. D. Strader, Sr.	5.00	
In Memory of J. D. Strader, Sr.	10.00	
Special Gifts	149.29	
Total		\$ 648.24
Grand Total		\$28,042.06
Total for the Week		\$ 804.93
Total for the Year		\$45,701.15

FELLOWSHIP TOUR PART III

(Continued from Page 11)

solve the refugee problem. The International Refugee Relief Organization, Hilfswerk (a social organization of the German churches), United Nations High Commission of Refugees, and Church World Service, under the World Council of Churches are all doing a Herculean work.

Of course, Church World Service can only do as much as funds will allow. Since I have seen the need first hand, I feel strongly the necessity for personal contributions to Church World Service. We had that opportunity in One Great Hour of Sharing on March 31. But the need remains, year round.

It was a sobering experience visiting that refugee camp. I thought of my well-fed children in their comfortable home, with their good clothes and fine schools, and it made me pause to give thanks to God for my own blessings and to pray for His guidance for Christians everywhere who are trying to live Christ's love.

A PRAYER FOR REFUGEES

Eternal God, whose Son, born in a cattle stall, was himself a Refugee from tyranny and violence, a Stranger in a strange land, we who cherish the memory of his birth and the hope of his kingdom remember before thee our brethren who are refugees, outcasts, and strangers. In thy love sustain those who seek to escape from persecution and destruction, who pray for liberation from oppression, or who, amid the squalor of their camps, await the promise of a home. Inspire us, who have so much, to joyful giving to those who need so much. Guide the nations and their representatives to wise action that their suffering may be relieved, their faith renewed, their hope restored, so that they may have joy in useful labor for the common good. For the sake of Christ Jesus, thy Son. Amen.

Dr. Hubert Klemme, Executive Secretary Commission on Christian Social Action E & R Church

The Church of Scotland, following negotiations begun in 1952, has authorized the establishment of an autonomous interracial church in East Africa to be known as the Presbyterian Church of East Africa.

A CALL TO WORSHIP

Ho, everyone who thirsts
come to the waters;
and he who has no money,
come, buy, and eat!
Come buy wine and milk
without money and without price.

Isaiah 55:1

PRAYER FOR THE WEEK

Courtesy Richmond Church Courier

Grant me the strength, O God, to refrain from excusing myself by blaming others, causing pain because I suffer, demanding that my enemies be perfect, and being willing to receive without giving. This I humbly ask in the name of Christ who blamed no one, healed pain, accorded charity to all. Amen.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

demning him, we condemn ourselves. How often do we excuse ourselves from doing something we know we ought to do, by saying it is "too much trouble, not my business, it won't pay off." If we listen carefully we can hear the splash of water. And it is water that is spilling over the edge of our basin as we try to wash our hands of our sins against Christ.

England's lake district has a geographical vocabulary all its own. A gill is a mountain stream, force a waterfall, pike is a peak, and fell is a mountain. There are other names, the meaning of which must be studied by a stranger in order to understand them.

In Memoriam

"Blessed are the dead who die in the Lord."

ARMENTROUT

We, the members of Antioch Congregational Christian Church near Harrisonburg, Va., wish to pay tribute to the memory of Mrs. Luna Pauline Armentrout, wife of James Edwin Armentrout, who died suddenly Saturday night, March 2, 1957, while doing her chores.

She was a daughter of the late Mr. and Mrs. Charles E. Armentrout. She was born on August 6, 1904, near Keezletown, Va., and spent her entire life in the community. She married James Edwin Armentrout on May 24, 1924. Besides her husband she is survived by one son, Lewin Cordell Armentrout, in the Army at Ft. Campbell, Ky.; two sisters, Mrs. George Whitmore of Keezletown, and Mrs. William Ford of Mt. Crawford, Va.; and one brother, D. D. Armentrout of Keezletown.

Funeral services were conducted Tues-

day at 2 o'clock at the Lindsey Funeral Home in Harrisonburg, by her pastor, Rev. E. J. Rohart, and Rev. D. W. Taylor. Burial was in the Bethel Cemetery north of Keezletown.

We are grateful to God for what her life has meant to the church and the Women's Fellowship of which she was a devoted member.

Therefore, be it resolved:

1. That we humbly submit to the Father's will knowing He doeth all things well.
2. That we extend our sincere sympathy to her family.
3. That a copy of these resolutions be sent the family, a copy to THE CHRISTIAN SUN for publication, and a copy be recorded in the minutes of the church.

Respectfully submitted,

Mrs. B. F. Frank
Mrs. W. H. Wood
Mrs. E. F. Showalter
Com.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

MEMORIAL GIFTS

PALM SUNDAY

When they came near to Jerusalem to Bethpage and Be'hany he sent two of his disciples with these instructions, "Go into a village just ahead of you and there you will find a tethered colt on which no one has ever ridden. Untie it, and bring it here. If anybody asks you 'Why are you doing this?' just say, 'The Lord needs it, and will send it back immediately'."

So they went off and found the colt tethered by a doorway outside in the open street, and they untied it. Some of the bystanders did say, "What are you doing, untying the colt?" but they made the reply Jesus told them to make, and the men raised no objection. So they brought the colt to Jesus, threw their garments upon its back, and mounted him on it.

A great crowd who had come to the Festival heard that Jesus was coming into Jerusalem, and went out to meet him with palm branches in their hands. Then as he rode along people spread out their garments in the roadway. And as he approached the city, where the road slopes down from the Mount of Olives, the whole crowd of his disciples joyfully shouted praises to God for all the marvelous things that they had seen him do. "God bless the King who comes in the Name of the Lord," they cried.

As he entered Jerusalem a shock ran through the whole city. "Who is this?" men cried. "This is Jesus the prophet," replied the crowd, "the man from Nazareth in Galilee!"

Jesus entered Jerusalem and went into the Temple and looked round on all that was going on. And then, since it was late in the day, he went out to Bethany with the Twelve.

Selections from the Gospels
As Translated by Phillips

Ride on! ride on in majesty!
Hark! all the tribes "Hosanna" cry;
O Savior meek, pursue thy road,
With palms and scattered garments strowed.

Ride on! ride on in majesty!
In lowly pomp ride on to die;
O Christ, thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
The winged squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

Ride on! ride on in majesty!
The last and fiercest strife is nigh;
Bow thy meek head to mortal pain,
Then take, O Christ, thy power and reign.

Henry A. Milman
1827

All glory, laud and honor,
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and Blessed One.

The company of angels
Are praising Thee on high,
And mortal men and all things
Created make reply.

The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before thee we present.

To thee, before thy passion
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise.

Thou didst accept their praises;
Accept the praise we bring,
Who in all good delightest,
Thou good and gracious King.

Theodulph of Orleans
About 820

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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Attend Church

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Sing, soul of mine, this day of days.
The Lord is risen.
Toward the sun-rising set thy face.
The Lord is risen.
Behold he giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, his holiness; for conflict, peace.

Arise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in his victory
And life eternal is for thee,
Because the Lord is risen.

Author Unknown

Here And There Among The Churches

FOURTEEN YOUNG PEOPLE were confirmed as members of the United Church, Chapel Hill on Palm Sunday. The pastor, Rev. Harvey L. Carnes, met with the group each week since February 3, using "My Church" as a study outline. At the Palm Sunday service the Sanctuary Choir presented Stainer's oratorio "The Crucifixion."

HOLY WEEK REVIVAL SERVICES are being held at the Asheboro Church with the pastor, Rev. Clyde L. Fields, doing the preaching.

INCREASE IN TEACHERS' Salaries got a boost recently from the Committee on Public Affairs of the North Carolina Council of Churches. Noting that the average teacher in North Carolina in 1950 received \$280 less than the average for the nation, and that in 1956 the difference was \$929, the committee asked the legislature to increase pay for public school teachers 19.131% the increase suggested in a bill before the legislature.

UNION SERVICES on Good Friday will be held at Asheboro in the Central Methodist church. The service is sponsored by the interracial ministerial association and will last from 1:30 to 2:15 P. M., and will be broadcast by the local radio station. People in the Asheboro area are invited to share in this service of meditation and prayer.

SHALLOW WELL is having Holy Week services Sunday through Wednesday at 7:30 each evening with the Reverend Carl Wallace of Fayetteville assistant to the pastor, Reverend Max B. Vestal.

MOONELON PROGRAM was on the air over WUNC-TV Wednesday, April 10, under the leadership of Professor John Graves and with the help of college students who served there last summer. This time is being used by the North Carolina Council of Churches, and this is one of the first summer youth programs televised at Chapel Hill.

AT BAILEY'S GROVE the Rev. Fred Allred is assisting the pastor, Rev. Lacy M. Presnell, in a series of Holy Week services each evening this week.

WINDSOR is having Holy Week services with Rev. Fred P. Register as assistant to Rev. W. A. Grissom, minister.

NEW LEBANON, near Reidsville, N. C., had a revival last week with Rev. T. D. Sutton doing the preaching. Rev. Fred Allred has served this church and Mt. Bethel and Kallam's Grove for several years. It pleased the editor to be with them Sunday evening. The Sunday school record board showed 169 enrolled, 126 present that day with an offering of \$22.76, and an attendance the year before of 143.

AT SEAGROVE April 2 the minister, Licentiate Gene Thomas, was leading his fifty people present in worship and telling them important things suggested by St. Paul in his letter to Timothy. The young people were sharing in a special service at the Methodist Church that morning. Ninety-eight of the 128 people enrolled in Sunday school attended that day, and they gave \$29.34. This was a gain of nineteen people and \$6.16 over the Sunday before.

BETHLEHEM, Disputanta, has recently completed improvements at a cost of \$1,850. This has been financed by the members of the church. A service of dedication is planned for the near future. Rev. James W. Walters is the minister in charge.

CHRISTIAN VOCATIONS CONFERENCE AT MOONELON

The Second Annual Christian Vocations Conference will be held at Moonelon, April 27-28. The Conference will open with registration at 1:30 P. M. on Saturday and close after lunch on Sunday. The theme of the Conference will be "Consider Your Call." Any young person in his junior or senior year in high school, who is interested in a Church Vocation, is cordially invited and urged to attend this conference. We will have with us three outstanding leaders who can counsel, discuss and guide young people in their chosen vocation in life. Mrs. E. C. Wilkins, the Director of Christian Education of the Suffolk Christian Church, Suffolk, Virginia, will counsel in Christian Education; Dr. James M. Hess, Professor at Elon College and for 37 years a missionary in India, will counsel those interested in Missions; and Dr. William E. Wisseman, the pastor of the First Congregational Christian Church of Greensboro, North Carolina, will be the counselor for those choosing the ministry as their life work. There will be time for discussion, worship and fellowship as these young people meet together to strengthen their faith and be led toward their vocation in life either as Christian leaders in the Church or wherever they decide to serve.

North Carolina operates the largest school bus fleet in the world — approximately 6,350 buses.

Volume 109

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor

840 Sunset Avenue, Asheboro, North Carolina

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AT WAKE CHAPEL

Older People Honored

Wake Chapel honored the older people of the church on Sunday morning, April 7. All members over 70 were invited to sit together for the service of worship, and citations were awarded to those who had rendered outstanding service to the church for a period of fifty years or more.

Those receiving special recognition were:

Mr. Charles A. Ballentine
Rev. J. Lee Johnson
Mr. Cary D. Powell
Mrs. K. B. Johnson
Mrs. Bethel Johnson Smith

Since Mrs. K. B. Johnson was in the hospital and Rev. J. Lee Johnson is spending a month's vacation in Florida, they were unable to be present.

The worship service was planned to express appreciation for their many years of faithful service to the cause of Christ through Wake Chapel and to provide inspiration for all the members to "press on toward the goal of the high calling of God in Christ."

The Easter Message Southern Rhodesia

A glimpse of what Easter means and how it is celebrated in our Southern Rhodesia Mission is given in this note from Jack Heinrich's journal:

"This has been one of the most satisfying Easters of my life. After nearly a week of rain, the day dawned absolutely clear. About 30 attended a sunrise service conducted by the women. Highlight for me was an Easter Pageant by the school children. There were tears in my eyes as the African Marys, with baskets of cloths and spices delicately balanced on their heads, advanced gravely to the tomb to perform what they thought would be their last service to their Lord. As they knelt and prayed with understanding and depth of spirit, 'Oh Jehovah, Our Father, who art in heaven, help us to understand and to do those things that He wanted us to do,' they as truly led the congrega-

April 16, 1957



Seated from left to right are Mrs. R. M. Dickens, Mrs. M. D. Smith, Mrs. Ella Gaskins, Miss Emma Grantham, Mrs. Dora Smith, Mrs. W. L. Clark, Mr. Cary D. Powell, Mr. Charles A. Ballentine.

A CORDIAL INVITATION

The Historical Society of the Southern Convention cordially invites the ministers and members of all the churches of the Southern Convention to attend an open house and Dedication Service for the Church History Room at Elon College on Sunday evening, May 12, 1957.

A public service in the college chapel at 7:30 with Dr. James H. Lightbourne as guest speaker will be followed by a Service of Dedication in the History Room. Refreshments will be served and a social hour enjoyed.

The Board of Directors will meet in the afternoon, and the Society will have a meeting in the evening. Please remember the date, and attend this historic occasion.

tion in prayer as the most effective pastors I have known. When the meaning of Holy Week gets that deeply into the heart of 14-year-old girls in a remote rural district, I have no fears for the future of the Church in Africa. After such effective dramatization, it was not difficult for me to testify with sincerity to the power of the Risen Christ in the lives of the men and women I have known.

"To those of you who so faithfully support this work with your gifts and prayers I am happy to report that to the Africans of Gazaland, one of the surest evidences of the Risen Christ and the power of the Holy Spirit to lift men's lives to a new plane is the missionary work of the American Board. That white people across the sea should have sent so many workers over the years to preach the gospel and to offer a ministry of education,

agriculture and medicine to a completely foreign tribe is truly a mystery of grace. They never cease to thank us personally even though we tell them that we are only your agents."

YOUTH TEAM VISITS LATIN AMERICA

An ecumenical youth team, the first to visit Latin America, spent November, December and January visiting twelve countries and bringing to them a unified Protestant voice. Members were from Sweden, France, South India, Canada and United States. The team was sponsored by the World Council of Churches and the World Council of Christian Education and Sunday School Association. Members of the team did their speaking in Spanish.



Very early in the morning
they came to the sepulchre
at sunrise
They saw a young man
and they were afrighted
He saith to them
Be not afrighted
Ye seek Jesus who was crucified
He is risen
He is not here
Go and tell his disciples

The Strangest Story Ever Told

Yes, they were frightened, and admitted it. Nothing like this had ever happened, and they were completely unprepared for the shock. The sun came over the hills of Moab and lighted the Holy City with a radiance seldom seen. The flowers were blooming in Joseph's beautiful garden, but the flowers were unseen that morning.

Mary Magdalene, out of whom went many evil spirits when she entered the company of Jesus, Mary the mother of James known as the Less, and Salome could hardly wait for the Sabbath to pass so they could anoint the body of the beloved which had not received adequate burial rites late Friday evening when Joseph had laid it gently in his own newly-made tomb. While it was yet dark the three women found their way to the grave to do this final rite. They saw the Master die, they witnessed the burial, and they expected the body to be

where it was put on the stone by the wall. They even knew that the entrance was barred beyond their strength to open and enter.

When they arrived at sunrise Sunday morning, the stone was rolled back in its groove and the door was open. A young man clothed in white greeted them. This was enough to frighten the women, but what he said was strange indeed. "HE IS RISEN." Did they hear aright? Could those be the words he spoke? Through their throbbing minds went those words again and again. He is risen, **he is risen**, **HE IS RISEN**. Involuntarily they began to repeat it, at first very softly, and then, with fleet foot returning to where the disciples were in hiding, they almost screamed the words, **HE IS RISEN**. With emphasis on first one of the three words and then another, they kept saying it, **HE is risen**, **he IS risen**, **he is RISEN**.

At The Cross Roads Of Time

Not far from the crossroads of time, only thirty-three years after the birth of Christ, stands the plainly marked sign, **HE IS RISEN**. There it is for all to see. It has been there for nineteen centuries, and no one has taken it down, and no one can.

Travelers may rush by without taking heed, but in every highway of philosophy and religion stands the simple but plain statement, "He is risen." Other facts must be considered, but this one cannot be ignored. The Jesus of Nazareth who was crucified and buried rose again from the dead.

"What is that to me?" some cynic may say. If at first glance it seems to have little or no significance, perhaps one had better back up, stop, look, and listen. The signpost is planted in the eternal verities. God planted it there for all to see. Surely it has a meaning for each of us.

God is not defeated. Many times men have tried to trip him, but they never have. The crucifixion of Jesus

did not defeat the Father whose Son was killed by wicked people. Death and a sealed tomb was the worst evil men could do. They could not keep the stone in its place nor the body in the tomb. The God who brings flowers out of apparently dead earth made his Son to rise at the dawn of that first Easter Day.

Goodness, truth and beauty are superior to hate, envy, vileness. "Truth crushed to earth will rise again," and so will those who follow in its wake. The way to find immortality is to embody those qualities that are eternal.

"Because he lives, we, too, shall live." The resurrection of Jesus means that those who follow him in life may also follow him through death to life everlasting. "I will come again and receive you unto myself," he said. That is the glorious hope of all the faithful. When the hour-glass runs low and the shadows gather, we may "wrap the drapery of our couch about us," but we will not lie down to dreams; we will arise to life abundant in the realm where the night never comes and sorrows have no place.

Say It Again

This is Easter. It is not merely a beautiful day in Spring, or the anniversary of some heathen feast, or the day of fine clothing when people pay their annual homage to the Church; this is the day of the Resurrection, a reminder that dead people who have served God are not to be found in gloomy burial places but are alive forever more.

Go, and tell what the angel told the Marys and Salome that first Easter morning when their hearts were bursting with grief, and their minds were filled with fright — tell all who will listen that **HE IS RISEN** and will meet them in Galilee, that he wants to walk earth's highways with them so they may walk the golden streets with him.

Men Who Stand In The Breach

By Richard K. Morton

Moses stood in the breach between his wondering and erring people and a wrathful God, according to the words of Psalm 106:23 and elsewhere. He was a leader of insight, strength, and courage, according to almost all the information associated with his people.

Every age needs its Moses — but I think ours needs several of such, so broad and great is our need!

Men who can stand in the breach, in our day, must be men who have found something in life which they have been able to bring to focus. They have found God; they have found a concept of fellowman and of themselves. They are men who not only have the capacity to think, but who can arrive at conclusions. They are capable of analyzing and investigating, but they never lose sight of the need for something to act upon.

Such men, too, are able to see not only parts but also wholes — they are not overwhelmed with the confusing testimonies of many minor matters. They can see great issues.

Men who stand in the breach come to that point by offering up much in sacrifice. They must forego much ease and pleasure — and indeed much popularity. They must have enough vision to see beyond present issues and situations to larger, more abiding good. No one stands in any breach out of mere fascination for self-jeopardizing. Such an individual — at least if rated normal — is one who has weighed the situation and its costs and envisions a good to be served or attained.

The Moses type of personality, too, comes upon the view that this is an appointed date he has with destiny — this is his reason for being, however humbly he may be located. If he does not stand in the breach, perhaps no one will. This is one of Father Keller's most persuasive points in his Christopher movement.

Ezekiel 34:3 contains a warning: "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock." There are always those who will cry danger and point to tasks which must be done — but they are never around to do them. They will decry an enemy — but they cannot or will not stand in the breach.

In our social, educational, and religious life today many of us are aware of a need for those qualified

to stand in the breach. Great issues are arising, and being settled. Great forces are in contention. These are times which call for people of background, self-knowledge, purpose, understanding, and sheer courage. They require that people place themselves in the path of dangerous forces which would corrupt or weaken society.

Data are coming from many quarters showing that there is a grave spiritual and cultural danger arising out of the fact that salaries in some professions, like teaching and the ministry, are so low. Many are going elsewhere. There is no denying that, materially, the attractions are greater elsewhere. But if our culture cannot produce both economists and business men to contend with this problem and also those who will stand in the breach until the problem is solved, then it deserves to sink into oblivion.

Men who stand in the breach must be trained in our churches and our schools. They must be grown in our

communities. It is not enough today to use the school for data — it must supply meanings. It is not enough to give knowledge of details of the past — the personality must be equipped to deal with the present and future. It is not enough to develop piety and moral insight in church life — there must also be developed the will to act. We must not only seek the kingly — we must seek the Kingdom. We must not only praise the moral — we must seek to implement it. There must be not only the cultivation of personal piety, but also personal sacrifice and unselfish action.

Men who can stand in the breach are needed in our professions, our trades, our labor unions, our management circles, our community leadership. They are needed in the halls of the houses of Congress and in our State legislatures. They are needed among all those who have charge of protecting the welfare of humanity.

Without such men we shall lack warning against dangers that threaten and means of leadership for realizing the higher destiny before us.



When Misfortune Comes

THERE IS ALWAYS A JOSEPH OF ARIMATHEA

By C. B. Riddle

Easter is hailed as the time of year when the world experiences a kind of spiritual rebirth. Man's hopes somehow seem a little more attainable when he contemplates the wondrous miracles of Jesus' resurrection from the grave.

But there is another exaltation which comes with Easter. It is the reminder that there once lived a man named Joseph of Arimathea. This Joseph was a rich man, and proud, but he was also a disciple of Christ and, undisputably, a man of courage.

For when the evening of Good Friday had come and most of Jesus' friends had lurked fearfully in Jerusalem's shadows, Joseph "went boldly unto Pilate, and craved the body of Jesus." Then, as Luke relates, Joseph

brought fine linen and took Jesus down from the Cross and wrapped Him in the linen and laid Him in a sepulchre "wherein never man was laid."

It was all that Joseph of Arimathea could do for his beloved Jesus at the time. But it was something almost indescribably big. For, remember, Joseph was wealthy and he stood to lose all he had by associating himself so intimately with this Man who was anathema to the powers that be.

At Easter time, it should give men everywhere a warm feeling to think about this man, Joseph of Arimathea, who taught the world such an inspiring lesson in courage and devotion. And it is heartening to think that in the crises which break upon the heads of decent people there will always emerge a Joseph of Arimathea.

Project Of The Month

This is the year when many churches in different denominations are studying and thinking about Southeast Asia. As Congregational Christians we have been particularly concerned with the Philippine Islands. This month let us turn over attention to the northern-most part of the Island of Mindanao near beautiful Lake Lanao. This is an area inhabited by a very fierce tribe known as the Maranaws or Moros. They are a people who delight in colorful costumes, haunting songs and intricate folk dancing. But this is also a culture where family feuds still rage, slavery is known to exist, stealing is common, and illiteracy, particularly among girls, is frequent. Clearly, this is an area of great challenge to the Christian mission.

To meet the challenge in 1950 Dansalan Junior College was started. These lines from a report by Miss Frances Thompson would indicate that in six short years the challenge had not only been met but progress was being made:

"Our students are definitely taking on a new understanding, a new tolerance, a new attitude of friendliness. From the attitudes of their teachers, from their study of the Bible, from the convocations and other activities they attend and engage in — from these and a number of other things, they are gaining an understanding of Christians and Christian philosophy that is slowly dissolving their traditional suspicion and antagonism. While they have not yet come to love the Bible, they definitely have ceased to think of it as poison. And they certainly no longer think of our church as forbidden ground."

Other developments have come about in six years, namely, Dansalan Junior College is physically splitting its seams. Classes are being held on the stage of the auditorium, library stacks are in the dining room, study halls must be held in shifts, and boarding facilities are non-existent. To build a new school building for Dansalan, \$30,000 is required. As an authorized special of the American Board, all gifts to this fund will receive apportionment credit: Your contributions may be sent to Harold B. Belcher, Treasurer, 14 Beacon St., Boston 8, Massachusetts. They should be clearly marked, "April Project of the Month — Dansalan Junior Col-

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

APRIL

- 21—**The Bulgarian Churches.**
- 22—**Rev. Hovhannes Aharonian**, professor Ch. Ed. in Near East School of Theology; member Central Com., World Council; product of our schools.
- 23—**Clara A. Engle, R.N.**, went to Turkey in 1946 after working as U. S. Army nurse; at Amer. Univ. Hospital, Beirut, Lebanon, as supervisor.
- 24—**Rev. and Mrs. David C. Ensign**; he had pastorates in Washington, Kansas, Richmond, Va.; did relief work in Germany where he met Margaret, who was English; sent to Near East School of Theology, Beirut, 1955.
- 25—**Daoud H. Yousef** was born in Jerusalem; was registrar of District Court, Magistrate of Juvenile Court, Haifa; now Service Committee representative, Beirut, Lebanon.
- 26—**Faculty and Students of the Near East School of Theology.**
Syria
- 27—**Luella M. Dunning** is long-time American teacher, who taught in Izmir and Aleppo 1944-47; returned 1955 as teacher in Aleppo Girls' School.

YOU ARE INVITED TO ATTEND A

World Affairs Workshop

Dr. Frank P. Graham, United Nations representative for India and Pakistan, will be among the leaders of three public meetings on world affairs scheduled for April and May in High Point, Salisbury, and Asheville.

The series of World Affairs Workshops is being sponsored by the American Friends Service Committee, the Quaker service agency, in cooperation with the N. C. Council of Churches, the state United Church Women, the World Peace Commission of the Western N. C. Methodist Conference, the Peace Committee of the N. C. Yearly Meeting of Friends, and the American Freedom Association.

The workshops are designed to help interested people work more effectively for world understanding, both as individual citizens and as members of church and civic groups. The theme of each program will be, "Beliefs into Action."

Leadership of the High Point program, in addition to Dr. Graham, will include Mr. S. R. Levering, prominent orchardist and chairman of the Executive Council of the Friends Committee on National Legislation; Mrs. Harry B. Caldwell, educational director of the North Carolina Grange; Miss Anne Queen, director of the University Y. W. C. A. at Chapel Hill; the Rev. John H. Carper, pastor of the First Methodist Church at North Wilkesboro; and Mr. Peter P. Cooper, director of Alumni affairs and public

relations at Catawba College in Salisbury.

The Salisbury workshop leaders will include Dr. Henry Hitt Crane, pastor of Central Methodist Church in Detroit; Dr. Guion G. Johnson, sociologist at the University of North Carolina; Miss Ruth Current, State Home Demonstration Agent at Raleigh; Mrs. S. R. Levering, state secretary of United Church Women; Mr. Claude Shotts, director of the University R. M. C. A. at Chapel Hill; and Dr. David E. Faust, professor of Bible and History at Catawba College.

The Salisbury and High Point programs will also include a panel of students from overseas who are attending the University. The students — representing European, Arab, and Israeli viewpoints — will discuss solutions to current Middle East problems.

The Workshops are scheduled for High Point on April 25, at the Friends Meeting House (daytime) and the First Methodist Church (evening); in Salisbury on May 7, at the First Methodist Church; and in Asheville on May 16, at a place to be announced. In addition to the state co-sponsors, the programs are being sponsored in each community by local church, college, and civic groups.

The three conferences are open to all interested persons. Further information may be secured by writing to David Andrews, A. F. S. C., Box 1307, High Point, N. C.

International Missions

Evangelical and Reformed Church

INDIA

About 900 nurses met in Calcutta during October for the All-India Nurses' Association Annual Conference. The theme of the Conference was "The Nurse and the Community." I think you would have been impressed with the understanding and vigor with which India's nurses are meeting this challenge. Their problems and needs are very great. It would be so easy to become submerged. But they have courage!

The rains began in October and I finally learned what is meant by a monsoon. Everything became damp and musty. Mold covered my books and shoes, villages lay in floods of water, and we found traveling difficult — often driving through swollen streams and occasionally becoming stuck in the mud.

People bathed very little as it was difficult to dry clothes and difficult to keep clean in the damp mud houses. Consequently, scabies (itch) spread and increased to almost epidemic state. Everyone was full of deep running sores. But no one attributed this to poor hygiene. Everywhere our nurses went, the people asked for medicine to cure the "sores." It seemed like an impossible task. But we organized our staff and with the help of the villagers, we got to work. We sent out teams to several villages and conducted extensive campaigns. The nurses scrubbed the children with soap and water. Then the whole body was painted with either Tetmosol or benzyl. Adults were given soap and lotion with instructions to bathe and apply. All clothing was boiled. Along with the treatment the nurses gave talks and demonstrations. One night we showed a film on hygiene with the help of the Government Publicity Van.

— Pauline E. King, R. N.

JAPAN

Just yesterday afternoon a panel discussion was held by the youth of the area in the Takada Church on the problem of building Christian homes. Marriage poses many problems for the Japanese youth. It is still considered in the rural areas that marriage is mainly a means of perpetuating the family. A bride is often considered

like a piece of property. Often the two parties getting married have no choice but to accept the arrangements made by parents and the parents' friends. In some of the larger cities courtship and marriage is more like the Western pattern. But in our town it is unusual to see young married or unmarried couples walking down the street together. The youth are torn between quiet giving in to custom and outright rebellion. Yesterday's discussion revealed the great tensions these youth have in their present environment. The solution is not easy. Neither is running away nor is surrender the answer. Little by little a new day will come, when youth will have more freedom in choosing their marriage partners, and when Christians will be able to establish homes on Christian principles.

— Evelyn and Armin Kroehler

HONG KONG

Teaching Freshman English, First Century Christianity, Life of Christ, and Applied Social Ethics at Chung Chi College; teaching a course, The Bible as Literature, in the English Department at United College on Hong Kong Island; and acting as advisors to the Student Christian Association at United College — these are our official responsibilities for the months up through June. However, it is likely that some other things may develop in addition to these. We may be given some responsibility for Bible study groups or discussion groups in the Student Christian Center which is now being opened here in Kowloon. — There might be some responsibility in a work camp which is to be held here in Hong Kong this summer. Another possibility, though it is further in the future, is that of being able to take part in an agricultural program which may be undertaken at Chung Chi. . . A final note is that we are beginning abbreviated language study this coming week. We will probably have two hours of instruction a week in Cantonese.

— Pat and Paul Fenske

HONDURAS

The dry season is here and the dust and smoke cause a haze over all of Central America. The old Indian method is still used to prepare the

land for sowing. Bushes and trees are cut down, and when dry, they are set on fire. In May, with the coming of rain, corn and beans are planted with the aid of a long pointed pole. Seeds are carried in a bag, fastened to the belt. The seeds are covered by means of the sower's foot. Rains cause much erosion, especially where cornfields are on hills and mountains.

Harold N. Auler, Sr.

The Government reported last week that 200,000 children of school age are not being taken care of due to a lack of buildings and a shortage of 5,000 teachers. Of the 119,316 pupils enrolled in 1956, 34,475 wore shoes; 1,388 children were from families able to care for all; 31,990 were from second class (middle) families.

— Taken from UNESCO Report

IRAQ

The most important event of the past year has been the decision of the Board of World Missions of the Presbyterian Church U. S., to participate in the United Mission in Iraq as a full partner, joining ranks with the Boards of the Reformed Church in America, the Presbyterian Church, U. S. A., and the Evangelical and Reformed Church.

ECUADOR

It is an opportunity to tell of Christ's love when a farmer comes to ask about a new type of potato that matures in three months instead of the usual six of this area. But it is more than an opportunity to talk. It is a concrete act that touches the man's life when we can share his concern for having more potatoes to feed his family.

— Helen and Gene Braun

Twenty-five years ago, when short-wave was new in radio, a group of North American experts went to Quinto, Ecuador, with a small transmitter, "to win people of all nations over to the Christian message." Today "The Voice of the Andes" is the oldest and largest Protestant broadcasting station in the world. There are now eight transmitters. A new 50-kilowatt transmitter was erected recently. Between them they broadcast for 31¼ hours every day, except Monday, in nine languages, and to every country in the world.

My Risen Lord

My risen Lord, I feel Thy strong protection;
I see Thee stand among the graves today;
"I am the Way, the Life, the Resurrection,"
I hear Thee say.

And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
This Easter day.

Anon.

Lenten Worship

George D. Alley

We who belong to the faith and order of the free church tradition are beginning to find, year by year, something of the meaning and significance of the Lenten season more normally a part of the experience of our brethren in the liturgical churches. . . especially of the Protestant Episcopal and Luther communions.

In this holy time of preparation of mind and heart and soul, looking toward the celebration of our supreme Christian hope in Easter, we are beginning to realize that we are weak, in our own strength, to know and to do God's will for us and that to respond in humility and sincerity to the call of Christian worship is not only a privilege, but also an obligation. For the strength we lack is strength of soul which can be gained only as we renew and refresh our souls through prayer and worship. The Lenten season, therefore, is really a call for us to respond, in faith, to God's disclosure of Himself in Jesus Christ and that special indication of His love for us in the sacrifice of the Cross. There is much, in our recognition of God's love, which draws us into closer fellowship with Him and with one another at this time of year; more so than at any other time in the whole course of our church's life and program. As your minister, it is my sincere hope that your church-going habits, renewed in this season, will continue on beyond the actual day of Easter in order that the closer fellowship we have gained through our common worship may not be lost, but rather that it may bear much fruit in the weeks and months to come.

"Tell The Disciples"

Into the tomb they took Him, sad of heart,
And rolled the stone, then turned aside apart
To mourn each one the unfilled fair dream
To which their dead hopes could no life impart.

Back to the tomb they went at break of day.
The stone that sealed the tomb was rolled away!
Frightened they looked, and heard the words of joy,
"Fear not: for He is risen. Go your way.

"Tell the disciples." From the tomb they came,
Renewed in hope; with eyes alight, they bare
Christ risen in their hearts, alive, not dead —
And lo, He has been with them everywhere!

Anon.



MY EASTER WISH

May the glad dawn
Of Easter morn
Bring joy to thee.
May the calm
Of Easter leave
A peace divine with thee.
May Easter night
On thine heart write,
O Christ, I live for Thee.

EASTER DAY AND THE CHURCH

Easter Day sheds its light on the Church of Jesus Christ, revealing it in its full, its deathless dimensions.

When you and I, like the first disciples after the first Easter, hear the voice of the risen and majestic Christ, we know that the Church must be something more than our group of neighbors who gather for worship every Sunday morning in the building on Main Street. To be in touch with Christ is to have the mind expanded. The boundaries of selfhood are razed. His concern goes out to the ends of the earth. When you enjoy His compassion, you do not undergauge the extent of it. You realize that the number of those who consciously accept it — which is the Church — cannot easily be counted. — But this is only one aspect of the Church.

On Easter Day the veil between time and eternity thins to gossamer. Jesus Christ declares Himself the Lord and Friend, not only of us who live here, but of those who live there. He is the bond between us and those whom we have loved and lost — and yet not lost, because in the power and love of God they cannot be lost. "O blest communion, fellowship divine — we feebly struggle: they in glory shine." Easter discloses the Church as divine as well as an earthly society.

Easter shows the Church to be what our old Cambridge Platform of 1648 says it is, "the whole company of those that are. . . called. . . unto. . . grace. . . in Jesus Christ."

— Douglas Horton

EASTER

Robert Armster Whitten

The flowers seem to have a voice
This joyous Easter day;
The lily and the rose rejoice;
We seem to hear them say,
'Let angels sing! let men proclaim
The glory of our conquering King.'



CHRIST IS RISEN! ! !

Easter is the greatest day of the Christian year, testifying to our faith in the Resurrection of Christ. It is the time when we bear witness to a Divine Power that is sovereign in the universe, and triumphant over all the forces of evil and darkness.

Easter is an affirmation that the Christ whom we revere is not a dead body turned to dust, but a Risen Lord and a Living Presence in our world today. It is the fact of God's reign over all the affairs of men, that gives us ground for rejoicing, in spite of all the chaos of our time.

— Bishop John S. Stamm

Easter Christians

Rev. Frank R. Hamilton

In China there used to be a contemptuous term familiar to missionaries, "Rice Christians." They were the ones who came to church when there was food. They were there for the church suppers, but absent on Sunday morning.

A similar term of contempt is "Easter Christians." They attend the morning service of the church only once each year, Easter Sunday. At no other time do they show any interest or concern for the Church and what it represents. The kingdom of God has not gripped them.

Viewed from another angle, it is not such a bad phrase. It could be a distinctive honor to be an "Easter Christian." It could mean that the confidence and courage, the triumph and victory of Easter is a perpetual characteristic of the person. Easter has about it a note of spiritual power which can fortify a person for the experiences of life throughout the year. It is a gladness and joy that makes life cheerful, happy, and radiant, for it declares that sin and death are not final facts; truth and love are the final facts. With the Easter spirit actuating us, there is no limit to our improvement. Paul said, "I never lose heart; what is seen in transitory, but what is unseen is eternal." Easter gives life an eternal prospect, carries it with hope and trust through the months and years, on and on to an infinite growth in both grace and knowledge.

Yes, it might be a real distinction to be called an "Easter Christian." Actually, if you are a real Christian, you are an Easter one, for there is no other. Without Easter, the outlook would be drab and disappointing indeed.

IF EASTER BE NOT TRUE

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb —
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge —
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain Who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true,
But it is true, and Christ is rise!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worth while the struggle, sure the prize,
Since Easter, ay, is true!

Henry H. Barstow

Think On These Things

Mrs. R. W. Isley

Devotional Meditation at Greensboro District Women's Rally

"Think on these things" — this is an interesting statement. Why should we bother to think? What things should we think about?

Scripture: Philippians 2:4-11; 4:8.

Let us use a little imagination and liken our thoughts to windows.

There is an old drama called **Windows**. In one of the scenes an aged window cleaner is washing the windows in the library of a journalist. As he cleans he talks aloud, apparently to himself, but in reality to the journalist who is sitting at his desk, lost in thought, holding a pencil idle above a sheet of paper.

The old window cleaner begins, "People's bedroom windows gets dirty," and as he washes on he peeps over his shoulder to see if the journalist is annoyed. He doesn't seem to be, so the old man continues, "People's hall and dining room and their living room windows gets dirty. They gets dirty with soot and dust and grease and smoke, and you can't see out them very well. It makes all the world look drab and dull and dim." He continues washing a little while and peeps over his shoulder again, this time to see if the journalist is listening. Satisfied that he is, the window cleaner says the thing that he set out to say: "People's life windows gets dirty, too. They gets dirty with envies, jealousies, prejudices, and greed; all of life looks dull and ugly and you don't see things as they are. Sometimes you can't see them at all."

Our windows of life do get dirty and we can't see things as they are. We need to keep our windows clean enough to see the **whole** of life, and see it as it is. Maybe this is what Jesus had in mind when he said, "Ye shall know the truth and the truth shall make you free."

Let's use our imagination just a little more in regard to the windows. Instead of bedroom, dining room or living room windows, let's have three windows that we should carefully keep clean.

First, the horizontal windows that look out. Through these windows we see the world around us. Through them we see the sunsets and all the beautiful things that God has created. A man once played his violin before his king. When he finished the king asked a searching question, "Where

did you hear the sounds and music that you have just played?"

With a smile, the man answered, "I sat in the mountains and listened to the mating calls of the birds and I caught them in my violin. I listened to the little brook tumble down the mountain, singing its murmuring music, and caught it in my violin. I listened to the storms roll up out of the sea, the crash of thunder, the scream of the wind, and caught them in my violin."

Do we keep our horizontal windows clean enough to see these glorious things that God has made?

Through these windows that look out we see the numerous things that happen in this world. God made us so that we could laugh, and he told us in his word that "A merry heart doeth good like a medicine." We need to laugh, we need to keep our sense of humor. In fact, we are going to have to keep our sense of humor. As Will Rogers put it, "God has filled up our world with funny things. I often wonder why bad news travels so speedily, while funny things lag, and good news moves like a funeral march." We should keep our windows clean to see the whole of life around us.

Again, through these windows that look out we can see the pathetic needs of those around us. Shouldn't we watch our horizontal windows and make sure they are clean enough to see the golden opportunities of service to those around us in a needy world?

The second window is the window that looks in. Dr. Cortland Myers once said, "There is a little room in every one of you that might be called the holy of holies; this is where the real you lives. No one else is ever allowed

in that room. A little weaver sits in front of a loom and the shuttle moves backwards and forwards all day. He is weaving the warp and woof of your character, and he is weaving it out of your thoughts. If the thoughts are pure and beautiful, the shuttle carries white and gold. If the thoughts are ugly and dark, the shuttle is carrying black threads. He uses whatever you put into the shuttle. Your air castles, your day dreams, your night dreams go into your character."

This is what Jesus meant when he said, "As a man thinketh in his heart, so is he." We should keep our windows clean that look into this little room. We should scan carefully the pictures that our imagination hangs on the walls. Our thought habits are so important to our happiness!

The third window, of course, is the window that looks up. How necessary it is for us to keep this window clean — the window between us and God. Have you ever come to the time when you couldn't say your prayers? Have you ever said to your minister or to yourself, "My prayers just do not go up?" I wonder when this happens to you if you have gotten your window dirty — your window between you and God. You know that you have done something that you should not have done; you have let your imagination and thoughts dwell on impure things. And the windows between you and God got dirty, and the music went out of your soul. There is only one way to find contentment and happiness, and if we would love life and see happy days there must be fellowship and sweet communion between us and our Savior. This fellowship we cannot have if our thoughts are not the thoughts they should be. So we **must** "Think on these things."

Prayer: O God, our Father, help us to master our thoughts, and thereby master ourselves. May we have reverence for goodness, truth, and beauty. In our contacts with others help us to have the spirit of courtesy and good will. May we forget all bitterness and prejudice, and in these times when understanding is so needed, may we have a generous portion of understanding. May we be more tolerant, and not too quick to judge. May we take what thou dost give us of joy and beauty with a glad and thankful heart, and then add the joy of willing, unthanked service and a glory within. It is in the name of Jesus, thy Son, our Savior, that we ask these things. Amen.

Health Program Growing

Dear Friends of the Southern Convention,

Last month we warned that we would be having more in the way of work to report this time, and less of play. As you see that is turning out to be only too true! We have only been back at work two weeks or so, but lots has happened. I started out with a quick trip to Madras and Vellore to study up-to-date technics in leprosy treatment at the big centers, and fill my head with new (and expensive!) ideas. I also started two new leprosy clinics and a new maternity clinic in the Tiruvadanai area — next to ours but too far to reach conveniently by cycle. Next came the arrival Fran mentioned of the four Village Health Guide trainees, from their Center in Madura District, to start their last five months of field training here. Among the visitors who came at the same time for the dedication of their living quarters and the formal opening ceremony was the Secretary for Preventive Medicine of the Christian Medical Association of India, an English medical missionary. She toured around some of my clinics and gave suggestions for the village work, as well as for the student training, based on her many years of experience in doing much the same sort of work.

And now the job starts of actually training these boys, and modifying the village visiting schedule so that it can be most profitable to them, and so that their help can be used to the best advantage to extend the range of services to the villagers. Unexpected complications come up, such as the fact that altho the students are all cycle riders, most of them have had no experience with handling cycles in the soft sand or riding them along the narrow bunds between rice fields. Also two of them come from different language areas of South India, and have some difficulty in talking in Tamil with the village people. Planning their schedule during the crucial first two weeks or so is being hampered by having to attend committee meetings and carry on correspondence connected with planning the future of the training course, and for next year's Diocesan health program in general. At any rate the outlook for keeping busy, learning a lot, and perhaps extending the usefulness of the work here, seems very bright.

Just a note on the students them-

selves: One of the boys comes from near Kilanjunai and was my personal assistant last year. He will eventually be attached to the leprosarium at Manamadura and help start their new village program. A second, very enthusiastic and likable, was sent here for training by a Swiss Mission Hospital up near Bombay, and will return there to help them with their village work. A third, from Tinnevely District, south of here, has such a tiny body that he can hardly climb on the ordinary-sized cycle we have for him. He will be working under me on the Tiruvadanai special development project after finishing his training. The fourth, an ardent Syrian Orthodox Christian from Travancore, on the west coast, was the pharmacist in the

original group which started the medical ashram in Madura District which is now helping with the training of the boys. He will be retained next year as a teaching assistant, half a year at the center in Madura District and half a year in Kilanjunai.

The four of them, despite — or perhaps because of — their divergent backgrounds, get on well together. During their first five months, which was mostly classwork and hospital training, they did their own cooking and housekeeping, a rare achievement in India. They can't do that here because the village schedule will be too heavy. Their newly-built living quarters are mud floor and walls and thatch roof, but at \$150 cost much more than the average village hut because of the extra roominess and windows for ventilation.

Best regards,
Ed Riggs

The Mountain Revisited

**"ON LOVING THOSE WHO
LOVE US"**

**(Sermon on the Mount
as translated in RSV)**

J. CARTER SWAIM

When Jesus' sayings about enemies prove difficult, we insist that they must apply only to personal relationships, and "Jesus never deals with the responsibilities of free citizens in a democratic state." The truth is that he lived all his life in an occupied country. Those whom he addressed really did have enemies whom they could see every day. It was Roman soldiers who had the right to press into service any one of Jesus' friends, and compel him to carry the pack for a mile.

The way to deal with such enemies, Jesus said, is this: "If anyone forces you to go one mile, go with him two miles" (Matthew 5:41 RSV). To people who had foreign soldiers quartered in their own homes and fattening off their own land, Jesus said: "If you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others?" (Matthew 5:46f). Those who bear the name of Christ must have a better

religion than that of the Pharisees.

Even though our enemies are much further away than were those of the people to whom Jesus spoke, we still find it hard to love those who do not love us. When Marshall Tito paid a state visit to Britain, the Archbishop of York urged Britishers to extend him a cordial welcome. This, said the Archbishop, would not imply approval of Tito's "religious, social or economic views and policies" but would show "sympathy for his defiance of the aggressive totalitarianism of Russia." Roman Catholics attacked the Anglican prelate, asserting that it was "grotesque" for Christians to countenance a visit of Tito.

There are many who are not willing even that prayer should be offered for enemies. In 1917 a Cincinnati clergyman in his pastoral prayer offered a petition for "the moral improvement of Kaiser Wilhelm." By some this was interpreted as a prayer for German victory in World War I, which then was raging. After church the minister, who a few years before had served as president of the Ohio Constitutional Convention, was kidnapped and horsewhipped. How does our religion exceed that of the Pharisees? Do we love only those who love us? If not, what is our attitude toward those who do?

Solicitations, Incorporated

L. E. SMITH, President

The fourth National Conference on Solicitations, Incorporated, was held in the hotel Fort Shelby, April 3 and 4 in Detroit, Michigan. This was the most unusual conference that I have ever had the privilege of attending. There were 234 who registered for the conference. So far as I know, there were only two college presidents enrolled. They were the president of Albion College, Albion, Michigan, and the president of Elon College. The other registrants were representatives of big business concerns, corporations, foundations, etc. These were the individuals charged with the responsibility by their concerns to recommend contributions for benevolent causes by their companies. Just why I, as president of Elon College, was invited to a conference of this character I have been unable to determine. Even so, I was very happy to be present and I listened to many thrilling statements, literally thrilling. These men realized that the companies that they represented had money to contribute to different needy causes or institutions not only in this country but throughout the world.

The presiding officer, Mr. R. M. Ruhlman, after calling the conference to order, the first sentence went like this, "One million, two million, three million, and and one-half million." These remarks were rather startling to me. I kept looking for the millions. I heard about them, but I did not see them. The morning and afternoon sessions were opened with an address that dealt with conditions in this country and abroad that would warrant business to give its support. Following the address the group broke up under five different conferences that dealt with different kinds and types of benevolences and usually in these conferences each individual was asked to stand and report what his concern customarily supported, not the amount but the institutions supported. Of course, when my name was called I replied that Elon College gives "Education and all the education that any one would come to receive, that Elon College would be interested in receiving funds that would enable it to continue the superior service that it is now rendering to prospective employees of the concerns represented in this conference."

Doors, magnificent doors, doors were made to stand ajar. The question is whether I could find ways for entering that would benefit Elon College. At any rate, it was the most unusual experience that I have ever had and seemed to me to open up possibilities that we have not, heretofore, been able to experience.

Practically every business, foundation and corporation represented was accustomed to making contributions to education, hospitals and health. Larger sums were given to education. The majority favored privately endowed colleges, almost exclusively where the contributions were for undergraduate work. The larger amounts, however, were given to colleges and universities, tax supported and private, for research and special investigation for the kind of business the individual donor was interested in having prospective employees provide for his particular kind of work. Liberal contributions were made by many to institutions for the blind, mental cases, Cancer, Tuberculosis and the Red Cross.

These representatives came from the largest businesses and concerns in the country, such as the Ford Foundation, International Harvester, General Electric, Armco Steel, Pittsburgh Glass, Gulf Oil, Caterpillar, General Motors, Sears Roebuck, Chrysler, Champion Paper and Fibre, Procter and Gamble, Standard Oil of Ohio and many others.

In all sessions of the conferences the representatives seemed to be striving to find a formula or a yard stick applicable to all benevolent minded concerns by which to be governed in allocating the money that they had to contribute for worthy and benevolent causes.

It was a very worthy and wholesome conference. There was no cause for me to be embarrassed even though the institution that I represented had no money to give away but was in a position to receive whatever amounts any one might wish to contribute. Let us hope and pray that Elon College may be privileged to share in future benevolences of the great financial concerns represented in this and like gatherings.

Day by day time slips away. Too often it is later than we think. At the beginning of the conference year we all are made aware of our financial responsibilities beyond our own parish. We have 12 months in which to meet these obligations so why hurry. There are many other things, some of them vital, that we as a church must do. Our own budget, including repairs and buildings, must be taken care of. There will be plenty of time to meet conference requirements but even so the weeks come and go and the months pass rapidly.

Here we are today, practically half way through the year and many of us have not yet made our contributions to the college. It is comforting to realize that we, as a local church, have passed the half-way mark in our conference apportionments, but on the other hand it is distressing to realize that we have contributed little, if any, toward meeting these obligations. It is not too late but the time is here. The opportunity awaits. Why not send a contribution on apportionments and encourage the causes and institutions of the church by giving such support.

Eastern North Carolina Conference

Hope Mills	\$ 3.00
Liberty (Vance)	50.00
Morrisville	25.00
New Hope	45.35
	\$123.35

Eastern Virginia Conference

Dendron	\$ 7.30
Mt. Carmel	19.50
	\$ 26.80

North Carolina and Virginia Conference

Apple's Chapel	\$ 40.00
Bethel	6.89
Lynchburg	10.00
	\$ 56.89

Western North Carolina Conference

Mt. Pleasant	\$ 10.00
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Virginia Valley Conference

Newport	\$ 25.17
Winchester	10.00
	\$ 35.17

TOTAL RECEIPTS\$252.21

The highly tempered copper tools were the working instruments used by the Egyptians in building the pyramids. The ancient people had a process, since lost, by which they could give a fine, hard, cutting edge even to a copper razor.

Jesus' Victory And Commission

Background Scripture: Matthew 27:55-28:20.

Devotional Reading: I Cor. 15:12-23.

Memory Selection: All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Matthew 28:18-20

Today's lesson, dealing with Christ's Resurrection and Christ's Commission might well be discussed under the headings THE GREAT CONQUEST, and THE GREAT COMMAND.

THE GREAT CONQUEST — THE RESURRECTION

It is difficult, indeed impossible, to explain how the Resurrection of Jesus Christ took place. There were no eye-witnesses to this great event, and the Gospel writers trying to give an account of what took place, do not agree on the details. All agree that there was something mysterious and miraculous about it — an earthquake, angels rolling back the stone from the Tomb, angels talking to the women who were first at the Tomb, and above all else AN EMPTY TOMB, in which only three days before they had seen with their own eyes the dead body of the One they loved laid to rest; and the message that He had risen again from the dead and was alive! Furthermore later they saw in some form the Lord Jesus himself! It was all amazing, baffling, and in a way terrifying. No one can explain the "how" of the Resurrection.

But if it is difficult and impossible to explain how the Resurrection of Jesus Christ took place, it is even more difficult and impossible to deny that it did take place. It is a stubborn, solid, substantial fact of history. There is an impressive and massive and valid witness to this fact. How account for the confusion and consternation of the enemies of Jesus if He did not rise from the dead? How account for the change in the disciples? This is one of the strongest witnesses to the fact of the Resurrection. How account for the continuing Christian Church? It is based upon, and derives its power from belief in the Resurrection. In a world in which there are so many uncertainties, here is one certainty on which men can stake their lives and rest their hopes — the Lord Jesus Christ came alive from the Tomb, He is risen, He is alive forevermore!

There are, of course, tremendous implications in this fact of faith. God and Christ and the Bible can be

trusted. Death is seen in a new light and a new perspective. And so is life likewise to be seen in a new light and a new perspective. — Christ brought life and immortality to light through his gospel. The universe is designed to conserve personal values. The instinctive and universal longing for immortality has assured grounds and can hope for fulfillment and satisfaction — although a man dies, he shall live again. There is conscious, personal survival after death. We shall have one another again in the Father's house of many mansions. We can enjoy fellowship with the living Christ here and now, and be with him after death. And more. The implications of Christ's Resurrection go far and deep in human life.

THE GREAT COMMAND — THE GREAT COMMISSION

Matthew brings his Gospel, which emphasizes the kingly aspect of Jesus, to a close with the words of what has long been called "The Great Commission." This is in keeping with Jesus as Lord of life and King of Kings. Several things should be noted about this Commission and the conditions under which it was issued.

a. It was given under circumstances which would confirm the faith of the disciples. He told them that He would meet them at a mountain in Galilee. And when they went to that place, sure enough, He was there. And they saw Him and heard Him. God always keeps his appointments and his promises. It must have given the dis-

ciples a "big lift" when they had confirmation of Christ's promises. And yet, even so, there was a verying response. All worshipped Him, but some doubted Him. Doubted Him in spite of all the evidence. They are symbols of those who today, in spite of abundant and abiding evidence, still doubt.

b. It was an authoritative command. "All power is given unto me in heaven and in earth" said Jesus. "Go ye therefore and teach all nations, baptizing them in (or into) the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." It was Christ, who had overcome all His enemies, and who had all authority or power, who commanded His disciples to bring unto all nations the truth of his teachings, and to bring all nations into the fellowship of his Church. What we call the foreign missionary enterprise is a divine imperative, it was issued by a Christ who had all power and authority, not only on earth, but in heaven.

c. It was a command to share the "good news" with "ALL NATIONS" The disciples, and all succeeding disciples, were to go "into all the world" and to teach "all nations." God would have all men to be saved and to come to a knowledge of the truth. He loves all men, and He wants all men to experience His love. He has no favored people. The gospel is for all. All men are to be brothers in Christ. In Christ there is no East or West, no North or South, but one great fellowship of love, throughout the whole wide earth.

d. It was a command with a promise. "Go" said Christ — that is a command. "Lo, I am with you always, even unto the end of the world. Amen." — that is a promise. It is always thus — when God in Christ lays some command upon us, He promises help to perform it. There are countless men and women, who though the years, have gone forth in obedience to Christ's command, who have confirmed His promises. They knew that He was with them, they knew that nothing could separate them from His love.

This promise is also for those who cannot go to far-off places. Even in common places, and in the performance of routine duties, ordinary men and women have Christ's promise that He will be with them if they seek to obey him. At its best, Christianity is a warm, personal, enriching, transforming relationship between Christ, the living Christ, and the individual believer.

SUNDAY SCHOOL LESSON

April 21, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A Bouquet Of Flowers

John G. Truitt, Superintendent

Dear Friends;

Flowers are beautiful. Life is made so much sweeter on account of them. From the tiny blossom above the moss in the forest deep to the dew-kissed rose in the garden hardby they are sweet and beautiful. They are worth it whether the price is paid the florist or given in painstaking toil. I have been watching the redbuds come alive at the forest edge, the forsythia near the kitchen wall, and the violets almost anywhere hereabouts. And the others in orchard and dale. . . so many, so pretty and sweet.

In this report there are flowers. Flowers far more beautiful than these words, because they speak of loved ones, friends, neighbors and their countless deeds of kindness. When a friend or a loved one is gone how silently, perfectly, flowers bespeak appreciation on the one hand and sympathy on the other! Flowers make beautiful the home-garden and lawn, the wayside, the forest, the hill. Let us give them, grow them, share them, love them. And from my florist friends buy them.

These flowers in this report will not wither. A really big man, by whatever measure one may use wrote of a neighbor who had recently been called to his reward. "He was the type and character of a fine man who would rather this money go to help your children than for flowers. . . ." Well, the fine man had the flowers and the children had the help. He loved his own children and his grandchildren for just as his neighbor wrote "he was the type and character of a fine man" who would also have had love and compassion for orphaned or homeless and needy little ones.

Thank you, one and all, for your help this week. I appreciate every contribution. We are trying here to see that every child has the best possible chance to make good. We cannot make good for them but we can help them, and when they come up to their upper teens we can help them set their faces and their plans toward the future. If we have been successful in our job they are able to face the future with a good fighting chance. For very few is it handed to you on a silver waiter. We try here to train our boys and girls to love life and to be able inwardly to meet it heads

up. It is a noble thing for the Church to have such a home for needy boys and girls.

The carillon has never been popular in England because Englishmen very early set up a system of bell-ringing of their own. As early as 1255 Henry III granted certain privileges to the Brethren of the Guild of Westminster, an organization of bell-ringers.

REPORT FOR APRIL 8, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$17,659.09
Eastern North Carolina Conference		
Hope Mills	\$ 2.00	
Liberty (Vance)	55.00	
Morrisville	15.00	
New Hope	39.00	
Pope's Chapel	5.00	\$116.00
Eastern Virginia Conference		
Bethlehem (Nans), S.S.	74.46	
Dendron, S.S.	21.00	
Mt. Carmel, S.S.	17.54	
Waverly	25.00	138.00
North Carolina and Virginia Conference		
Apple's Chapel	25.00	
Bethel, S.S.	6.80	
Greensboro, Calvary, S.S.	20.00	
Hebron, S.S.	10.00	
Lynchburg	6.00	
Tryon, S.S.	50.00	117.80
Virginia Valley Conference		
Newport, S.S.	12.53	
Winchester, S.S.	10.00	22.53
Total		\$ 394.33
Grand Total		\$18,053.42

SPECIAL OFFERINGS

Amount brought forward		\$28,042.06
Class No. 15, Cong. Christian Church, Reidsville, N. C.	\$ 15.00	
Ladies' Circle, Lunenburg Cong. Church, Lunenburg, Mass. (Friendly Service Gift)	10.00	
Ladies' Aid Society, Trinity Cong. Church, Fitchburg, Mass. (Friendly Service Gift)	20.00	
Beds for Baby Home:		
Cheerful Workers' Class, Reidsville Church	18.75	
Class 21, Reidsville Church	18.75	
Hopedale Christian Church	37.50	
Shallow Ford Christian Church	37.50	
Mr. Mrs. John Dockery & Bronze, Reidsville, N. C.	37.50	
Easter Gifts:		
The Dorcas-Twiddy Class, Christian Temple	25.00	
Ladies' Aid Society, Eure Christian Church	10.00	
Miss Bronza Dockery, Reidsville, N. C.	25.00	
Circle No. 2, Women's Fellowship, Liberty (WNC) Christian Church	5.00	
Miss Augusta M. Rhinehart, Linville, Va.	10.00	
Women's Fellowship, First Cong. Church, Asheville	50.00	
Pleasant Ridge (R) Miss. Soc., Ramseur, N. C.	10.00	
In Memory of J. D. Strader, Sr.	5.00	
In Memory of J. D. Strader, Sr.	10.00	
In Memory of J. D. Strader, Sr.	5.00	
In Memory of J. D. Strader, Sr.	5.00	
In Memory of J. D. Strader, Sr.	5.00	
In Memory of J. D. Strader, Sr.	10.00	

(Continued on Page 15)

PLEASE CHECK THIS LIST

Charter Members Historical Society

Because we must have an accurate list for scroll of Charter Members to be placed in History Room, we are giving you this opportunity to see if your name is correctly listed, and under the right church. If an error is found, please report it immediately to F. C. Lester, Elon College, N. C. Thanks!

Eastern North Carolina Conference

Chapel Hill—Mr. & Mrs. S. H. Basnight.

Henderson—Rev. J. Frank Apple; Rev. E. M. Powell.

Liberty (Vance)—Miss Margaret P. Alston, H. B. Newman, Rev. Lowell A. Smoot.

Mount Auburn—Mrs. J. L. Read, Women's Fellowship, Rev. T. Fred Wright.

Mount Pleasant—E. M. Marks.

Raleigh—Miss Susie D. Allen.

Sanford—Mrs. C. C. Bridges, Mrs. R. M. Cline, Mrs. Will B. O'Neill, Miss Stella Stout.

Wake Chapel—A. Glendon Johnson, Mrs. K. B. Johnson, Mr. & Mrs. Rex G. Powell.

North Carolina and Virginia Conference

Apple's Chapel—Rev. Bland Leebrick.

Bethel—Mrs. Ida P. Murray.

Burlington, First—J. R. Bolland, Mrs. H. Russell Clem, Mr. & Mrs. A. D. Cobb, Jr., Mrs. John M. Coble, Mrs. A. P. Cole, Mrs. R. E. Harden, Mr. & Mrs. Corrie Holt, Mrs. C. J. Holt, Miss Violet Holt, Mrs. T. J. Horne, Mrs. W. W. Horne, Mrs. S. A. Horne, Mrs. Harold W. Ingle, Mrs. Warren B. Johnson, Mrs. J. R. Kernodle, Mrs. Lillian Long Kernodle, Mrs. James Edgar King, Mrs. T. A. Lamm, Mrs. J. H. McEwen, Kendall M. Morton, Mrs. Kendall M. Morton, Mr. & Mrs. Wayne Morton, Mrs. J. B. Newman, Mrs. Blondie Kernodle Pollard, Rev. H. E. Robinson, Mrs. D. E. Sellers, Mrs. W. W. Sellers, Mrs. J. D. Strader, Sr., Mrs.

Ella Rea Trollinger, Miss Edith Walker, Miss Mamie Wilkins.

Concord—Mrs. A. Y. Allred.

Durham—Dr. Stanley C. Harrell (Deceased), Mrs. Minnie Carden Harward, Rev. Carl R. Key.

Elon College Community—Dr. James Earl Danieleley, Mrs. James L. Foster, Sr., Dr. James M. Hess, Mrs. T. E. Gilliam, Mrs. C. C. Johnson, Dr. William T. Scott, Dr. W. W. Sloan, Dr. L. E. Smith, Dr. & Mrs. John G. Truitt, Mrs. John G. Truitt.

Greensboro, First—Rev. and Mrs. W. E. Wisseman, M. T. Garren.

Haw River—Rev. Henry V. Harman.

Hines' Chapel—Herman W. Donnell, Mr. and Mrs. Stephen F. Eure, O. W. Hines, Mrs. R. W. Isley, E. W. Kellam, Rev. John P. Littiken.

Hopedale—Rev. Clyde O. Koon.

Mount Bethel—Miss Ethel Friddle.

Mebane—Miss Lillie D. Fowler.

New Lebanon—Mrs. C. C. Griffin, Miss Ethalinda Griffin.

Pfafftown—Women's Fellowship.

Palm Street—Mr. & Mrs. Paul J. Squires

Tryon—Mrs. Robert G. Patterson.

Winston-Salem—Rev. John R. Lackey, Mrs. Mamie Flynt Neal, Women's Fellowship.

Union, N. C.—Miss Nannie Bruce Walker.

Western North Carolina Conference

Albemarle—Rev. S. E. Madren.

Asheboro—Dr. F. C. Lester, Mrs. F. C. Lester.

Bailey's Grove—Eli H. Cole.

Big Oak—Mr. & Mrs. Eli H. Cole.

Ether—Homer J. Cochran.

Hank's Chapel—Rev. Bill Lewis Simmons.

High Point—Mrs. Leta W. Moffitt.

Liberty—Cyrus Shoffner.

Pleasant Cross—Miss Sarah Ellison.

Eastern Virginia Conference

Antioch—Mrs. Dana B. Saunders.

Berea (Nansemond)—Mrs. Herbert P. Harrell, Mrs. J. C. Matthews.

Bethlehem (Disputanta)—Mrs. John W. Balint.

Bethlehem (Nansemond)—Mrs. C. T. Baker, Rev. and Mrs. R. E. Brittle, Mrs. Edward I. Johnson, Mrs. C. W. King, Mrs. A. C. Moore, Mrs. Harry F. Schadel.

Christian Temple—Mrs. L. W. Stagg, Mrs. J. H. Watson, Mrs. M. J. Walter White, Mrs. L. W. Vaughan, Jr.

Dendron—Mrs. Virginia E. Faison, William E. Harward, Mrs. Garland Spratley.

Eure—Mrs. John W. Artz.

Great Bridge—Mrs. S. C. Whitehurst.

Holland—Rev. James H. Lightbourne, Jr., Woman's Auxiliary.

Hopewell—Rev. James W. Madren.

Isle of Wight—Mrs. George Walls.

Johnson's Grove—Mrs. Margaret Pulley.

Newport News—Caleb D. West, Mrs. W. B. Williams.

Norfolk, First—Mrs. Olin B. Pendleton.

Oak Grove—Ethel H. Parker.

Oakland—Mrs. Raye V. Knight.

Richmond—Mayo Edwin Barrett, Dr. Roy C. Helfenstein.

Rosemont—H. L. Bondurant, Mrs. E. C. Casey.

Suffolk—Rev. George D. Alley, Mrs. Annie Staley Calhoun, Mrs. Ray F. Gordon, Mrs. I. W. Johnson, Ma'or W. E. McClenny (Memorial), Miss Susie I. Powell, Mrs. J. S. Rollings, Sr., Floyd A. Turner.

South Norfolk—Mrs. W. B. Evans.

Union (Southampton) — Mrs. Clyde Fields.

Wakefield—Rev. Henry E. Crutchfield, J. Dillard Faison.

Warwick—Mrs. Mary Halstead Booth.

Windsor—Mrs. A. P. Beale.

Virginia Valley Conference

Bethel—Mrs. Minnie D. Hensley, M. A. Dofflemyer.

Bethlehem—Mrs. Thomas W. Good, Clarence A. Phillips, Shirley White.

Mt. Lebanon—Mrs. Eunice E. May.

New Hope—Mrs. J. E. Bryant, Mr. and Mrs. Olin W. VanPelt, Sr.

Winchester—Mrs. B. Clarence Brill, Mrs. Frances Hook Cooper, Mrs. Chester Luttrell, Mrs. Edgar Nelson, Mrs. H. F. Nelson, Rev. Robert A. Whitten, Mrs. Cecil L. Whitlock.

Others

Rev. Simon A. Bennett, Wadley, Alabama; Dr. Warren H. Denison, Grinnell, Iowa (Deceased); W. T. Dunn, Sr., Lynchburg, Virginia; William Samuel Hand, Beulah Church, Wadley, Alabama.

OFFERINGS — Continued from Page 14

In Memory of J. D. Strader, Sr.	5.00
In Memory of J. D. Strader, Sr.	5.00
In Memory of J. D. Strader, Sr.	5.00
In Memory of Peter M. Gerringer	10.00
In Memory of L. K. Thompson	20.00
In Memory of P. M. Gerringer	5.00
In Memory of J. D. Strader, Sr.	5.00
In Memory of Mrs. Barbara Kovac	10.00
In Memory of J. D. Strader, Sr.	10.00
In Memory of J. D. Strader, Sr.	5.00
In Memory of J. D. Strader, Sr.	10.00
Special Gifts	480.70

Total	\$ 940.70
Grand Total	\$28,982.76
Total for the Week	\$ 1,335.03
Total for the Year	\$47,036.18



The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

APRIL 23, 1957

NUMBER 17

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NEXT WEEK

A Special Number for
The Historical Society and
The History Room

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.



LEADER OF YOUNG PEOPLE

Miss Faye Gordon of Suffolk, Virginia, is president of the Southern Convention Pilgrim Fellowship, and in that capacity presided over the Virginia Pilgrim Fellowship Rally in Richmond on April 7 and the North Carolina Pilgrim Fellowship Rally in Greensboro on April 14.

Faye is a versatile young person — editor of her school paper, **The Peanut Picker**, valedictorian of her class, cheer leader for four years, and a member of the Glee Club. She has studied piano from the age of six, and is considered an accomplished musician.

Next year will find Faye on the Elon College campus, where she plans to major in religious education and music. She is the daughter of Mr. and Mrs. Ray Gordon of Suffolk. Her mother is the president of the Eastern Virginia Women's Fellowship.

Here And There Among The Churches

A CANDLELIGHT COMMUNION SERVICE was held on Maundy Thursday at Bay View Church, Norfolk, by the pastor, the Rev. J. Everette Neese.

COMMUNITY HOLY WEEK SERVICES were held in Holland, Virginia, with Holland and Holy Neck Christian churches, Somerton Friends Meeting, and Holland and South Quay Baptist churches participating. Rev. J. H. Lightbourne, Jr., led the service which included the Lord's Supper at the Holland Baptist Church on Thursday, while Rev. R. T. Grissom led the Good Friday service at the South Quay Baptist Church.

PRE-EASTER ACTIVITIES AT REIDSVILLE

Evangelistic services were conducted at the Reidsville, North Carolina, church April 7-14 by the pastor, the Rev. Mack V. Welch. There was an average attendance of 265, with seventeen uniting with the church. This makes a total of twenty-three new members in 1957.

The attendance report for April 14 was: Church school, 377; morning worship, 363; evening worship, 289. During the week of the evangelistic services a total of 2,654 persons attended.

On Maundy Thursday the service of Holy Communion was observed at the church.

Mr. Welch was one of the participants in the Good Friday service sponsored by the local Minister's Association which was held at the First Presbyterian Church.

A NEW ADVENTURE IN FAITH

At the Bay View Congregational Christian Church, Norfolk, Virginia, the Rev. J. Everette Neese has begun holding "A Chapel Period" one-half hour each Thursday morning at ten o'clock. The response, he reports, is encouraging. It is an informal service with a fifteen minute meditation on some of the problems of everyday living. Three topics have been: "How to Overcome Fear," "Facing the Problem of Worry," and "The Art of Living with Yourself."

This chapel period is meeting the need of many of the housewives who cannot get to church on Sunday morning. Pre-school children are cared for in the kindergarten during this time of worship.

TWO HOLY COMMUNION SERVICES were held on Maundy Thursday for the Elon College Community Church — one at seven o'clock and one at eight. The pastor, Rev. W. J. Andes, arranged the communion tables in the form of a cross in the Parish House, where dim light and silence on the part of the communicants added effectiveness to the service of "Tenebrae."

WE ARE WONDERING if Newport News moved back into its remade sanctuary on Palm Sunday and Warwick moved into its new church on Easter as expected. These thrilling stories THE CHRISTIAN SUN and its readers await.

EARLIEST SUNRISE SERVICE reported to us was to be at Elon College Easter morning at 4:45. The service was planned to be on the southside of the campus, and at this early hour so the sun would first be seen at a special time in the program.

SEAGROVE church prints an attractive four page folder entitled SEAGROVE CHRISTIAN. Volume 2 number 3 for March 1957 says that 65 persons had perfect attendance in March when the average attendance was 94. Among these were seven families with perfect attendance. This "prayer to live by" was quoted from Alfred M. Gunther: "When we are wrong, make us easy to change. When we are right, make us easy to live with."

BILL AND NANCY TOLLEY announce the birth of their first child, David Christopher, April 8, 1957. Readers will remember that Reverend and Mrs. Tolley were recently Commissioned for work in Africa under the American Board of Commissioners for Foreign Missions. Congratulations, and best wishes.

COOPERATIVE PROGRAMS

The North Carolina Council of Churches announces TV Programs from the University Station at Chapel Hill concerning church summer activities. Moonelon was presented recently. April 24 the Methodists telecast, May 1 the Episcopalians, May 8 the Lutherans, and May 15 affiliated agencies. The time is 8:00 to 8:30 P. M. on Wednesdays.

The Council also says that the Committee on Public Affairs "meets regularly in Raleigh during sessions of the General Assembly," that it is not a pressure group or lobby, but that the committee studies what is being proposed and lets the church people know what to expect. Those interested may write to the Council office at Durham, or to Chairman Rev. Raymond Bost, Box 10,351, Raleigh, North Carolina.

The Council is sponsoring World Affairs Workshops, as announced in last week's SUN, at High Point April 25, Salisbury May 7, and Asheville May 16.

Volume 109

Number 17

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor

840 Sunset Avenue, Asheboro, North Carolina

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THE REASON WHY

Elizabeth Caviness

We see a child so badly crippled
That he needs constant care.
We see a world in danger,
No real peace anywhere.
We ask the age-old question,
"Why does this happen here?"
What good to go on living,
With suffering everywhere?"

Does God hang His head in shame,
And shed the bitterest tears,
As He sees how little we've
Learned throughout all the years?
Mankind nailed His Son to a cross
And went along its way,
A few grieved and spread the word,
And so it is today.

Our churches have the answer.
Jesus' teachings hold the key.
We do go right on living;
There's much to do — for you and me.
The sick and crippled child is ours;
The hungry are our brothers;
The enslaved people of the world
Live next door to the neighbors.

God may well feel shame for us
And hang His head and cry.
He offers us so very much
And still we pass Him by.
The forgiveness, faith and love,
The answer to all our questions,
The blessed hope of all the world
Lie in His Son's Resurrection.

SPRINGTIME AND EASTER

Morton R. Kurtz

Director of N. C. Council of Churches

The miracle of springtime has come again, adorning the land with all the colors of the rainbow. The miracle of Easter has likewise come again. Each should be a never-failing source of refreshment and hope to our souls. This is not to equate the two miracles, of course, for the resurrection of our Lord is an incomparably more significant event than the rebirth of flowers and trees. But the same God moves in both. Do to it what we humans will, this is still His world. Somehow, at springtime and at Easter, we feel reassured that things will come out all right at last — for the world and for our own lives — if only we keep faith with Him.

In Church Council Bulletin

LAST CALL!

This is a final reminder that women from every local church are expected at the Women's Convention at Bethlehem Church, near Harrisonburg, Virginia, April 30-May 1. Please send reservations for rooms and banquet to Mrs. Clyde Koon, New Market, Virginia, if you have not done so.

At last report Mrs. Ray Gordon, president of the Eastern Virginia Conference, was trying to arrange for a chartered bus from that area. Any interested will please get in touch with Mrs. Gordon.

DISTRICT YOUNG PEOPLE'S RALLY

Bonnie Brandon, Secretary

A District Young People's Meeting was held at Union Christian Church, Virgilina, Virginia, March 31, 1957 at

3:30 P. M. The Churches represented were: Lebanon; Third Avenue, Danville; and Union, Virgilina. Ninety-five persons were present.

Union presented a real interesting Worship Service and Welcome. Lebanon was in charge of registration. Third Avenue had the Singing and Recreation. Both were enjoyable. We had a visitor, Miss Mary Stringer, a Bible teacher in the Danville Public Schools. She chose her Scripture reading from St. John's Gospel and her topic was "What Is Real Happiness?" Everyone enjoyed her talk very much.

Since it was a beautiful day supper was served out-of-doors. After supper we formed a Friendship Circle, sang a song and Dr. D. W. Shepherd led us in the Benediction.

JEAN McCARTER SENDS THANKS

(The Southern Convention Pilgrim Fellowship sent \$25.00 last summer as its share in the National Pilgrim Fellowship Project of sending Miss Jean McCarter to a Work Camp in South America. The following is her thank-you note to all the young people of the Southern Convention:)

Dear P. F'ers:

May I express my late, but sincere thanks to you for your contribution which helped to make the trip to Latin and South America possible.

It was one of the most meaningful experiences of my life and I hope that as a result of it you will become better acquainted with the Latin and South American Youth.

Thank you again for your contribution.

In Fellowship,
Jean McCarter

Moonelon Money Matters

Pledge Status As of April 4, 1957

E. Va. Conference	4 churches pledged	\$ 740.00 per year
E. N. C. Conference	7 churches pledged	\$ 496.00 per year
W. N. C. Conference	7 churches pledged	\$ 695.00 per year
N. C. and Va. Conference	19 churches pledged	\$3268.00 per year

\$5199.00 per year

Needs per year four payments @ approximately \$2100.00 each to equal \$8400.00.

Next payment due May 1, 1957\$2100.00

Cash on hand April 4, 1957\$ 596.71

Twilight Or Dawn?

This paper will be delivered soon after Easter in 1957. Your editor is wondering if there will be a haze over the minds of ministers and members, like the twilight, or whether there will be the brilliance of a day coming to fulfillment.

There are still the lingering notes of the Easter anthems and the hallelujahs of choirs and congregations. The brilliant performance of the minister brought a glow to the heart and lifted hope to a new height of spiritual joy. New members pledging allegiance to Christ and the Church gave promise of greater strength in the working force of the builders of the Kingdom on earth. The presence of long-absent friends brought memories of other days and, for the moment, signaled the dawning of a new association where worship is the order of the day. Prayers in the midst of music and shared with those we love stirred deeper within the emotions than had been expected, and through tear-stained eyes we may have seen above the altar the one who sits upon the throne of his majesty, and to whom all turn in their distress.

That was Sunday. But what of Monday? and Tuesday? and the days that follow? Was Easter a fleeting moment, an experience that must await next year for repetition, or was it the beginning of that new day about which we have dreamed? Was it a show to be enjoyed for the day and forgotten with the evening, or was it a reality that started new currents through the mind and spirit, currents that will run ever deeper and more swiftly until they sweep us out into the oceans of God's love.

Simply put: Will the church and its members be better because of Easter? If they are, then it was the dawn; if not, we are now in the lingering after-glow of Easter, the high festival of the professionally religious.

The Women's Convention

Surely it would be fitting for one who is now properly introduced as the husband of the President of the Women's Fellowship of the Southern Convention to say a word about the coming meeting of that Fellowship. If there are no editorials next week, you, good husbands, may know the reason. But since nothing risked means nothing gained, here goes.

The Valley of Virginia people want all the churches of the Convention to be represented. They want people to attend the meetings. Since about 1912 there have been meetings of the Southern Convention women, but not once have they been in our Virginia Valley Conference. Give the Valley people a break; go to see them. They are ready to give a royal welcome, and they are eager to see you. Even the apple trees are putting on their finery for the occasion. Don't miss!

The program is worth sharing. Business, speeches, and pleasure are mixed so no one should be surftitted with either. Crowded into the twenty-four hours will be many things worth remembering for as many years. When it comes to dispatching business, the women excell. Men might learn a thing or two by

watching the wheels go round in this meeting. And the men will be welcome, even though they are elected to be baby-sitters at home if that is necessary in order for the wife to attend the convention.

The women undergird our church work. The work they do in the local church is indispensable; the services they hold locally and in Conference and Convention are inspirational to all who share them, and the money they give makes a big difference all along the line of our church activities. The Mission Board would be crippled indeed if their support were suddenly to stop. The Church History Room (where this is being written) is possible largely because of the interest and support of the women. And so it is with many good causes. We depend upon the women.

So, a hearty good cheer as the women from 200 churches make the procession to Bethlehem at Tenth Legion, Virginia, for the biennial session of the Women's Fellowship of the Southern Convention. Happy motoring, joyous session, holy endeavors, and safe return to the men who love, respect and appreciate you!

Springtime Slump

Flowers are showing their heart and proclaiming a beautiful world, trees are rapidly robing themselves in green of many hues, blooming dogwood and judas trees lend beauty to the forests and hedgerows, birds make melody, and build nests for their young, Easter beacons us as this is written and will be a golden memory when it is read. It is springtime in our area of the world.

Gardeners are digging in the dirt and making ready for the food that will feed the family; farmers are happy in the fields; fishermen grab the poles and rush off to the rivers and lakes as soon as work is over; and children play in the streets, parks, fields, or wherever there is room. It is springtime in our area of God's good world.

All of which makes us think of growth, activity, enthusiasm. Then why that other word in the topic? Whence comes the slump?

The warm spring sunshine goes through the thickened winter skin and releases those submerged lazy impulses that most people harbor but do not brag about. Fishing is a sort of excuse for not working. Lounging chairs come out on the lawn and glisten in the sunlight so all can see them. Parks become exceedingly enticing when leaves are little, blossoms are fragrant, and the tiny stream ripples down the hillside. Shade trees call across the farms and have a tendency to "draw all men" to them. Enthusiasm for work can easily be turned into a lethargic inclination to "take it easy" even in the springtime.

Churches sometimes feel the result of the slump that comes after Easter. There was a big build-up and everybody wanted to be in church on Easter. But the next Sunday's crowd is composed of the saints.

It may be encouraging to some to remember that even one of the disciples, Thomas, was not in church the first Easter night. The next Sunday he met with the others — and saw the Master.

Of course there is little excuse for the Springtime Slump in church affairs. Perhaps we can overcome the "spring fever" and go right on with the work.

The Church Goes Forth At Christ's Comand - I

By Henry E. Robinson

From the Congregational Christian vantage point the **local church** is at the very top of our denominational structure. It is at the top in the sense that all denominational boards, agencies, and commissions cannot possibly be any more effective than the work of the local churches which supply the personnel, the concern, the prayers, and the resources for Our Christian World Mission.

Some will pause at this point and ask, "If the local church is so important, why not stop there and do away with our denominational superstructures?" The best answer that can be given to this question is that the Christian fellowship must do many things which a local church cannot do alone. So we band together in **conferences** to confer ordination and give ministers a standing. We join together the strength of 203 churches as a **Convention** to carry on a children's home, a college, a church paper, a youth conference center, a convention office staffed with personnel to serve the local churches, a mission board to assist needy churches and to establish new ones. In addition to our Southern Convention 5500 churches with 1,200,000 members and 6000 ministers are associated in our General Council at the national level. The General Council has four strong arms to assist our fellowship in accomplishing what conferences cannot do alone.

Our **Home Board** carries on campus ministries, work among Indians, migrants, and Negroes. It assists in establishing new churches and in financing building programs. It develops church school materials, and supplies devotional helps. It carries on a program for youth, for leadership training, and for evangelism. These are a few of the areas of labor in which the Home Board serves our people. These are functions that single churches alone could not perform, which together we can do effectively.

The **Council for Social Action** is that agency of the General Council which serves our churches by developing broad programs of education to make ours a Christian society. Civil liberties, international relations, race relations, labor problems, better hous-

ing, better schools, and a score of other concerns receive the strong support of the C. S. A. Here is our voice lifted in the legislative halls for a Christian emphasis in human relations. Here our personal faith is augmented and balanced by a social concern.

The **Congregational Christian Service Committee** is our representative in the trouble spots of the world where sudden emergencies and disasters have caused hunger, homelessness, riots, refugees, and groups of unloved and unwanted persons. It was born out of our experience in World War II when our Committee for War Victims and Reconstruction served the churches as their agent to bring relief to thousands. It was apparent that emergency aid would be needed for as long as we can see. This agency, our Service Committee, is firmly established as a strong and needed arm of our church life.

The **American Board of Commissioners for Foreign Missions** is the agency of the General Council through which the witness of our churches is extended in Christ's name to the far corners of the earth. Through it, Congregational Christians are at work in 14 countries and 6 areas of the world, in hospitals, schools, social settlement houses, and churches. 332 American Board missionaries are at work with 12,000 native colleagues working beside them. This board was the first to be established on this side of the Atlantic and has behind it a great tradition of witness and service for 150 years. It was born in a prayer meeting of four students of Williams College who had taken shelter under a haystack during a thunder storm. There they consecrated their lives to following the command of Christ to "Go into all the world and preach the gospel to every creature." Soon this great conviction of world witness was to be laid upon the hearts of our church people. So was born the American Board. It serves us today and through it we become world Christians at work.

A term most of our people have heard, but which many do not understand, is the "**Missions Council**." Its explanation is simple and understandable. There was a time when each board, agency, and commission raised



HENRY E. ROBINSON

its funds on a first come first serve basis. He who got there "firstest with the mostest" got the lion's share of our benevolent giving. Consequently the dramatic appeal got doubly underwritten and the less spectacular work went begging. Our General Council did the intelligent statesman like thing, by forming the **Missions Council** for unified promotion to underwrite our total benevolent program. Once each year at the end of January the **Mid-Winter Meeting** is held at which all boards, commissions, agencies, and organizations of our fellowship are represented. Here the policies, programs, and strategies of our fellowship are mapped and implemented. This provides order instead of chaos in supporting Our Christian World Mission. You will agree this makes good sense.

A NEW STANZA FOR A FAVORITE HYMN ESPECIALLY WRITTEN FOR OUTDOOR EVENING GATHERINGS

Tune. This is my Father's World

This is my Father's World,
How beautiful the night,

With twinkling stars
And soft moonlight,

That fill me with delight.

This is my Father's world:
O let me e'er be glad

For God's good gifts,
For His great care,

That I find everywhere.

— Mary H. Booth

Christianity As Way Of Peace

Perfecto Yasay

When Christ was born in Bethlehem the angels proclaimed the joyous message to the world, "Glory to God in the highest, and on earth peace, goodwill toward men."

When Jesus was ready to go to Jerusalem to face his cruel death on the cross, he said to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." This peace became a glorious reality in the lives of the disciples on Easter Sunday morning! Since then it has become the triumphant message of Christianity to the world.

Not very long ago, when Dr. Howard Thurman met the late Mahatma Gandhi in India, he asked him a pointed question, "What is the greatest enemy of Christ in your country?"

"Christianity!" replied the great Indian saint, without a moment of hesitation.

It is a very sad and disturbing fact that our Christianity today has not only become hopelessly impotent to fulfill its holy mission of peace and goodwill to the world but it has become also the very antithesis of Christ Himself, the Prince of peace. In the face of this grave blunder and crucial situation, our most urgent need today is the imperative "Rethinking of our Christianity." Christianity today must answer to the challenge of Communism. Christianity must outlive and outlove Communism in "the realm of social passion."

There are three characters in the Chinese language that are synonymous with peace and are basically Christian.

"Mouth plus rice" is peace. When the people have food to eat there is peace. But when there is no rice in the mouth there is woe and chaos. Can there be peace in a family when the children are dying of hunger but there is no food to eat? Sometime ago I read a jolting news item:

Tatsuji Ishi, 43-year-old Tokyo tin-smith, had no salary and no union card, but he had a wife and five children. He owed the grocer, the milkman, the rice dealer. Two weeks ago he sold the family sewing machine to pay the milkman. Last week he fed the whole family a ceremonial meal of rice and red beans. Afterward he

strangled his wife and five children with a kimono cord, and went out to end his own life. On the street, the rice dealer accosted him and dunned him for the overdue bill.

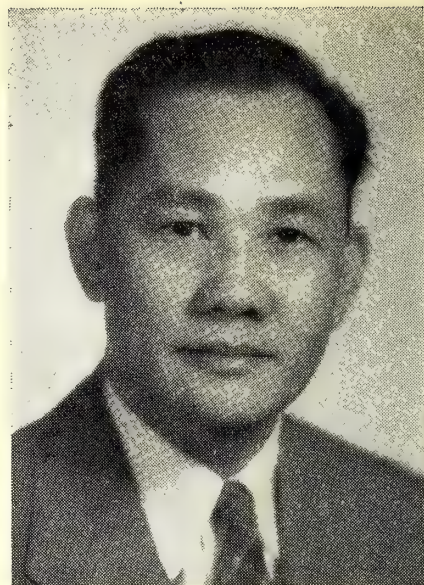
Ishi smiled and said, "We have all eaten such a big dinner that my family is taking a nap and I am going for a walk to help my digestion. I will pay you in full in a few minutes." Then Ishi threw himself in front of a passing train.

When there is no rice in the mouth there is searing tragedy. Can there be peace in a nation when more than half of the people are direly hungry while the rest are in daily Epicurean feasting and are dying of over-eating? Can there be peace in the world when more than half of all the nations have no rice in their mouths while the rest are in debauchery and in wanton abundance?

Before the Communists took China the Christians were already established there. More than half of the entire people of China were screamingly hungry but the Christians did nothing concrete and tangible to solve the cankering problem and dire need of the people. The Christians duly built churches, hospitals and schools. They preached the Word with consuming Pentecostal zeal but they were apathetic to the crying need of the Chinese for rice. The Communists came and offered rice to the people in exchange for their birthright. They have lost their heritage but they have rice in the mouth and that is peace. Miss Alice Huggins, an author and missionary to China for more than thirty years, told me that the Chinese have turned Communists not because they hate Christianity but because they were hungry.

Again, "Roof above and man below" is peace. If a man has a comfortable home he can call his own he has peace. But he has no peace when he lives in a borrowed home and in flimsy security. Can there be peace in the family when the children live and sleep in a squalid, rickety shelter and that is not their own? Can there be peace in the world when more than half of the people of all nations are living in the grime and slime in their impoverished ugly shacks while the rest live in vaunting complacency and smug self-satisfaction in their palatial and luxurious homes?

One time I saw a deeply thought-



The Reverend Perfecto Yasay is a minister in the United Church of the Philippines. He studied two years at Andover-Newton Seminary with aid from the Cora L. Anthony Fund of the First Church, Greensboro. Since returning to the Philippines he has been the chaplain at the Brokenshire Memorial Hospital, Davao City, and minister of the church there. His wife, Deborah, is a graduate of Silliman University. They have four children. He is one of the finest Christians I have ever known.

Graham Wisseman

provoking picture of two homes. One was a big, comfortable and beautiful mansion of a missionary and another not far from it, was a dilapidated, despicable, ugly hut — the home of a native Christian. It is a sad and glaring picture of a haunting paradox! Equal yet unequal. Near yet far. Brothers yet strangers.

Let us start "Rethinking our Christianity." Stanley Jones once keenly observed, "Jesus was astonishingly realistic. So realistic that men thought it idealism. When he said we must love our neighbor as ourselves, that is not idealism — it is realism, and we are discovering that it is the only realism, for nothing else will work. Unless you give an equal and fair chance to everybody, you will have none for yourself. The demand that religion be realistic is upon us. The world is perishing for the need of just this thinking." To make our Christianity profoundly dynamic for peace, let us make it realistic.

The resounding statement of Dr.

The Christian Sun

James S. Stewart is timely, "No religion will ever represent the mind of Christ that does not throb with social ardour and go crusading for a better world. No faith deserves to bear the name of Jesus which will not accept the risk, indeed the certainty of persecution in seeking to translate the doctrines of the Fatherhood of God and the brotherhood of man into the concrete vigorous action of a Christian revolution, as it goes out to redeem the racially disinherited and to establish the four freedoms throughout the earth."

To outlive and outlove the Communists in the realm of social passion is not enough. In the words of Bishop Leslie Newbiger, "There is a terrible danger that the church should become a large social organization service with its centre in a modern streamlined office rather than fellowship, the breaking of bread and the prayers."

What is then our basic need? So we come to the third Chinese character, "Two hearts joined together" is peace. Christianity must be joined to the heart of Christ. It must have a vital relationship to a living Christ. Christ must be the indispensable center of our Christianity. If we center our Christianity anywhere else, it will

become "a tinkling cymbal and a sounding brass." Christianity must outlive and outlove Communism in the "realm of social passion" but it should make love at the center as the driving force. "This would not only be good Christianity," said Stanley Jones, "but good economics, for we have now discovered the means of supplying all the economic needs of every last man, woman, and child, provided we can cooperate to do it. To get cooperation life must be organized on the basis of love. The supplying economic needs should be an incident in human life instead of its absorbing passion."

The Communists are making the supplying of economic needs as their first and ultimate concern and this is not civilization — but chaos. Christianity must solve the problem of economic needs but love should be first and supremely dominant. In such a time as this, what we need, in our Christianity, if Christianity is to match this hour, is Christ in our Christianity. This we must do, and we can say with Robert Browning:

"That one Face, far from vanishing,
rather grows,
Or decomposes but to recompose,
Becomes my universe that feels and
knows."

the uneasy feeling, the scarcely identifiable suspicion, the chilling possibility, that she wept for Judas and for me.

"YOU ARE THE MINISTRY"

Gaylord B. Noyce

All the way from LIFE magazine to a large research project, concern has been shown for the changing roles of the ministry in our churches. The minister's task is multiple and confusing enough to make for too many nervous breakdowns, said LIFE. Is he administrator, counselor, evangelist, scholar, social worker, or what?

The solution most in keeping with a Protestant conception of the Church and the "priesthood of all believers" is that he is a resource person to help the congregation at large to fulfil these roles. The pastoral unit, in other words, is not the ministers at all, but the congregation. The congregation must administer its affairs; the congregation at large must be a health-giving community as members in it bear each other's burdens.

The congregation must hold high its prophetic witness to the world, and must lead other persons to the encounter of religious faith. The local church, in its whole life must find place for study and growth, and for its outreach. Thus there are many members, as Paul puts it, and one spirit. The service rendered and discovered in worship, in study, in fellowship, in financial giving, in committee work or teaching or in sewing on buttons — all these fit into the calling of the church itself to be a pastoral unit in the Body of Christ. We have no "doctrine of the clergy" beyond this.

MINISTERS ONLY

The men who attend the Minister's Convocation, May 13-15, at Moonelon, may anticipate a rich spiritual experience. Dr. Banks J. Peeler, our devotional leader, will use as his general topic "The Minister's Calling." He will develop the following themes: "The Voice;" "The Motives;" "His Commitment;" "His Service;" "His Coronation."

A reminder: all reservations should be sent to Rev. William Rich by May 1.

Sincerely,
JOHN R. LACKEY

Why Did Mary Weep?

Rufus Ansley

Do you remember that deeply moving scene which reveals Mary Magdalene, standing outside the tomb of Jesus, weeping on Easter morning? Of course you do. It is one of the loveliest scenes in all literature. Had you noted that both the angels in the tomb and Jesus asked her why she was weeping? She answered the angels. She did not answer her Lord. She told the angels she wept because of the missing body of her Lord. That is what she said: an automatic response to a stranger which denied his right to ask. What was the real reason for her tears? We wonder. When Jesus asked her, woman like, she evaded the question by answering his second question only: "Whom seekest thou?" Why did Mary weep? Did she blame herself for his crucifixion? She remembered how he had been criticized for helping her, for allowing her to serve him. In her heart was she saying: "If he hadn't bothered with folk like me, hadn't ministered to thieves, harlots, lunatics, lepers and the despised of the earth, he would

still be alive?" Or was it that his missing body meant a final indignity, the ultimate insult of denying a proper burial. . . after all they had done to add this unspeakable desecration? Perhaps it was the desolation of losing her defender. With Him gone, what was left for her except the same old round of degradation from which he had rescued her. Did she doubt her ability to withstand the frailty of her own heart. . . with Him gone? Were the tears evoked by the sense of frustration and defeat, her inability to defend Him or ease His pain on the cross or strike back at His enemies? Maybe it was an overwhelming despair that a man so good, so gentle and kind could be done to death and God remain silent. As she stood without the tomb, did she recall His great dream of saving the whole world from every evil and weep because his dream was broken? Perhaps it was so simple a reason as this: she would never read His eyes again, or serve Him at table. Who knows? Who will ever know why Mary wept? Sometimes, tho', I know

Financial Report

THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter ending March 15, 1957

WOMEN'S SOCIETIES

Albemarle	\$ 20.00
Amelia	6.00
Antioch (R)	2.50
Antioch (W)	5.00
Apple's Chapel	47.14
Asheboro	35.00
Asheville	150.00
Auburn	8.00
Berea	10.00
Bethel	12.00
Bethlehem (A)	25.00
Bethlehem (W)	10.00
Beulah	6.00
Burlington-Beverly Hills	25.00
Burlington-First Church	409.50
Burlington-Lakeview Com. ..	6.25
Carolina	24.70
Concord	5.00
Danville, Va. Third Avenue ..	12.00
Durham	82.82
Elon College Community	131.45
Ether	5.00
Fayetteville-Eutaw Com.	40.00
Flint Hill (R)	11.29
Fuller's Chapel	10.00
Gibsonville	25.00
Grace's Chapel	5.00
Greensboro-Calvary	50.00
Greensboro-First Church	126.00
Hank's Chapel:	
Bertha Riddle Circle	12.00
Edith Thrift Circle	10.00
Happy Home	20.00
Haw River	12.50
Hebron, Va.	5.00
Henderson	55.00
Hendersonville	12.75
High Point	22.50
Hines' Chapel	45.00
Hope Mills	10.00
Ingram, Va.	10.75
Kallam Grove	2.50
Lebanon	6.25
Lee's Chapel	5.00
Liberty, N. C. Circle No. 2	20.00
Liberty, Vance	127.00
Liberty, Va.	5.00
Long's Chapel	12.50
Moore Union	20.00
Mount Auburn	21.75
Mount Bethel	5.00
Mount Zion	40.00
New Lebanon	92.60
Oak Level	4.00
Pfafftown	7.50
Pleasant Grove, N. C.	7.00
Pleasant Grove, Va.	7.50
Pleasant Hill	7.50

Pleasant Ridge (G)	52.50
Pleasant Ridge (R)	20.00
Plymouth	5.00
Raleigh	50.00
Ramseur	10.00
Randleman	5.00
Reidsville	160.00
Sanford	50.00
Shallow Ford	10.00
Shallow Well	72.05
Shiloh	5.00
South Boston, Va.-Center	12.50
Spoon's Chapel	6.25
Tryon Con. Church of Christ ..	250.00
Turner's Chapel	12.50
Union Ridge	25.00
Union, Va.	30.00
Winston-Salem	15.00
Youngsville	32.50
Zion (WNC Conference)	5.00
	\$2,740.55

CHILDREN'S SOCIETIES

Burlington-First	15.00
Durham	14.78
Greensboro-First	14.37
Henderson	9.00
Ingram, Va.	1.00
Liberty, Vance	6.00
	\$ 60.15

CRADLE ROLL

Asheboro	6.23
Durham	6.15
Elon College	5.00
Greensboro-First	14.37
	\$ 31.75

DISTRICT RALLY OFFERINGS

Asheboro District	38.19
Burlington	26.07
Greensboro District	39.00
Halifax District	28.34
Henderson & Raleigh Dist. ..	45.56
Sanford District	21.69
	\$ 198.85

TOTAL RECEIPTS\$3,031.30

DISBURSEMENTS

Expense of District	
Chairmen	24.58
Expense of the President	10.55
President's Transportation to	
Rallies	22.80
United Church Women-World	
Community Day	22.14
United Church Women-World	
Day of Prayer	17.70
	\$ 97.77

Mrs. J. D. Strader, Sr., Treasurer	
Women's Fellowship of The	
Southern Convention	
For:	
Thank Offering	122.19
Life Memberships	50.00
Memorials	30.00

Foreign Missions Special	12.75
India Scholarship	50.00
Lucy Perry Noble Institute ..	72.00
North Carolina Migrants	5.00
Tuition for Southeast Asian	
Student	10.00
Share our Surplus	6.00
Rachanyapuram School	9.00
Children's Home at Elon	
College	37.50
Church History Room at Elon	
College	40.78
Elon College Church Building	
Fund	158.07
Missions — General Fund	2,330.24
	\$2,933.53
TOTAL DISBURSEMENTS	\$3,031.30

Respectfully submitted,
SUSIE D. ALLEN
Susie D. Allen, Treasurer

FINANCIAL REPORT VIRGINIA VALLEY WOMEN'S FELLOWSHIP

Quarter Ending March 15, 1957

RECEIPTS

Balance on Hand	\$107.51
Women's Societies	192.60
Young People	17.00
Juniors	5.00
Thank Offering	17.22

TOTAL RECEIPTS\$339.33

DISBURSEMENTS

Mrs. J. D. Strader, Sr., Treasurer	
Women's Fellowship of The Southern	
Convention	\$231.82
Balance on Hand	107.51

Respectfully submitted,
Mrs. Stella Liskey, Treasurer

HOW GREAT IS THE POWER OF SUGGESTION?

In answering the above question, I would say that it all depends upon what you are suggesting!

There are those who are interested in knowing the results of my "suggestive remarks" made in the March 19 issue of THE CHRISTIAN SUN concerning gifts for tables or chairs from the Women of the Southern Convention for the Warwick Church.

So far, I have received money enough for one half chair from the North Carolina Conference and for one chair and about one leg of another from the Eastern Virginia Conference. Of course, there is still time for more to be received!

I wish to sincerely thank the five women who sent in the total of \$7.00 for this good cause.

— Mary H. Booth

The Christian Sun

An Interview

With Our National President

Mary H. Booth

Our National Women's Fellowship President has been doing quite a bit of flying and going around in very important circles in the past few weeks.

I was happy to find Mrs. W. B. Williams at home the other day and asked her to tell us about what she had been doing and what she would be doing for the next few weeks.

She said she had had some wonderful experiences and there had been only one thing to mar her pleasure — a dreadful cold. That is much better now.

Here are the highlights of her activities:

March 3 — Attended the reception given in her honor at the Suffolk Christian Church by the Eastern Virginia Women's Fellowship.

March 4 — Spoke in Windsor, Virginia, on Foreign Mission theme, "South East Asia."

March 8 — Attended 3 World Day of Prayer Services on the Peninsula. She commented especially on one. She said it was heart-rending in one way but was also marvelous to watch the children in the School for the Blind

read the Scriptures in Braille and participate in the program.

March 11 to 14 — Attended the National Board Meeting of the E & R Woman's Guild in Cleveland, Ohio. A side light of this trip included a visit with her "grandchildren" and other relatives in Cincinnati.

March 20-22 — Attended meeting of National officers of E & R Women's Guild and of Women's Fellowship in New York City. Attended Joint Staff meeting of Missions Council, New York. Also met with Committee on Revision of Women's Fellowship Manual.

March 29 — Back in New York. Attended ad interim session of Missions Council.

Tudor will have a few days at home now. She will be busy though with things in her own church and with the United Church Women's work. She is president of the Newport News — Warwick Organization.

On Wednesday of Holy Week she will speak in the Chapel at Langley Air Force Base to the Women's Society.

She plans to be back in New York, April 25-26 to attend the Executive Committee of the General Council.

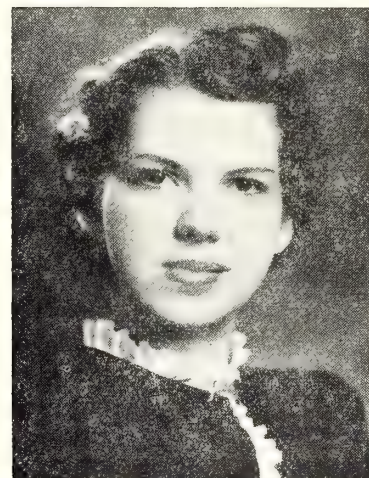
On April 29-30 she will be in Chi-

cago to attend the Board Managers meeting of United Church Women.

She will fly from Chicago to the Valley of Virginia to attend the Biennial Session of the Southern Convention Women's Fellowship to be held in the Bethlehem Church (near Harrisonburg), April 30 - May 1.



Rev. Horace M. Mullen was born in Montreal, Canada, and studied at Cornell, the University of Vermont, Andover-Newton and Princeton. He was a Congregational minister in Rhode Island for ten years. In 1947 he went to Beirut, Lebanon, where he was on the staff of the Near East School of Theology. Since 1954 he has been president of Aleppo College, Syria, where he also teaches philosophy.



Mrs. H. M. (Mary Louise) McMullen was born in Fermon, Ohio. She is talented in art and music, and has served as a professional photographer, dramatics coach and Girl Scout leader. She married Horace McMullen six years before they went to the Near East, where she has been active in community service.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

APRIL

Syria

28—Refugees in the Palestine Area.

29—Rev. Barbara M. Griffis was ordained in 1951, following undergraduate work in music and B.D. from Union Sem.; E. Harlem Prot. Parish work; pastor Portland, N. Y.; sent 1954 for three years to teach English and Bible in American High School for Girls, Aleppo, Syria.

30—John N. Karayusuf was born in Istanbul; now assist. to President and Treasurer, Aleppo College, where he studied.

MAY

1—Gladys E. Lucas, born in London, England, is now on leave of absence there; since 1932 has taught Istanbul Merzifon, Scutari, Aleppo.

2—Rev. and Mrs. Horace M. McMullen; he was born in Canada, studied Cornell, U. Vermont, Andover-Newton, Princeton; sent 1947 and is president of Aleppo College, where he also teaches philosophy.

3—Rev. George F. Miller, Jr., went to Near East Mission for three-year term in 1946; applied for full-time and is at Aleppo College, where he has been teacher, dean, registrar, director of admissions.

4—Mr. and Mrs. Frederick D. Shepard are an international couple, for he was born in Turkey (4th generation missionary) and she in Japan (Cary family — 3rd generation missionary); since 1954 they have served at Aleppo College, Syria.

What Is Your S Q? *

Mrs. Lowell Smoot,
Stewardship Chairman
North Carolina Women's Fellowship

STEWARDSHIP is the offering of our meditations, prayers, time, talents, and money in appreciation to God for the mind, body, and strength with which he has entrusted us.

THREE WAYS of expressing Stewardship in the North Carolina Women's Fellowship:

1. **Memorials.** A sum of \$10 may be given in memory of a deceased friend.

2. **Life Membership.** A sum of \$10 may be given in honor of a member for outstanding service.

3. **Woman's Gift.** This is the "over and above" sacrificial giving that a woman shares. This idea was begun in 1940 by the National Presidents to help relieve suffering throughout the world. The first gift dedicated was \$40,000. Since that time the gift has grown over 8½ times. The motto is apropos — When a Woman Knows, When a Woman Cares — A Woman Shares.

For what purpose is this money used? One-third of the gift will remain in the Southern Convention to go toward building of a church at Elon College. The remaining two-thirds will go toward the reinforcement of Our Christian World Mission through the Home and American Boards, CBS, and Congregational Christian Service Committee. (See description of projects in leaflet, "Let Your Light Shine.")

WAYS THE LOCAL WOMEN'S FELLOWSHIP may encourage Stewardship.

1. Encourage women to be continually in prayer. As a new sense of stewardship unfolds, women will need God's help as never before, for otherwise they may not realize that OCWM is more important than redecorating the church parlor.

2. Check the methods of financing the Fellowship. Time and skills used for bazaars, bake sales, suppers may be focused upon sewing for the needy of the world, suppers for fellowship, exhibitions of the life and customs of a foreign field of service.

3. Distribute a Woman's Gift Box and literature to each woman in the church.

4. Send in life memberships and memorials.

* Stewardship Quotient

WAYS IN WHICH THE INDIVIDUAL MAY PRACTICE STEWARDSHIP.

1. Invite God into daily life through worship.

2. Tithe income, thus becoming a channel of service.

3. Use Woman's Gift Box for sacrificial giving.

4. Tithe time and abilities.

QUESTIONS FOR THE FELLOWSHIP,

Check One:

1. Our Women's Fellowship has revised its budget this year. Yes—. No—.

2. Our Women's Fellowship has sent in a memorial or life membership this year. Yes—. No—.

3. Our Women's Fellowship has voluntarily increased its apportionment to the North Carolina Women's Fellowship this year. Yes—. No—.

4. Our Women's Fellowship has distributed to the women of the church Woman's Gift boxes this year. Yes—. No—.

5. Our Women's Fellowship has studied and put into practice some phase of stewardship this year. Yes—. No—.

QUESTIONS FOR THE INDIVIDUAL.

6. I have a "Lord's Share" in my personal budget, for the church in equal amounts for local and worldwide service. Yes—. No—.

7. I have attended church and church-sponsored activities regularly this year. Yes—. No—.

8. I have participated in a program, sung in the choir or worked in the kitchen at the church this year. Yes—. No—.

9. I am using the Woman's Gift Box for my sacrificial giving this year. Yes—. No—.

10. I am sharing the idea of stewardship with members of my family this year. Yes—. No—.

TOTAL Yes—. No—.

(Score 10 points for each "Yes" answer)

Just Suppose

Suppose the membership of our church was limited to 100 people. Would you be "in" or "out?"

Suppose you had to "run" for church membership as candidates run for office. Would you win or lose?

Suppose membership was good for one year only, and that re-election depended upon the good you had done in the church during that time. Would you be re-elected?

Suppose there was a long waiting list of those desiring to get in. Would your name appear on the list?

Suppose you were called upon to tell why you thought your church should keep your name on its roll. Have you a record of helpful services to offer in self defense?

Suppose every member of the church did just as much as you are doing now. Would more seats be needed or would the doors be shut and nailed?

— Used by Egbert Briggs,
Board of Directors Laymen's
Fellowship at Committee on
Laity

MOONELON CONFERENCE CENTER SCHEDULE FOR 1957

June 3- 7 .. Training Period for Student Summer Service Workers

June 9-15 Senior High (10, 11, and 12 Graders)

June 16-22 Junior High (7, 8, and 9 Graders)

June 23-29 Junior (4, 5, and 6 Graders or Ages 9-12)

June 30-July 6 Pilgrim Fellowship Officers
(Local, Conference and Convention)

July 7-13 Junior High

July 21-27 Senior High

July 28-August 3 Junior

August 4-10 Junior

August 11-17 Senior High

August 18-24 Junior High

(The grade applies to the grade the camper will enter next fall in public school.)

Book Of Beginnings

Background Scripture: Genesis 1 and 2.

Devotional Reading: Psalm 104:1-13.

Memory Selection: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:7.

If only I had saved my Lesson Notes on the Sunday School Lesson for October 7, 1956, I would not have had to go through the chore of writing the notes for this lesson for April 28. For the theme of that lesson is the theme of this lesson — the story of Creation, or the Book of Beginnings! The material of the Lesson Background is the same. And unfortunately I cannot recall what I wrote about that Lesson, so I will have to write some new comments! Woe is me!

THE BOOK OF BEGINNINGS

The book of Genesis is a book about the beginning of things. The word "Genesis" means just that. It tells about the beginning of the world, of man, of sin, of God's redemptive plan, of the family, of work, and of man's covenant with God, of the chosen people. For many years, indeed for many centuries, these stories were told by word of mouth, passed down from one generation to another, as stories. Then several centuries before Christ's birth, six or eight or ten — they were written down to insure their preservation. And here they are. They make interesting and meaningful reading. They have great moral and spiritual truths embodied in, and expressed through, them.

THE CREATOR

The inspired writer who told the story of creation had one supreme purpose: he wanted us to understand that the world or the universe was the work, the creative act, of a Supreme Being whom he calls God. "In the beginning God created the heavens and the earth" — he states it thus, briefly, bluntly, boldly. He does not deal with details, but with fundamental truth. God is the divine Creator who designed the universe, brought order out of chaos, and gave life to all creatures within it. Thus he refutes the atheist who says there is no God, the materialist who says that the universe is a product of mere chance, the polytheist who worships many gods, and the pantheist who says that God is identified with what he has created. Thus does he assert that God not only is, and always has been, but that God is still creatively at work in his universe. And this simple statement tells us much about God. God the Creator is a **God of infinite wisdom** — the more we learn about the universe, the greater it becomes, the more it reveals the wisdom and the fore-

thought of God the Creator. God the Creator is also a **God of infinite power**. Every new discovery of the forces of Nature and the staggering and startling power inherent in the universe gives us an ever-growing concept of the infinite power of the Creator God. And finally, God the Creator is a **God of infinite love**. In spite of some evidences to the contrary, the universe gives overwhelming witness to the goodness and the generosity and the grace of God. Increasing knowledge of the universe results in an ever-growing conception of the wisdom and the power and the love of God.

THE CREATION

Although the lesson for today includes the first chapter of Genesis with its story of Creation, our main interest is not in that, although it is, of course, the background of our Christian faith, indeed the foundation of our Christian faith in this as God's world. Today's lesson is concerned, primarily with the story of the creation of man and woman. Time and space would fail us to discuss in detail the immensity, the complexity, the intricacy, the interrelatedness, the marvel, the mystery, the miracle, the magnitude of the universe. This universe is a breathtaking thing. The starry heavens above, the world we live on, the world within the life of man — all are majestic, mysterious, miraculous. Indeed even a slight un-

derstanding of all these things should awaken within us a sense of awe and wonder and praise! It is no accident. It did not just happen. It is all a creation and an expression of the creative mind and heart of God. And the story says that when God stood off and looked at the world he had created, he saw that it was good, that it was very good. After telling in poetry which has been set to music about the wonders of the spacious firmament — and he could have gone on to tell of the wonders of the earth itself — Joseph Addison concludes his poem or hymn with these words:

"What though in solemn silence all,
move round the dark terrestrial ball;

What though no real voice or sound,
amid the radiant orbs be found;

In reason's ear they all rejoice, and
utter forth a glorious voice;

Forever singing as they shine, "The
hand that made us in divine."

This is God's world; it is a good world; it is the best possible world for the purpose for which God designed it; and as a great man once said, "that is all anything is good for." It is a world designed to discipline and develop man, and it is designed to meet his needs.

THE CROWN OF CREATION

Yes, it was a great universe. God had made a pretty good job of it — those who think they could improve on it are rather presumptuous, to say the least. And God was rather well-pleased with it after a fashion. But it was not complete. It lacked something, indeed it lacked the one thing that it needed to make it a good world: it lacked man. A universe devoid of a being who could express the spirit of God, and respond to the spirit of God, no matter how finely finished or richly furnished, was not a good world. So God created male and female in his own image, in his own image created he them. The story of how he did this is quaint and cryptic. To form man he takes the dust of the earth, molds it into the likeness of a man, and breathes into its nostrils, and lo, **man becomes a living soul**. Even yet the world was not complete. Man needed a companion, a helpmate, a homemaker, a partner. So according to the story, God puts man to sleep, takes out one of his ribs, and fashions woman out of it. It is a simple, startling, baffling story. Like us, the author is baffled by the problem of the origin of life. He senses something of the mystery of the divine process. And he can tell it only in poetic and

— Continued on Page 15

SUNDAY SCHOOL LESSON

April 28, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Declarations Of Purpose

To Raise \$300,000 for Building Program at Elon College

L. E. SMITH, President

DECLARATION OF PURPOSE

April 12, 1957

It has been a long time since any items of interest appeared in the CHRISTIAN SUN concerning the local church's opportunity and support of the development program of Elon College. The convention requested the churches to undertake to secure \$300,000 to help pay for Virginia Hall and Carolina Hall. The several conferences accepted the request of the convention and called on our local

churches to accept their quota and to give the authorities assurance by signing an instrument which we call the Declaration of Purpose. Quite a number of our local churches have accepted their quotas and signed their Declaration of Purpose. The churches that have accepted their quotas, signed the Declaration and forwarded it to the college, are listed below.

SHOULD THERE BE ANY MISTAKES THE COLLEGE WILL BE VERY HAPPY TO MAKE EVERY

POSSIBLE EFFORT TO HAVE THEM CORRECTED.

Time is running out. I know that a number of our churches that have not forwarded their Declaration have agreed to accept their quotas, others are considering this obligation. There is still plenty of time. Please, won't all churches that have not accepted their quotas do so at the earliest possible moment, sign their Declaration of Purpose and forward them to the college.

I am anxious to see this campaign completed before I retire as President of the college.

EASTERN NORTH CAROLINA CONFERENCE

	Total Pledged	Paid	Amount Due	Time
Amelia	\$ 827.25	\$	\$ 827.25	1956-64
Antioch	451.50		451.50	1956-61
Auburn	759.50	\$ 75.00	684.50	1956-61
Bethlehem	294.00		294.00	1956-61
Beulah Christian Church	1,137.50		1,137.50	1956-61
Chapel Hill	1,067.50		1,067.50	1956-
Clayton	600.00		600.00	1956-
Christian Light	686.00	34.30	651.70	1956-66
Damascus	465.50	100.00	365.50	1956-61
Fayetteville (Eutaw)	595.00	100.00	495.00	1956-61
Fullers Chapel	708.00	100.00	608.00	1956-63
Hayes Chapel	362.25		362.25	1956-61
Henderson (First)	2 308.00		2,308.00	1956-61
Hope Mills	414.75		414.75	1956-61
Liberty (Vance)	2,761.50	150.00	2,611.50	1956-
Martha's Chapel	297.00		297.00	1956-
Moore Union	392.00	22.52	369.48	1956-61
Mt. Auburn	1,120.00	124.00	996.00	1956-
Mt. Carmel	449.75		449.75	1957-
New Hope	1,048.25	91.08	957.17	1956-
Oak Level	617.75	45.15	572.60	1956-
Piney Plain	446.25	11.15	429.10	1956-66
Pleasant Hill	299.25		299.25	1956-61
Popes Chapel	516.25	43.05	473.20	1956-61
Sanford	2,000.00		2,000.00	1956-
Southern Pines	2 289.00		2,289.00	1957-62
United of Raleigh	2,000.00	340.00	1,660.00	1956-63
Youngsville	300.00	104.00	296.00	1956-
TOTALS	\$25,213.75	\$1,340.25	\$23,967.48	

NORTH CAROLINA AND VIRGINIA CONFERENCE

	Total Pledged	Paid	Amount Due	Time
Belews Creek	\$ 834.75	\$	\$ 834.75	1956-
Bethel	1,034.25	202.00	832.25	1956-61
Beverly Hills	889.00		889.00	1956-61
Burlington (First)	10 000.00		10,000.00	1956-61
Center	281.75		281.75	1956-61
Church of the Covenant	175.00	15.00	160.00	1956-61
Concord	824.00	51.00	773.00	1956-66
Elon	4,392.50	2,202.50	2,190.00	1956-61
Greensboro, (First)	4,887.00		4,887.00	1956-61

MRS. ALMA ROUNTREE HAYNES

Mrs. Haynes died in Greensboro, North Carolina at a rest home after four years of serious illness following a major operation for a head affliction.

Alma, as everyone knew her, was a member of the Christian Temple of Norfolk, Virginia, during my pastorate there. She was a very attractive girl, devoted to her church and faithful to all obligations.

She taught in the public schools of North Carolina. It was during this time that she met and married Mr. Haynes, a prominent businessman of Mount Airy, the city in which they made their home. At Mount Airy she was a member of the First Baptist Church, active in the services of the church, especially in the women's work. She was a member of Mount Airy Opera Club and the Mountain View Garden Club.

Surviving are her husband, Lester Haynes, owner of Haynes Oil and Coal Company of Mount Airy, one daughter and one son, one sister, Mrs. G. Warren Bray of Raeford, North Carolina, and one brother, J. Hinton Rountree of Greensboro, an official of the Burlington Industries of that city.

Mrs. Haynes was the daughter of the late J. J. and Mrs. Fannine Hinton Rountree.

Funeral services were held at the First Baptist Church of Mount Airy. Reverend Preston Taylor, pastor, had charge of the services. Burial was in the Oakdale Cemetery of Mount Airy.

Horvath Succeeds Doidge

IN MISSIONS COUNCIL

Rev. Theodore S. Horvath, formerly pastor of Community Church, South Hempstead, L. I., New York, has arrived in Boston to take up his new duties as Associate Executive Secretary of Missions Council, promotional and educational unit of the major agencies of the Congregational Christian Churches.

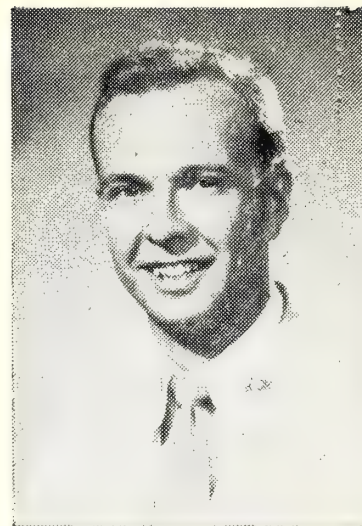
Mr. Horvath, who succeeds Miss Jennie M. Doidge, will direct the council's program of missionary education from his offices in Congregational House, the denomination's international headquarters here.

Born in Lorain, Ohio, in 1919, Mr.

Horvath was educated at Oberlin College, Oberlin, Ohio, and Colgate-Rochester Divinity School, Rochester, New York. He has recently been taking advanced studies at Union Theological Seminary, New York City.

Mr. Horvath was ordained to the Christian ministry in South Norwalk, Conn., in 1949 and for two years was assistant to the minister, First Universalist Church, Rochester. He served as pastor of First Congregational Church, East Bloomfield, New York, from 1948 to 1953, and as pastor of the South Hempstead church from 1953 until called to his present post with the Missions Council.

Mr. Horvath married Geneva Irish, daughter of Mr. and Mrs. Ralph Irish of Portland, Maine. They have two children.



SPEAKER AT WOMEN'S CONVENTION

Rev. Philip Williams, Associate Secretary of the Board of International Missions of the Evangelical and Reformed Church, will speak at the Women's Convention, Bethlehem Church, on next Tuesday evening at seven-thirty. He and his wife were ordained in 1950 and went to Sendai, Japan, where they worked for five years. Now Mr. Williams has administrative responsibility for the work of his denomination in Japan, Hong Kong, and Iraq.

BAILEY'S GROVE WOMEN MEET Mrs. P. F. Robbins

The Ladies' Aid of Bailey's Grove church, Asheboro, North Carolina, met on April 12 at the home of Mrs. C. S. Allred with eighteen members and five visitors present. Among the visitors was the district superintendent, Mrs. J. C. Newell, who talked on "Our Christian World Mission."

Members of the society presenting the program, "Call to Worship," were Mrs. Docia Wallace and Miss Golda Lamberth.

The society is to entertain the conference Laymen's Fellowship in June. Plans were announced for revival services April 14-21 with Rev. Fred Allred preaching, and for promotion day in the Sunday school on Easter Sunday.

REMEMBER History Room Dedication May 12. Come!

LEADERSHIP TRAINING SCHOOLS are scheduled for Sanford April 28-30 and Wake Chapel May 5-7 at eight o'clock each evening. Churches in the areas are cooperating, and a good program is planned.

Haw River	1 534.75	75.00	1,459.75	1956-61
Hebron	300.00		300.00	1956-66
Ingram	1,748.25		1,748.25	1957-65
Lakeview	218.75		218.75	1956-61
Lebanon	939.75		939.75	1958-68
Monticello	822.50	41.13	781.37	1956-61
Mt. Zion	1,000.00	685.00	415.00	1956-66
Pfafftown	463.75	102.75	361.00	1956-61
Salem	740.00		740.00	1956-61
Shallow Ford	1,883.00	50.00	1,833.00	1956-64
Union Ridge	2,492.00		2 492.00	1956-67
Union Congregational	1,500.00		1,500.00	1957-67
United Congregational	1,459.50		1,459.50	1956-61
Zion	175.00	2.92	172.08	1956-61
TOTALS	\$38,595.50	\$3,427.30	\$36,318.20	

WESTERN NORTH CAROLINA CONFERENCE

	Total Pledged	Paid	Amount Due	Time
Liberty Congregational	\$ 787.50	\$	\$ 787.50	1957-67
Mt. Pleasant	437.50	10.94	426.56	1957-67
Pleasant Ridge	1,300.00		1,300.00	1956-66
Pleasant Union	673.75	33.70	640.05	1957-62
Randleman, First	540.00		540.00	1957-62
TOTALS	\$ 3,738.75	\$ 44.64	\$ 3,694.11	

EASTERN VIRGINIA CONFERENCE

	Total Pledged	Paid	Amount Due	Time
Cong. Christian Temple	\$ 5 000.00	\$	\$ 5,000.00	1957-62
Great Bridge	2,847.00	100.00	2,747.00	1956-63
Holland Christian Church ..	3,108.00	100.00	3,008.00	1956-
Isle of Wight	500.00		500.00	1957-67
First Portsmouth	4,425.00		4,425.00	1959-65
Suffolk Christian	10 000.00		10,000.00	1956-61
Union (Southampton)	2,019.00		2,019.00	1956-61
Windsor	2,841.00		2,841.00	1956-61
TOTALS	\$30,740.00	\$ 200.00	\$30,540.00	

VALLEY VIRGINIA CONFERENCE

	Total Pledged	Paid	Amount Due	Time
Antioch	380.00		380.00	1957-62
Bethlehem	\$ 500.00	\$ 75.00	\$ 425.00	1956-
Bethel	912.00		912.00	1956-66
Leaksville	1,140.00		1,140.00	1957-67
Newport	550.00	19.16	530.84	1957-62
TOTALS	\$ 3,482.00	\$ 94.16	\$ 3,387.84	

**YOU ARE INVITED TO TAKE A LOOK INSIDE
THE CHURCH HOME FOR CHILDREN**

There Are Problems

John G. Truitt, Superintendent

Dear Friends;

May Day is quite a day when you have 78 children in school. I guess it is not so bad when parents have only one or two in school. But when May Day requires silk pajamas at 98c per yard, or dress material in odd, picture-window "wonder cloth" at "something" a yard, or costumes dainty and daring at who-knows-what a yard, May Day becomes quite a day. It is wonderful to show off when there are only one or two children at the showing, but it is a horse of another color when there are 78.

Suppose you say "No". Then the "poor little children for that there orphanage" are discriminated against. "They, poor things, are handicapped, and not given a chance." And if you say "no" to some and "yes" to others — well, just take my advice, and do not try that! And nothing but the best, the right, the proper, will do. Well, I try to stay a jump ahead of the teachers, but I get winded all too quickly when I try to stay ahead of the children. So, to make a long story short, May Day is quite a day. I hope it doesn't rain!

Also toward the end of the school year we come to the "I've-lost-my-book" time. A fellow cannot get his report card until he has made good the lost book. Now I can remember when a lost book was a problem, but that was when John, Jr., was a busy little boy delivering bundles for Ballard and Smith's and might misplace one of his books. When his mother or I had to come up with the price of the book it was just one; but now, when there are 78 and each one can always blame one or two dozen others for the absent book it is more than a problem. It is a small catastrophe! Why don't you do thus and so? Well, why, when even one can let such a situation sneak upon one how are you going to halt the tide of twenty-five or fifty? You need not write in about this — I've already heard all your answers, twice!

End of the school year brings summer. Summer means two weeks vacation for each of 80 (two pre-school) children. That makes 80 separate problems. You cannot handle these children in bunches like radishes. Each child has a sponsor. The

sponsor must be considered. A good number of the children have either a mother or father, and however lowly, or helpless, or far away, they have to be given some consideration. For every individual child there are several individuals who want to be considered. And whoever wants to have his way about the one child he or she is interested in, does not have to consider the other 79 nor how what happens to the one may effect the other 79. Well, yes, the end of the school year brings its problems. For then your contact with each child is broadened to include the several people who may in some way want to have their way about a certain child. Thus your 80 problems may become 800, more or less.

What a fellow needs is patience, goodwill, the ability to make up his own mind, and a sense of humor. I have let you look in a little so you

may see we have here a home not just a place where children are simply kept. Children in a home know when you love them and are doing the best you can by them. The roof is important, and the child beneath the roof is very important. Thank you for helping me.

WORLD COUNCIL GROWING

Dr. Visser't Hooft announced recently that the World Council of Churches has grown from the fifty churches which participated in the provisional organization in 1946 to 165 Protestant, Anglican, and Orthodox churches from some fifty nations today. In 1956 three churches applied for membership: Baptist Church of Hungary; the Church of the Province of Central Africa (Anglican); and the La Plata Synod in South America (Lutheran). In commenting on the Council's growth, the general secretary emphasized that "By our very nature we are in the strict sense a service agency and we must resist every move toward making the Council a centralized executive body apart from the churches which compose it."

REPORT FOR APRIL 15, 1957

MONTHLY OFFERINGS

Amount brought forward\$18,053.42

NO REPORT THIS WEEK

Grand Total\$18,053.42

SPECIAL OFFERINGS

Amount brought forward\$28,982.76

Jr. Baraca Class, Holy Neck Christian Church\$ 7.90

Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Church 5.00

First Cong. Christian Church S.S., Roanoke, Ala., 16.75

Mrs. Isabelle F. Robinson, Albany, N. Y. 10.00

Women's Christian Fellowship, First Congregational

Church, Hendersonville, N. C. 5.00

Lester A. Smith, High Point, N. C. 80.00

Laymen's Fellowship, Christian Temple, Norfolk, Va. 26.00

Johnson Grove Miss. Soc., Sedley, Va. 10.00

Progressive Bible Class, Newport News Church 15.00

Orthodox Cong. Church, Littleton, Mass.

(Friendly Service Gift) 10.00

Easter Gifts:

Miss. Soc., Shelton Mem. Church, Portsmouth, Va. 10.00

Clarence M. Fields & Family, San Leandro Calif. 5.00

Happy Sharers' Club, Greensboro, N. C. (for shoes) 20.00

In Memory of J. D. Strader, Sr. 8.00

In Memory of Rev. Joseph W. Fix 6.00

In Memory of Harry J. Bruin 6.00

Special Gifts 100.00

Total\$ 340.65

Grand Total\$29,323.41

Total for the Week\$ 340.65

Total for the Year\$47,376.83

(Continued from Page 11)

symbolic language. But he tells the truth, even though he puts it in strange words. He is saying that man is also created by God, that he is made in the image of God, that he has the capacity of fellowship with God. He is saying that man has a divine origin, a divine mission, a divine destiny. What difference does it make whether man was created by an instantaneous act, or by a process; the facts are the same. Man is an animal but he is more than an animal — he is a soul. Man has a body but man is a spirit. He is a spiritual child of the Creator. It should be noted that man was not given Eden or Paradise; he was put there to till it and dress it. In the beginning God would try to teach him that he is but the steward, not the owner of the earth. The earth is the Lord's and the fulness thereof, the world and all that dwell therein.

So popular was Homer during his life and after death that his likeness was placed on coins of six Greek cities, each claiming him as a native son.

FREE

Books by Dr. W. A. Harper

While president of Elon College, Dr. Harper published a series of four books on the Church and Churchmen. Titles were:

The New Layman for the New Time (1917)

The New Church for the New Time (1918)

Reconstructing the Church (1920)

The Church in the Present Crisis (1921)

Several copies of the last three volumes are available to his friends as gifts from his widow. They can be secured by sending a request to the Church History Room at Elon College, North Carolina. A dime or quarter for mailing will be appreciated. The books are free to those who want them. The discussion is appropriate for today.

The Mountain Revisited

"GIVE TO HIM WHO BEGS"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

When Jesus says: "Give to him who begs from you" (Matthew 5:42 RSV), we have ways of explaining that he could not have meant precisely that. To give to beggars is to encourage them in their shiftless, irresponsible life. Did not Paul write to the Thessalonians, "If any one will not work, let him not eat" (II Thessalonians 3:10)? Actually it was not our modern situation that Paul had in mind. He was dealing specifically with idling adventists — persons who, with a mistaken expectation of the end of the age, had given up their jobs and were sponging on the community.

But, we say, even if we must give to beggars we are not necessarily to give what they ask. Fortunately, God does not always give us what we request in prayer. It may therefore be that the best thing we can do for the beggar is to recognize that his request for a handout is a symptom of some deep, underlying need. Our duty is to find out what that need is, and supply it. A lame man in Jerusalem was begging one day "at that gate of the temple which is called Beautiful." When Peter and John came by, he got something other than what he asked for. "I have no silver and gold," said Peter (Acts 3:6), "but I give you

what I have; in the name of Jesus Christ of Nazareth, walk."

Giving the beggar not what he asks but what he needs may involve enormous social engineering: tinkering with the economic system so that he will get a job, having him psychoanalyzed, so as to remove the frustration that causes him to crave alcohol; clearing away the slums, so that he can have a decent place in which to live. But this, of course, cannot be done on the instant. It involves government and education and social workers.

Meanwhile, what happens to the beggar? His problem will be solved eventually — but what are we going to do with him now? Accompany him, perhaps, to the restaurant and see to it that he really gets a good meal or go down to the bus station and buy that ticket so that he can get to his grandmother's funeral. What Jesus is concerned with is that there should be personal response to personal need. This will be something for the man who gives as well as the man who receives.

What we do for beggars now is organized and efficient — and impersonal. It is easier to give a thousand dollars to the community fund than to take a human derelict home for dinner. Some who make it a practice to take quite literally Jesus' word, "Give to him who begs," admit that they have often been duped but insist that it has sometimes been a wonderfully creative encounter.

In Memoriam

"Blessed are the dead who die in the Lord."

KOVAC

Whereas, God, in His Infinite Wisdom, saw fit to call Mrs. Barbara Kovac, widow of Rev. Andrew Kovac, a former pastor of this church, who was a beloved member of our church, on March 22, 1957, therefore it is resolved:

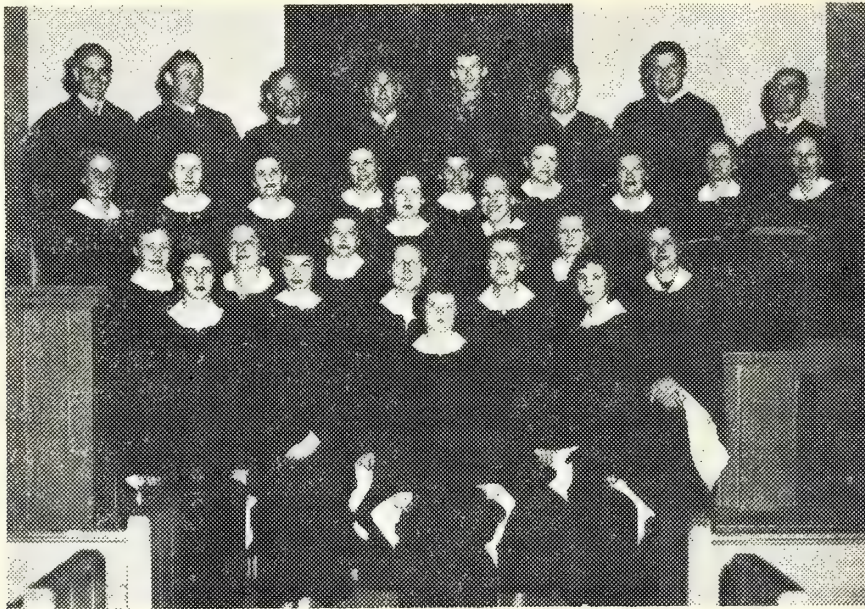
1. That we bow in humble submission to the will of our Heavenly Father.
2. That we extend our deepest sympathy to the family and loved ones of our dear departed sister.
3. That a copy of these resolutions to

be sent to the family, that a copy of these resolutions be sent to THE CHRISTIAN SUN for publication and a copy of these resolutions be placed in the records of our church.

Signed:

Rev. James W. Walters, Pastor
Alex Bresko
Claude C. Dunn
Paul Bresko
Willie G. Vargo

Adopted by Bethlehem Church,
March 31, 1957.



CHOIRS FOR SUNRISE SERVICE AT ASHEBORO

Reading from left to right the persons shown are: Front row, Martha Threadgill; second row, Nancy Wilson, Mrs. Jimmy Flynt, Mrs. Nona Kearns, Mrs. Zona Moore, and Judy Miller; third row, Mrs. Arbutus Cox, Mrs. W. V. Wilson, Mrs. Lester Pritchard, Mrs. Clifford Bowers, Mrs. Everett Cox, Mrs. Hubert Beane, and Mrs. N. C. Galloway; Fourth row, Mrs. L. M. Galloway, Mrs. Herbert Harris, Mrs. Worth Holland, Agnes Swing, Mrs. Alton Williams, Mrs. Henry Keeling, Mrs. John L. Davis, Mrs. Charlie Barnes, and Mrs. Ashley Deaton; back row, Dr. John L. Davis, Henry Keeling, Clifford Bowers, Dwain Curtis, Manuel French, Sulon Hunt, Nelson Harrill and Freeman Miller.

PRACTICING CHURCH UNION

The First Evangelical and Reformed Church of Asheboro, North Carolina and the Asheboro Congregational Christian Church united in a sunrise Easter service at six o'clock Sunday morning. The service was held in the Evangelical and Reformed Church, and was broadcast over the local radio station.

The Reverend Clyde L. Fields, pastor of our church, delivered the message, and the Reverend Lawrence Leonard, pastor of the Evangelical and Reformed Church, was the liturgist for the occasion. Music was furnished by the adult choirs from the two cooperating churches, each rendering Easter anthems.

This Easter service is one of the ways in which these churches located on the opposite sides of a town of ten thousand are learning to work together even before the Uniting Synod meets next June when the Evangelical and Reformed Church and the General Council of Congregational Christian Churches will become the General Synod of the United Church of Christ.

THE CHRISTIAN SUN

IN ESSENTIALS, UNITY. 1844. HOLY BIBLE. IN ALL THINGS, CHARITY. 1894. IN NON-ESSENTIALS, LIBERTY.

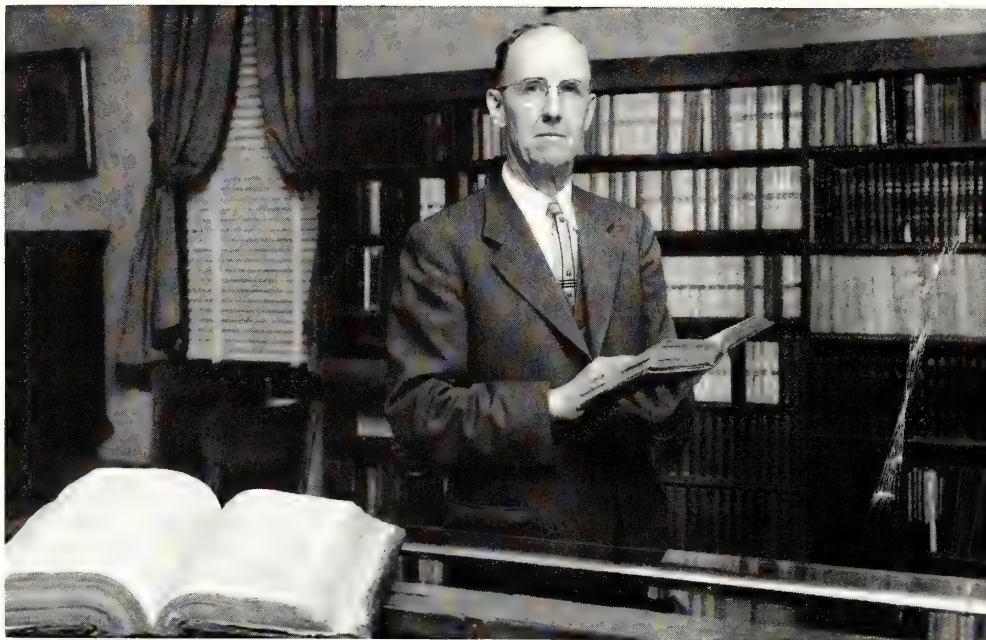
VOLUME 109

APRIL 30, 1957

NUMBER 1



*One generation passeth away, and another generation cometh:
but the earth abideth forever. Ecclesiastes 1:4*



The Historical Society

SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

The Historical Society of the Southern Convention of Congregational Christian Churches had its origin in the *O'Kelly Memorial Foundation*, and was authorized by vote of the Convention in session at Union Ridge church, Alamance County, North Carolina, May 2, 1956, when the Convention was celebrating its hundredth anniversary at the place where it was organized.

The purpose of the Society as stated by Superintendent W. T. Scott is:

1. To preserve the shrines of the Congregational Christian Churches of this area;
2. To gather historical material concerning the Convention and its churches and make it available in a Church History Room;
3. To assist local churches in gathering and preserving their historical records.

To accomplish this purpose, a Board of Directors was elected as follows:

CLASS OF 1958

Rev. J. Frank Apple	Rev. Silas E. Madren
Mr. S. H. Basnight	Rev. Kenneth D. Register
Mrs. Oma U. Johnson	Mrs. Robert A. Whitten

CLASS OF 1960

Dr. Stanley C. Harrell	Mrs. W. W. Sellers
(Deceased)	Dr. Leon E. Smith
Dr. Fletcher C. Lester	Mrs. Garland Spratley
Rev. William T. Scott, Jr.	

At a meeting in June, 1956 the Directors elected officers and planned for the work to begin under the direction of a Curator. Elon College graciously offered a room in its library for the archives, which are now on display.

Dedication ceremonies will be conducted Sunday evening, May 12, 1957, with Dr. James H. Lightbourne, Superintendent of our Rhode Island Conference, as principal speaker. A cordial invitation to attend is extended to all, especially to members of the churches of the Southern Convention.

This Special Issue

Readers of this paper will quickly realize that this issue is quite different from the ordinary. It is a "special" for the Church History Room. The cover pages carry pictures made inside the room, and give some idea of what the room looks like.

The glass cabinet shown on the front page contains a gavel made from wood secured from the Old Lebanon church and once owned by Dr. W. W. Staley, a pewter communion service some two to three hundred years old, and a number of other interesting historic items.

Shown on the opposite page is the Curator, Rev. F. C. Lester, as he examines some of the history entrusted to the care of the History Room.

THE CHRISTIAN SUN is glad to cooperate with this new phase of our work, and is pleased to pass along the invitation shown here to all its readers. You are urged to share in this historic event.

Added to the list of Charter Members should be Miss Pattie Lee Coghill, Mrs. C. E. Newman, Mrs. Essie Mae Simpson, and the Woman's Fellowship of Mt. Carmel.

THE BOARD OF DIRECTORS of the HISTORICAL SOCIETY
of the
Southern Convention of Congregational Christian Churches
invite you to be present
at the
Dedication Service of the Church History Room
May Twelfth, Nineteen Fifty-Seven
Elon College, North Carolina

3:00 P.M.—Board of Directors meet

7:30 P.M.—Public Service, College Chapel
Dr. James H. Lightbourne, Sr., Speaker

9:00 P.M.—Dedication of History Room

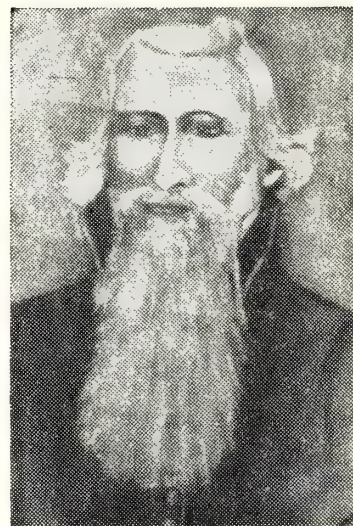
Refreshments

Social Period

Principles Of The Christian Church

1. The Lord Jesus Christ is the only **Head** of the Church. The Pope of Rome, or any other pretending to be head thereof, should be regarded as that man of sin and son of perdition, who exalteth himself above all that is called God.
2. The name **CHRISTIAN** is the only appellation needed or received by the Church. All party or sectarian names are excluded as being unnecessary, if not harmful.
3. The **HOLY BIBLE**, or the Scriptures of the Old and New Testament, is a sufficient rule of faith and practice.
4. **CHRISTIAN CHARACTER**, or vital piety, is a just, and should be the only, test of fellowship, or of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

*In first edition of Principles and Government
of the Christian Church*



Rev. Jas. O'Kelly
(This is not a photograph)

Churches Are Making History

AT BAYSIDE April 14, Superintendent Wm. T. Scott christened Mark Allen Rice, son of pastor G. Julius and Mrs. Rice, who was born February 27. The Sunday school filled all available space, and Mr. Scott says the Rices are doing an exceptionally fine job.

REV. JAMES MADREN offered his resignation as pastor of Hopewell church Sunday evening, April 14, at a church conference presided over by Supt. W. T. Scott. The resignation was accepted, with regrets. Mr. Madren is teaching, and will probably continue in this profession during the next year.

SITE OF THE OLD LEBANON CHURCH on Highway 10 near Surry, Virginia, was cleaned recently by the Reverends R. T. and W. A. Grissom, James H. Lightbourne, Jr., Stanley S. Snead, Fred P. Register, and Wm. T. Scott. A monument marks the place where the church once stood, the church in which the Christian Church was organized. Those who visit in that area will find it interesting to stop at the monument, and meditate on the movement for religious liberty that had its origin there August 6, 1794 under the leadership of Rev. James O'Kelly.

DAMASCUS CHURCH, Sunbury, N. C., had as guest minister for Holy Week services Superintendent Wm. T. Scott, who reports an enjoyable week with the church and its minister, Rev. Stanley S. Snead.

WINDSOR, Virginia, Holy Week services were led by the minister, Rev. W. A. Grissom, with the assistance of Rev. Fred P. Register, Secretary of Stewardship and Evangelism.

AT FIRST CHRISTIAN, Portsmouth, 36 members had perfect attendance at church during Lent, and 24 more missed only one Sunday. This was 33 per cent of the resident membership who missed no more than one Sunday. Total attendance grew from 109 to 122. The next goal is an average attendance of not less than 125 each Sunday. Rev. Russell L. Shaffer is the minister.

ASHEBORO church received 21 members on Easter Sunday, which is approximately a 10 per cent increase. Rev. Clyde L. Fields is the minister. The primary choir looked nice in their new cottas, and the youth choir in their new robes.

REVEREND JOE A. FRENCH will be installed as pastor of Union (Huntersdale) church Sunday afternoon at three o'clock May 5. Rev. George D. Alley will preside, Supt. Wm. T. Scott will preach, Rev. H. S. Hardcastle will give the charge, and Rev. J. H. Dollar will give the charge to the church. Several other ministers of the area will share in the service.

REV. MELVIN DOLLAR is a member of the Citizens' Advisory Commission, a group of 25 people appointed by the Mayor of the City of South Norfolk to serve as a steering committee in advising the city council in the various problems and to inform the citizens of the workings of the government of the city. They act as a mediary between the city council, the mayor, and citizens of the community. Mrs. L. E. Boyd and Mrs. L. L. Milteer, members of the Rosemont Church, are also among the 25 selected. Two other ministers are on the committee.

REV. R. L. JACKSON will be the guest speaker at the dedication of the educational building at our Chapel Hill church Sunday Afternoon, May 12, at four o'clock. Mr. Jackson was pastor of this church from September 1951 to February 1956.

REV. W. T. SCOTT, JR., shared in a three-hour Good Friday service at Duke University by giving a meditation on "It is finished," the sixth of the sayings of Jesus on the cross. Mr. Scott is minister of our church in Durham, North Carolina, where the Easter services began at 7:30 and included breakfast at eight.

HANK'S CHAPEL, Pittsboro, North Carolina, received twenty members into the church on Palm Sunday and consecrated two children the same day, according to the pastor, Rev. Bill Simmons.

HAW RIVER CHURCH presented its history in a pageant on Palm Sunday evening. (More about that in next week's SUN.) On Easter Sunday P. M. George, student at Elon College from Travancore, India, taught the young adult class and W. P. Harman, father of the pastor from Westmoreland Congregational Church, Washington, D. C., taught the adult Bible class. Rev. and Mrs. Henry Harman attended the Family Life Workshop, sponsored by the N. C. Council of Churches in Charlotte last week.

No one ever sees a fisherman dangle his lines in the Red Sea, nor any fishing boats operating on it. The reason is that the Red Sea is so salty no fish can exist there.

Volume 109

Number 18

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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ESTABLISHED 1844 BY REV. DANIEL W. KERR. PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA. ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE AT ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

LEBANON

(Lebanon Chapel, Surry County, Virginia, the birth-place of the Christian Church)

In Surry County, ancient shire
Of Old Dominion State,
A great event doth now transpire,
Which let us here relate.

A little band of earnest men
At Lebanon are met;
God's guiding hand they crave, and then
In council grave they sit.

The right to worship God they claim
In way they best approve;
The right to bear whatever name
Seems fit, in Christian love.

And long their cause they weigh, and well,
For caution there is need;
And one by one their rules they tell —
A plain and simple creed.

And now a title new they choose
To designate their band;
All narrow names they will refuse,
On broader ground to stand.

The Bible being their only creed,
A Bible name they make;
Rice Haggard moves, the rest give heed,
And CHRISTIAN, name they take.

Ah, Lebanon, within thy walls
Great things are seen today —
Great truths, to echo down the halls
Of Time's remotest way.

Man's right to private faith in all
Concerns his private life;
Free will, free praise for great and small,
And union void of strife.

And pampered priest, and man-made rules
These earnest brothers spurn;
They cast adrift from creeds and schools,
And back to Christ return.

Great day! let time the record guard
With holy care for aye;
And let the future Christian bard
Wend here his prayerful way.

Alas! Thy sacred walls are fallen low,
The sacred pile is gone,
And naught remains the spot to show
Where deathless deeds were done.

But time nor fate can ever mar
The record thou hast won;
While shines above us freedom's star
Thou'lt live, old Lebanon.

(From "Life of the Pilgrim," by Joseph Thomas) Poem
supposedly written by Joseph Thomas.

Marker At Old Lebanon Church

Jennie Barrett Spratley

It was a beautiful summer day that Thursday, July 7, 1927, when Christians from far and near came to the Old Lebanon Church site in Surry County, Virginia, to unveil a monument commemorating the formal organization of the Christian Church on August 4, 1794.



The program committee consisted of J. M. Darden, W. E. MacClenny and Dr. W. W. Staley, all of Suffolk, Virginia.

The Hon. Jesse F. West, Judge of the Supreme Court of Virginia, The Hon. A. W. McClean, Governor of North Carolina, Col. E. E. Holland, Ex-Congressman of Suffolk, Dr. W. A. Harper, President of Elon College, and Dr. C. H. Rowland, pastor of First Church, Greensboro, gave addresses.

The monument was presented by Dr. J. O. Atkinson and accepted by Col. J. E. West, Lieutenant Governor of Virginia.

The Rev. O. D. Poythress led singing and Mrs. C. R. Wallace of Suffolk was pianist.

The 41-piece 183rd U.S.A. Regimental Band of Petersburg played.

This marker is on Highway 10 a few miles west of Surry Courthouse, and marks the place where our forefathers sought religious liberty.

Our Historical Society

The Historical Society of the Southern Convention is just in the stage of getting organized and started to work. The first meeting of the whole society is scheduled for Sunday evening, May 12, following an address by Dr. James H. Lightbourne, in the Chapel at Elon College.

Members of the Society are the people who have paid their membership dues. It is hoped that these people will do more than pay money. Ideas are needed. Assurance that people are interested in this phase of our work will mean much to those who must carry forward the projects undertaken. Attendance at the meeting will make possible the development of plans that through the future may bless those who come after us.

What are the things that should be done by such a Society? The answer to this question may easily mean the difference between success and failure in this field of endeavor. All our church people are cordially invited to share ideas, and assurance can be given that the Society will consider whatever is suggested.

The Church History Room

The Church History Room now located in the Library Building of Elon College is the first and most obvious work of the Historical Society, but by no means the only work that should be undertaken. Already a deserted church building that might well become a shrine, O'Kelly's Chapel, has been suggested as a project for the Society to restore and protect. The O'Kelly cemetery is another responsibility. So may well be the Old Lebanon Church Monument, the place where the denomination was first called Christian. And surely there will be other things to be done.

However, we are now engaged in preparing a place to keep our history, a place to which we can send valuable church records with the assurance that they will be preserved, and made available to future generations.

The History Room now has copies of THE CHRISTIAN SUN dated back to 1851. The file is far from complete, and additional issues will be greatly appreciated. Especially would we like to receive the earliest editions. Since 1900 the files are almost complete.

Other publications of the Christian Church and of the Congregational Churches are in our archives. Again these files are far from complete. Collection is still very important.

Several Conferences, and some churches, have entrusted their hand-written records to the History Room.

We have made a start in the right direction, but it is only a start. We have the place; and we have the will to work. Within a decade we should be able to assist those who wish to know about our history, something that has never been possible before. This is the hope which sends its shining ray down the path we plan to travel.

Family Week And Mother's Day

May 5-12 has been designated as Family Week, concluding with Mother's Day. Protestants, Catholics, and Jews all join in this observance in America, and it is really an American festival which began only a comparatively short time ago.

Strangely enough at the time we are learning to observe Family Week our work-weeks have done much to undermine the family. When both father and mother must work to support the family, and industry runs on a three-shift basis, the home has a hard time. Father may come in at seven in the morning just after mother is gone, and as the children prepare for school. When mother and children return in the afternoon, father wants to sleep so he can begin his day near midnight. As a delicate little girl had a habit of saying about many things: "That's tough."

It is easy to say that the Church should do things to help the families, and that is true. But the church is made up of the families which have little contacts with their own members, and have little time to contribute.

This is one of the very grave problems of our current American civilization. And closely allied with the problems of the home is juvenile delinquency now in the alarming stage, and the use of alcoholic beverages which has given us millions of alcoholics, highways endangered by drunken drivers, and a constantly increasing number of drinkers.

It is past time for families to consider their worth. Reference is not to the amount of wealth they possess or may secure. "Life, liberty, and the pursuit of happiness" was once counted dearer than money or other possessions. Understanding, loyalty, love — these three help to make a home secure, and give persons something that shines when darkness comes and hardships must be endured.

Marriage is for the purpose of forming a partnership that will establish a home. It takes a long time for children to become adults, and they need much counsel. Hence, homes should be established for keeps, or "so long as you both shall live."

The Church does well to remind us all at least once each year that home is the most important institution in our civilization. Without it others would crumble. And the Church does well to suggest ways in which homes can become more blessed as the years come and go.

Miscellany

Reports of new members at Palm Sunday and Easter indicate that many of our churches are alive. . . . A good summertime program for the church should include Vacation Bible School, visits to other churches, recreation, leisure time activities of many kinds, Children's Day program, something special for Father's Day, and as many other things as time and wisdom will permit.

The Church Goes Forth At Christ's Command - II

By Henry E. Robinson

People who are asked to support our overseas mission have a right to ask about the present policies of our American Board of Commissioners for Foreign Missions. There was a time when the typical pattern of missionary procedure was very simple. It was conceived as an American Christian going to a heathen land preaching Christ to the pagans. We would not want to describe our mission in these terms today for obvious reasons. Those to whom we send missionaries frankly do not wish to be considered heathen and pagan. Many of the countries where we work have ancient and honorable cultures, some much older than our own. The broad policy of the American Board may be described in a threefold fashion.

I. It seeks to do the same great work which Jesus did when he was on earth: To preach, to teach, to heal. All the work of the American Board would certainly come under one of these divisions. In our churches, our schools, our hospitals and clinics we serve and witness.

II. The American Board seeks to establish the Church. It is true that we have mission stations. These are bases of operation for the building of the Body of Christ — the Church of the living God. We know that mission compounds come and go. The church will live on long after the mission has done its work. In a country such as China where political revolution has expelled the mission, the church carries on because it lives in the hearts of many Chinese. The American Board believes it is sound policy to plant the church wherever it is possible.

III. The American Board believes that institutions whether church, school, or hospital should be manned by native leaders as soon as possible. This makes good sense. Why should an American administer an Indian school if there is available a capable Indian to do the job? Why should an American be the pastor of an African church if there is a capable African to be its pastor? Hence it is the policy of our Board to do all in its power to train native leaders and to give them positions of responsibility as soon as they are capable of accepting it. In line with this policy 12,000 native leaders in a great variety of capaci-

ties are at work in cooperation with our several missions.

"Whom shall we send and who will go for us?" This ancient question from Isaiah VI is being asked today by our American Board. The Board needs 38 newly recruited missionaries to go abroad this year. Of these 18 are replacements for those retiring or completing terms. The others are sorely needed to strengthen work that is under-manned. But the candidate secretary in Boston cannot create missionaries. The vision, the challenge, the call, must be presented in the local churches: in classes, homes, summer conferences. Will you do your part? Will you claim the best of youth for the most exciting task on earth?

Who will pay the bill? We are not doing very well at the present. In the Southern Convention we hope to raise through our apportionment this year \$17,000 for foreign missions. This sounds like a lot of money. Actually it represents 50¢ per member per year. Not a large gift compared to our resources. Many give much more, but

the sad story is that many give nothing at all. We are not a stingy or cold hearted people. The truth is that the need and the great opportunity before us have not been told effectively. Our people are unmoved because their imagination has not been kindled.

We have been indifferent because we have not yet realized the kind of world we live in — how desperately it needs the gospel. We live in a beautiful country, safe, secure, happy. We have not realized that one half the people of the world go to bed hungry every night. We do not realize that one third of the people of the world cannot read or write. We do not realize that 30,000,000 persons are refugees without a country, unwanted and unloved. We have not pictured 50,000 persons with only one nurse or 30,000 persons with only one doctor. We cannot imagine a city like Bombay with 200,000 persons with no shelter, sleeping in gutters and doorways.

When we come to our senses and at last feel how deeply the world hungers for the love of Christ, we will share that love by giving our sons, our daughters, and our dollars to undergird Our Christian World Mission and in so doing obey the commands of Christ.

The Mountain Revisited

"HIM WHO WOULD BORROW"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

Time was in American life when good neighbors sometimes borrowed from each other. Fresh eggs were delivered from the country — but only when the farmer came to town. Supermarkets in some communities are open now around the clock, but grocery stores observed nature's alternation of toil and repose. If therefore Mrs. Brown was baking a cake and found that she was short one egg, a cup of flour, or a tablespoon of lard, she did not hesitate to send her son to Mrs. White's back door with the information that his mother wished to borrow.

When Mrs. Brown returned the borrowed items (usually giving a larger measure than she got), that was an opportunity for a leisurely chat. Life is now too complicated for that. In cities many women do not know their neighbors — and who would borrow from a stranger? Besides, who now could run out of eggs, flour or lard? All the elements needed

for making a cake are in the mix when you buy it!

Borrowing was a wholesome custom. It was evidence that no one can live wholly to himself, an outward and visible sign of our human interdependence. Jesus said: "do not refuse him who would borrow from you" (Matthew 5:42b). The King James Version here says: "from him that would borrow of thee turn not thou away." This is a literal rendering of the Greek, but the English phrase is apt to convey a kind of supercilious rejection of the proffered request. The Revised Standard Version suggests that we ought not even to formulate reasons why it should be rejected.

When life was more simple, it didn't greatly matter whether Mrs. Brown remembered to return the borrowed sugar. When she baked, she would sometimes send a loaf of bread over to Mrs. White, just out of the goodness of her heart. Nobody ever thought of calculating precisely how many grains of sugar one housewife owed the other. This accorded, too, with the attitude of our Lord as Luke pictures it (6:35): "do good, and lend, expecting nothing in return."

Pilgrim Fellowship Rallies

Faye Gordon

The State Rallies for 1957 of the Pilgrim Fellowship in the Southern Convention were held recently with a clear vision of Christian faith, action, and fellowship. The Virginia State Rally on Sunday, April 7, met at the First Congregational Christian Church in Richmond with over 250 people represented. The Suffolk Pilgrim Fellowship led in devotions with a theme of "Lift Up Your Heads." On Sunday, April 14, the Congregational Christian Church in Greensboro was host to over four hundred people in the North Carolina State Rally. "How God Spoke" was presented in devotions by the Virginia Pilgrim Fellowship. Both meetings began with registration from 2:30 to 3:00, and the program was from 3:00 to 5:00 p.m.

Miss Faye Gordon, President of the Southern Convention Pilgrim Fellowship, presided over the rallies. She was deeply pleased with the response of the young people and their participation in helping to make these rallies successful. After the roll call, all the ministers, officers, and guests were recognized. John S. Graves presented this year's summer schedule at the Moonelon Conference Center.

Ronnie Bergman, a ministerial student at Elon College from Connecticut, spoke with the groups concerning Christian vocation and life commitment. Douglas Albert, also a student at Elon College from Lahore, South Pakistan, shared his thoughts and experiences on the importance and gains of being a good Christian.

The proposed Constitution of the Southern Convention Pilgrim Fellowship was discussed during the business. The groups were asked to make study and recommendations as to changes in order that a final vote may be taken in the spring of 1958 at the rally for both states.

The keynote speaker was the Reverend Mr. Robert A. Knowles, one of our national denominational youth leaders. He is the Secretary of Junior High Work, Young People's Department, Division of Christian Education, Board of Home Missions of the Congregational Christian Churches. Mr. Knowles made the young people really feel that they were a part of the work in the national area of Pilgrim Fellowship.

Much appreciation goes to the host churches and workers, speakers,

planners, leaders, and representatives from groups for making the rallies possible. The Greensboro Church should be recognized for their warm hospitality in providing a coke and cookie break.

YOUTH RALLY of the W. N. C. Conference will meet in Asheboro June 30 at which time a budget will be considered. President, counsellors, leaders, and ministers are called to meet at the Asheboro church May 19 to consider financial and other matters.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MAY

5—The Near East Christian Council.

6—Elizabeth R. Tuers went to Aleppo, Syria, in 1954 for three year term; secretary to president and commercial teacher, Aleppo College.

Turkey

7—Mr. and Mrs. C. Robert Avery, Jr.; before marriage he taught in Robert College, Istanbul; now head publication department there.

8—Marguerite Bicknell was A.M.A. teacher at LeMoyne; taught Olivet College; teacher in Greece and since 1954 in Ismir, Turkey.

9—Mrs. J. Kingsley Birge served in Marathi Mission, India; went to Turkey with husband in 1927; teacher, counselor, publications.

10—Rev. and Mrs. Everett C. Blake went to Turkey (where her parents had been missionaries) in 1928 where both are now connected with American Collegiate Institute.

P. F. President Honored

At a meeting in Richmond April 5-6 of the Administrative Council of the United Christian Youth Movement of the Virginia Council of Churches, Tom Murphy, president of our Eastern Virginia Pilgrim Fellowship, was elected to serve as Faith Chairman of the Council for a two-year term.

Congregational Christian representatives to the Virginia United Christian Youth Council are Tom Murphy, Miss Faye Gordon of Suffolk, president of the Southern Convention Pilgrim Fellowship, Miss Iris Gail Allen of Winchester who represents the Valley Pilgrim Fellowship, and Mrs. Jack Akin of Great Bridge. Since Faye Gordon was unable to attend this meeting because she was representing Suffolk High School at the model General Assembly in Richmond the same week-end, Miss Joy Ann Akin of Great Bridge, Corresponding Secretary of Eastern Virginia Pilgrim Fellowship, substituted for her.

Plans were made at this Council meeting for the summer training conference to be held at Massanetta Springs July 21-26, for the Conference to be held in Richmond December 6-8, and for various UCYM projects. Workshops were held on the five commission areas of work. The sessions ended with a banquet at the Hotel Richmond on Saturday evening when the Rev. J. P. Lincoln of Richmond installed the new officers and chairmen.

Since the Spring Rally of the Virginia Pilgrim Fellowship was the next afternoon, in Richmond, Mrs. Akin and Joy Ann remained over for it. They attended St. John's Evangelical and Reformed church Sunday morning and heard Dr. James E. Wagner, president of the E. and R. Church, preach. While in Richmond they were the guests of Dr. and Mrs. Rufus Ansley. Dr. Ansley is minister of our church there.

War Divided The Church

Love Reunited It

"In 1861 a savage and destructive civil war broke out between the Northern and Southern States, and raged with unrelenting rage for four years, laying waste nearly the whole Southern country, and ending in the entire overthrow of all her institutions and the complete subjugation of all her people. All denominations and classes suffered unmeasured evils; but the blow fell with stunning effect upon the Christian Church. Her schools were suspended and broken up; Graham College was converted into a work-shop; her houses of worship, in many places, were used by the Federal soldiers for barracks and horse-stables; her printing establishment was destroyed, and the type and fixtures carried off, and several of her best ministers were cruelly murdered. Only one of her Conferences, the North Carolina Conference, continued its meetings during the war, and it could do little more than send Christian salutations to its bleeding brethren, and offer the consolations and comforts of religion to its dying martyrs.

"It was not until May, 1866, that the haggard fragments of the scattered body could be collected, and even then only a few, comparatively, could summon sufficient courage to meet their brethren in council."

Out of such a situation the Southern Convention was born, for the above words were recorded in the Preface to the first edition of the PRINCIPLES AND GOVERNMENT OF THE CHRISTIAN CHURCH. The record continues:

"The few brethren that met in Convention at Mount Auburn, N. C., were filled with a holy purpose, and possessed a determination that masters

Of the some 4,500 word characters used by the Japanese, the average city dweller knows only 300, and the average rural dweller 100. So limited is the education of the average Japanese that newspapers carry with each story a brief summary in juvenile language to tell what it means. Language in Japan is a barrier, not a highway as is the case in the United States.

circumstances. They raised themselves equal to the task assigned them, and assumed the weightiest responsibilities. . . . Means were provided for reviving the CHRISTIAN SUN, publishing a Hymn Book, and other necessary works. . . . The Prin-

ciples and Government of the Church were reduced from a verbal to a written state, and her worship was made uniform. . . . The Lord may make us . . . the nucleus around which the whole family of God on earth may gather."

A REUNITED CHURCH.

REV. D. E. MILLARD.

With animation.

REV. C. V. STRICKLAND.

1 For years the wild-winds blew, At length the dread storm came, The Union rent in
2 War's fierce and dreadful strife, Burst forth with savage yell, And brave men yielded
3 The church was rent in twain, And Christians fell a - part, The very thought brings

CHORUS.
two, Brought sorrow, grief and shame.
life, Till countless thousands fell. Re - joice the storm is o'er, And
pain, To each true brother's heart. is o'er,

peace and love now reign. We'll work as ne'er be - fore, We'll ral - ly
Yes, work as ne'er be - fore,

now a - gain.

4 Swift time has flown since then,
And sep'rate paths we've trod;
The Nation's one again
And we are one in God.

5 Let all the wide world o'er,
Know we are one in love,
And never, never more,
Will strive as we have strove.

6 God haste the glorious day,
When all divided bands,
Shall be as Christians pray,
One host throughout all lands.

Composed and sung at the reunion of the Christian Church, North and South, at the American Christian Convention, Marion, Ind., Oct. 1890.

Women Making History

Emily C. Lester, President

Our women made history two years ago when they changed their name to "The Women's Fellowship of the Southern Convention," in order to cover the broad scope of activities in which they engage as they work in our churches, and in order to conform to the national name pattern.

The history of our Women's Fellowship during the past two years is expressed in reports of the officers which they are making this week at their twenty-third biennial session at Bethlehem Church, Valley Conference. Excerpts from reports of chairmen of standing committees and departmental superintendents follow.

SPIRITUAL LIFE

Mrs. Raye V. Knight

At the School of Missions in July, 1955, the Rev. Lillian Gregory led us in a thrilling presentation of the messages of the prophets Amos, Hosea, Isaiah and Micah. In 1956 Miss Ione Catton presented the Bible Study, using her own book "Be Ye Doers," a personal and group study of The Sermon on the Mount.

Our local societies have used various methods of presenting the Bible studies. This I believe to be good. Some have formed small Bible study and prayer groups; some have held a series of studies conducted by the pastor or other competent teacher; many have stressed personal devotions and family worship.

FRIENDLY SERVICE

Mrs. Clyde L. Fields

In 1955-56, 118 societies reported sending Friendly Service gifts, the value of which amounted to \$1,711.56 for homeland institutions and \$1,070.34 to foreign ones. Total valuation of gifts, postage, duty was \$3,596.17.

Thus far for 1956-57 only 81 societies have reported, but the value of their gifts for homeland institutions amounts to \$1,722.37 and to foreign ones, \$1,598.68. The total valuation of things sent, cash gifts, postage and duty is \$3,997.52.

LIFE MEMBERSHIPS AND MEMORIALS

Mrs. Garland Spratley

The funds from the fees for these certificates for this biennium are being used for the maintenance of a Church History Room at Elon College, in order to help keep the records of the Southern Convention in a better state of preservation, to pro-

vide a place for the keeping of our historical documents, and to preserve for the future a rich heritage.

Eastern Virginia had 110 Life Memberships and 51 Memorials; North Carolina had 129 Life Memberships and 39 Memorials; the Valley had 22 Life Memberships and 4 Memorials, making a total of 261 Life Memberships and 94 Memorials, or 355 certificates with a value of \$3,550.

INTERDENOMINATIONAL COOPERATION

Mrs. Carl Wallace

Mrs. W. Walter Hall served as chairman until August, 1956, and attended the Seventh National Assembly of United Church Women as our representative in 1955. Reports show that for the past year 89 North Carolina societies reported observing special days, 19 of them active in a council of church women; 67 observed the World Day of Prayer; 46, World Community Day; and 52, May Fellowship Day. In the Valley 13 societies reported, with 11 observing the World Day of Prayer, 3 World Community Day and 4 May Fellowship, and 7 active in council of church women. In Eastern Virginia 39 societies reported, with 37 observing World Day of Prayer, 31 observing World Community Day and 30 May Fellowship Day; 19 of them are active in a council of church women.

LITERATURE

Mrs. W. B. Williams

The total number of packets sold in 1955-56 was 228. They followed the theme of "Out of the Heart of the Gospel," with Christian Mission in a Revolutionary World and Indian Americans as the special studies. "Handy Information" was an addition to this packet.

Practically every local women's group has purchased a packet this year with the total sold being 265. Our theme is "Think on These Things," and our special areas of study are Southeast Asia and Mission: U. S. A.

VISUAL AIDS

Mrs. T. G. Humphries

Because of visual aids, people are learning more in less time, they are remembering longer, and they are putting into practice more of what they have learned. The reports indicate that we need to re-think our visual aids program, for only 64 societies out of 156 reported doing anything in this field. Forty-two showed

the feature film, with 2152 seeing it, while forty-five societies showed other films and slides.

SOCIAL ACTION

Mrs. David Shepherd

"Christian social action is working together on common problems, in line with God's purpose for the World." Special projects reported: Durham church women attended legislature; Raleigh women are on Peace and Service committee; Southern Pines made a special study of Indian Americans and their needs; several Eastern Virginia societies had special programs with Mrs. W. B. Williams or Mrs. J. H. Lightbourne, Jr., as speaker; Bethlehem and Bethel churches in the Valley took field trips to a state hospital and county home.

YOUNG PEOPLE

Mrs. R. E. Brittle

Last summer 166 attended three Junior High camps at Moonelon, 144 attended three Junior camps, and 82 attended senior high camps. Thanks to John Graves for excellent planning and supervision.

Southern Convention Pilgrim Fellowship met in Suffolk in April, 1956, and Faye Gordon of Suffolk was elected president. Five officers and John Graves attended the National Pilgrim Fellowship meeting in Crete, Nebraska, in 1956. This spring statewide rallies were held in Richmond and Greensboro.

CHILDREN

Mrs. Ellis N. Clark

A plan book has been prepared and distributed to local groups for children's work. Reports show that 60 groups have missionary education and giving, with 37 using mission study books, 32 using material furnished by conference or convention, 117 subscriptions to *Children's Religion* and a total of \$737.17 given to missions. Mrs. Clark succeeded Mrs. R. L. House as chairman in September.

CRADLE ROLL

Mrs. R. A. Whitten

The Cradle Roll is the medium through which the home and the church unite to present to the child an introduction to his Heavenly Father and to Jesus, the children's Friend. While our Cradle Roll enrollment is much larger and the contributions show a marked increase for the past biennium, it seems obvious that the increase in the number of names actually registered as church babies is by no means proportionate to the population increase.

A Look At The Record

Fred P. Register

The "Annual" of the Southern Convention is just off the press. The "Year Book" of our denomination is being printed now. These books contain some interesting figures and facts.

We had 35,627 members in our Convention in 1955. We received 1,195 members on confession of faith in 1956 for a 3.35% increase. We received a total of 2,297 members for a 6.44% increase. It is interesting to note that our 10 newest churches with a total membership of 842 in 1955, received 107 members on confession for a 12.7% increase and a total of 307 members for a 36.46% increase.

We received a total of 2,297 members, but we lost 1,608 by death (313), transfer and revision of rolls. Our net gain was 698, giving us a present membership of 36,316 for a net increase of 1.93%.

Our record on admission to membership on confession of faith is revealing.

Number of churches making no report	19
Number of churches receiving none	37
Number of churches receiving nine or less	105
Number of churches receiving 10-24	35
Number of churches receiving 25-49	5
Number of churches receiving 50 or more	1

There is a strong probability that the 19 churches making no report received no members on confession of faith, so most likely 56 of our 202 churches did not win one person to Christ. A part of the explanation for these rather embarrassing facts is that we have a number of churches in communities with a declining population. The next decade will witness the actual closing of several churches in these communities. We have a large group of churches located in communities that are not growing and these churches will have a difficult time maintaining their present membership.

These rather discouraging observations, coupled with the brilliant record of our new churches point the direction we should be traveling. If we

are to reach men for Christ and His Church here in North Carolina and Virginia, we must organize new churches in the growing communities. This requires vision, time, money and leadership. This is a costly procedure, in fact, you do not build new churches without sacrifice. This is as it should be. Surely those of us who are disciples of Jesus Christ will welcome the opportunity to sacrifice to share Him with other people.

How many of our fine established churches will venture forth on faith

to help establish a new church? How many churches will add a \$100.00 or a \$1,000.00 to their budget to aid in this venture?

We reported a Sunday School enrollment of 27,598 in 1955, 27,784 in 1956. There were 3,088 members in our Youth Fellowships in 1955 and 2,899 in 1956.

Our giving of money reveals our faith and interest. We increased our giving to apportionment causes by 4.36%, to new buildings by 22.8%, to total local expenses by 15.17% and our increase in giving for all purposes was 16.42%. Our property value increased by 9.96%.

OUR RECORD OF GIVING

	1955	1956	Loss or Gain
Total Apportionment Giving	\$ 153,933	\$ 160,651	\$ 6,718
Total Raised for Missions & Benevolences	245,872	301,949	56,077
For New Buildings	288,978	416,758	127,780
For Improvements	71,110	74,563	3,453
For Indebtedness	144,268	146,617	2,349
Total Local Expenses	1,250,218	1,439,946	189,728
Grand Total	\$1 496,090	\$1,741,895	\$245,085
Value of Church Property	\$8,658,265	\$9,521,123	\$862,758

Our average giving per member was as follows:

For Home Expenses	\$35.09	\$39.65
For Apportionment Giving	4.32	4.42
For Apportionment and Other Benevolences ...	6.90	8.31
For All Purposes	41.99	47.96

We gave 10.28% of our total giving to regular apportionment causes in 1955, the percentage dropped to 9.21% in 1956. A few of our churches are considering the goal "As much for Others as for Ourselves." Is your church one of them? Does your church have a plan to increase its Missions and Benevolence giving by 10% each year until you can reach such a goal? If not, why?

Our total giving over the past four years is interesting. Please note the increase or decrease over the preceding year.

1953 —	\$1,295,797	— a loss of	\$ 80,180	— 5.82%
1954 —	1,318,954	— a gain of	23,157	— 1.75%
1955 —	1,496,090	— a gain of	177,136	— 13.43%
1956 —	1,741,895	— a gain of	245,805	— 16.42%

The large increase in 1955 over 1954 is in part accounted for by a rather substantial increase in the apportionments. It is encouraging to see an even greater increase in 1956 over 1955 when there was no major change in the apportionment. Our total giving from 1953-1956 increased \$446,098 for 34.6%.

The statistics in our "Annual" obviously do not tell the whole story of our progress, or lack of it, as a group of Christians. They are invaluable, however, as aids to evaluating our past and planning our future.

We would like to thank the secre-

taries and treasurers of local churches and Conferences and the several members of the Convention Staff who work many hours in order that we may have an accurate record of our work. This is a long and difficult task from beginning to end. Surely as Stewards of the Gospel we must keep and check our records.

All of us should study these statistics carefully, and then consider what our plans should be. These plans should be shared with our local church and the larger fellowship.

"If God be your partner, make no small plans."

"Cooperative Camps" Serve India

NEW HYMN

JACK AND LOIS SWART

Vadala Mission
via Ahmednagar, India

Dear Friends,

Take a map of our little part of Western India and put the point of a compass on the village of Kautha. Describe a circle with a radius of six miles and you include the villages of Chanda, Berampur, Rustapur, Devgaon and Ranzanzaon, with a combined population of 9246 souls of whom 742 are Christians in our particular charge. Here at Kautha we have set up for six days one of our "Cooperative Camps."

I write this under the thin shade of a babul tree in the midst of a field where earlier, cotton was growing. Before me is all of the disorderly paraphernalia of a functioning camp: a half dozen tents, large and small; an ex-army jeep battered by 60,000 miles of Indian travel, a 1947 Chevy, Dr. Cook's English Land Rover, the new district jeep, the Towle's Dodge pick-up, a bullock cart that has brought in a load of patients to see the doctor. Dr. Cook has set up his dispensary in the rear end of the Land Rover. It is very much a "mobile" dispensary for he is covering all six villages. A quarter of a mile away on the edge of the cillage of Kautha, Sumitrao Palve with the help of his village agricultural workers, has set up a very ambitious agricultural exhibit: eight or ten stalls for sample crops and school children's handwork; a dozen green plots, demonstrating erosion and how to prevent it; new types of simple farm instruments, a model latrine and bath place for simple village construction, some pens of pure-bred hens and cocks. In one of the larger tents Prakashrao Bhonsle is holding a class for a dozen lay leaders, farmers who have dropped their work in the harvest field, to walk in each morning from their villages, to attend to the work of their churches. Over in the village school house, Monaramabai Power is holding a similar class for a group of village women leaders: learning new songs, and Bible stories, and discussing all of those various questions that are of interest to women the world over. Gifford Towle is scurrying hither and thither and yon on his "put-putty" visiting various engines and pumps in the area, setting up the mobile pump, arranging for tractor plowing, talking with the farmers. Mrs. Towle and Mrs. Swart have gone with two of

the women in one of the cars, to meet with the women at Chanda before they go off for their day's work in the fields. Earlier this morning the rest of our camp staff of some twenty odd, divided into groups of three or four to hold cottage prayer meeting in the local Christian homes.

Last night and for the three previous nights, four of the cars packed with projectors and generators, to say nothing of people, drove off to four villages over roads that defy description in terms of road-conscious America. Major hazzards to night driving include: deep ruts with high ridges of earth in the middle, stones and tough babul stumps, hidden in bushes in the middle of the road, gravelly river beds that nothing but four wheel drive can negotiate, dry gullies to cross that are a headache for any kind of a car. Last night Hale Cook went off to show health pictures at Dedgaon and got hung up for an hour on one of these ridges. Agricultural extension went off in the opposite to show pictures to a fascinated audience. Prakashrao Bhonsle preached in the Church at Chanda. The local area pastor went off in the new jeep, over four miles of equally precarious road to put on a religious program. When we arrived we discovered that the pressure lantern on which we depend for light was not working and we had to set up the equipment by the dim light of smoky village lanterns. And the 150 feet of lead wire would get snarled up! But we finally had our program for an audience of 200: cholera, stewardship, the story of Zaccheus.

The Cooperative Camp represents a very effective type of evangelism. It takes all of the resources which are normally concentrated at the center, the health work, the agricultural extension, the trained leadership and personnel, and puts them down physically and spiritually for a period of six days in a strategic area, where we come in contact in a multitude of ways with a very large number of people. Not only does it stimulate the spiritual life of the Christians of the area; it also pays large dividends in friendliness and interest, on the part of their Hindu neighbors. It is a vivid demonstration that Christianity caters not to any narrow conversion, but to the needs of the whole man. In these days of wide criticism of the "proselytizing" activities of missions and of missionaries, it is a demonstration that is highly valuable.

The Rev. Edward M. Blemenfeld, minister of the First Congregational Church at Swanton, Vermont, is the author of the 1957 youth hymn selected by the Hymn Society of America. In keeping with the 1957 Youth Week theme, "Consider Your Call," it will soon be published by the Society which cooperated with the United Christian Youth Movement in selecting hymns "for youth, by youth" in connection with National Youth Week.

Have You Made A Christian Will?

"Everyone should make a Will. Everyone, in effect, has one. Either he makes it or the state makes it for him!"

These words of wisdom are taken from the pamphlet *Where Your Treasure Is*, and there are many more wise words here for whoever will read them. The folder tells you how to make a will. More than that, it urges you to make your will a Christian will, a true sign of your Christian stewardship.

As Roy W. Lewis puts it, in the Foreword to *Questions and Answers On Why and How to Remember the Church in Your Will*: "you may use your will in expressing your thanks and gratitude to God by having the labor of your hands continue to share in His work after your passing."

These two pamphlets, as well as other literature and information on Christian wills, may be obtained by writing to: Dr. Walter C. Giersbach, Secretary for Special Gifts, 287 Fourth Avenue, New York 10, New York. The first folder also includes information on all of the organizations of the Congregational Christian Churches to which money may be given, and suggested forms of bequest.

Our churches are at present participating with other denominations in a widespread program to encourage every man and woman to make a Christian will. Your church may be interested in setting up such a program if it has not already done so. A complete "Wills Emphasis Manual" is also available which gives a wealth of suggestions on how to proceed — how to organize, publicize and carry out an effective program.

God's Plan And Man's Response

Background Scripture: Genesis 1:27, 28; Chapters 3-9

Devotional Reading: Psalm 90:1; 12

Memory Selection: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God and he will abundantly pardon him. Isaiah 55:7.

GOD'S PLAN FOR MAN

"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Here we have the DIVINE ORIGIN OF MAN, THE DIVINE NATURE OF MAN, AND THE DIVINE MISSION OF MAN. God created man. Man is not the result of blind cosmic forces or material coincidences; man is the purposeful creative act of God. God made him, male and female he made them. God created man in his own image. That does not mean that God is a big overgrown man, that he has a body like man, even if a bigger body. It means that God made man in his moral and spiritual likeness — with the capacity to think and feel and will, with a living soul, a part of the divine spirit within him; with the capacity to have fellowship and communion with God, and to become increasingly like unto God. God created man and woman in his own likeness or image. And God created man in his own image for a purpose or mission. Through the family he was to have children and multiply. He was to replenish the earth. That means that although he could use the earth's natural resources, he was not to abuse them. He was not to till the soil, taking everything from it, and putting nothing back into it. He was not to cut the earth's timber without reforesting the cut-over areas. He was not to waste its great natural resources. He was not to slaughter the beasts just for the fun of slaughter, as Americans slaughtered the buffalo. Man is a steward of the earth and its resources. And man was to subdue the earth and have dominion over it. The vast powers of nature were to be harnessed as the servants of man, and to do his work. He was to assert his dominion over living creatures. And man has increasingly fulfilled his divine mission in this area — wind and water and electricity and atomic energy have increasingly been har-

nessed by man and made to do his bidding. And the animal world has been for the most part, domesticated by him. It should be noted, however, that man is not to have dominion over his fellowman. It is not a part of the divine plan that any man should be the slave of another man. But man is to have dominion over himself. And therein lies the tragedy of man, modern man. Man's ability to control himself has not kept pace with his ability to control nature and the animal world. As a distinguished foreign visitor recently said "In 1776 you Americans conquered your father. In 1861 you conquered your brother. In 1918 and again in 1945 you conquered your neighbor. Now all that remains is for you to conquer yourself." That fellow spake a parable that time. As the inspired writer of old put it, "he that ruleth his spirit is greater than he that taketh a city."

MAN'S RESPONSE TO GOD

What was man's response to God's plan and purpose? Chapter 3-9 of Genesis give us the answer to what happened in the beginning, and what is still happening. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The details are not given, but the broad outlines are sketched. There is DISOBEDIENCE to the divine commands, MURDER, IMMORALITY, DRUNKENNESS, WORLDLINESS, CYNICISM, FILTHINESS, A DEPRAVED IMAGINATION. Out of the heart of man come the issues of life. And when the thoughts and imaginations of men are only evil continually, the fruitage is wickedness and evil. The writer of Genesis says that man became so de-

praved and wicked that God was sorry he had made him, and he was grieved at heart because of it. His patience was exhausted, (but not his mercy) and he executed judgment upon the human race because of its wickedness. He sent a flood which covered the then-known world, and he wiped out all human life except Noah and his family, and all animal life except two of each species (there are two accounts of the Flood interwoven with each other, and one account says that seven pairs of animals were taken into the ark) which should be the means of reproducing their kind on the earth. The lesson for today includes an account of God's warning to Noah, the preparation of the Ark, the Flood, and the return to dry land of the occupants of the Ark and the beginnings of life on the earth again.

There may be an end to the divine patience, but there is no end to the divine mercy. God has to bring judgment on sin, but he loves the sinner. His mercy is from everlasting to everlasting to them that love him and keep his commandments. And even likewise to those who sin against him. As a token of his mercy, and a pledge of his concern, he splashed a dazzling rainbow across the sky as a token and pledge that never again would such a thing happen. Furthermore he gave his promise concerning the dependability of the universe — seed-time and harvest, cold and heat, summer and winter, day and night, one would follow the other in orderly process. The universe is dependable. Man can count on God's bounty and help. If men believe in his eternal justice and goodness and mercy, and in his care and concern, they will find the secret of peace and a more abundant life.

The first thing that Noah did when he got out of the Ark was to build an altar, and to offer a sacrifice unto God. Deliverance from disasters and troubles ought always to be an occasion for praise and worship and thanksgiving. There are so many people who make great promises in such times, however, who forget them when the danger is past.

Noah built an altar and worshipped, and then he got drunk! How familiar it all sounds — worship on Sunday, worldliness throughout the week. Noah was the first of that long, long line of people who through the centuries have come to shame and sorrow and disgrace and defeat and despair and destruction because of

— Continued on Page 17

SUNDAY SCHOOL LESSON

May 5, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Suffolk Alumni Honor President Smith

W. H. Terrell, Alumni Secretary

The Suffolk Chapter of the Elon College Alumni Association held its annual meeting at the Congregational Christian Church on Friday evening, April 12. Miss Gladys Yates, '27, president of the local chapter, was in charge of the program. Seventy-five alumni and guests enjoyed the delightful occasion. Rev. George D. Alley, pastor of the Suffolk church, gave the invocation. Rev. James H. Lightbourne, Jr., pastor of the Holland church, conducted a memorial service for members of the chapter who had died since the last meeting. Between courses group singing was enjoyed, with Jimmy Darden at the piano and with Miss Faye Gordon, high school student, leading. Greetings from the college were given by President Smith; from the Alumni Association by Jimmy Darden, President, and W. B. Terrell, Executive Secretary.

Miss Yates then announced that the main part of the program was in order. This she began by saying, "Dr. Smith, this is your life." From then on throughout the remainder of the program the highlights of the life of President Leo Edgar Smith were brought into review. Mr. Shirley Holland, member of the Elon College Board of Trustees, paid high tribute to Dr. Smith in taking over the administration of Elon College when there was doubt as to whether Elon would be able to continue as a college. He said that Dr. Smith had proven an able financier in raising funds to pay the debts of the college and to operate the college on a sound financial basis during the past quarter of a century. He spoke of Dr. Smith as an outstanding educator, a Christian gentleman, and one who had the respect and esteem of the official board of the college.

Prof. J. W. Barney, a classmate of Dr. Smith, gave some interesting experiences of their college days. Prof. Barney delighted the audience as he revealed some of the humorous escapades during their college days together. In a more serious vein Prof. Barney, who served as interim president after the resignation of Dr. Harper, told how pleased he was when Dr. Smith arrived on the campus to relieve him of the great responsibility of carrying on the work of the college. Prof. Barney paid tribute to Dr. Smith and his untiring efforts in behalf of Elon College.

Jimmy Darden, president of the General Alumni Association, and a former Executive Secretary of the organization, told of his student days at Elon under the administration of Dr. Smith. Jimmy expressed the opinion that in no college could one find a president more interested in the total welfare of the student body than Dr. Smith. He then told how closely Dr. Smith worked with him as he attempted to build a strong alumni association as its first regularly employed secretary.

Mrs. Oma U. Johnson, College Librarian, spoke of the respect and appreciation of the faculty for Dr. Smith. She brought out the point that Dr. Smith was never too busy to assist with the problems of the individual faculty members in their respective duties. She expressed her personal appreciation for the interest Dr. Smith had shown in the building up of an effective library on the college campus. At the conclusion of Mrs. Johnson's remarks, Miss Yates then turned to Dr. Smith and said, "We now give you the new Elon." She then presented Miss Faye Gordon, Miss Martha Joyner, and Clarence Runnels who will be students at Elon next year. Miss Joyner then sang several beautiful numbers, one dedicated to Dr. Smith. She was accompanied by Miss Gordon at the piano.

Dr. Smith expressed his appreciation for the program and the fine tributes paid him. He pledged his continued interest in and support of Elon College and urged all to help to make Elon still greater. Mrs. Smith was recognized and also expressed her pleasure for the fine meeting. She extended a very cordial invitation to all to attend the Elon commencement — and to come for the reception on Friday night May 24 when it is hoped that many of those who have been students during Dr. Smith's administration will be present.

APPORTIONMENT GIVING

Were it not for the opportunities and responsibilities beyond the local church the local church itself would find it difficult to convince the world that it was Christian. Christianity is a universal religion which is the result of the love of God. When God loved he loved the whole world. Of course, he loved the United States and the local church but he loved all countries and all, people equally. To be true disciples of Christ we must

give ourselves to the whole program of Christianity. The total program can not be supported without us, neither can we, ourselves, be wholly Christian without supporting the whole program of the church. No one, I think, would want to localize himself because his interest must go beyond himself. No one would take pride in the growth of his local church alone. Christian joy to be genuine must find its fullest realization in the total program of Christianity and that program must be reflected from the pulpit and pews of his local church.

Christian education is definitely a part of the church. It is the Church's responsibility. Elon College is an arm of the Southern Convention. The arm can not survive separate from the body, neither can the college survive as a church college separate and apart from the church. The Southern Convention would not be complete without Elon College. Elon College affords the church the privilege of supporting Christian higher education. Elon College day after day and year after year is demonstrating its value and worth to the churches of the Southern Convention by training and developing the young people of our church and of other churches for the service of the church and of the Kingdom of God at large.

You make an investment when you make a contribution to our college.

Eastern North Carolina Conference	
Antioch	\$ 66.00
Fayetteville	12.50
Mt. Auburn	9.57
Mt. Gilead	4.00
New Elam	9.00
Oak Level	23.75
Raleigh	25.80
Shallow Well	85.00
Wake Chapel	25.46
TOTAL	\$261.08

Eastern Virginia Conference	
Damascus	\$ 52.50
Newport News	31.61
Shelton Memorial	5.00
Spring Hill	3.01
Windsor	26.20
Bayside	15.00
TOTAL	\$133.32

North Carolina and Virginia Conference	
Asheville	\$ 66.00
Greensboro, F.	59.01
Hines Chapel	33.66

— Continued on Page 17

Elon College

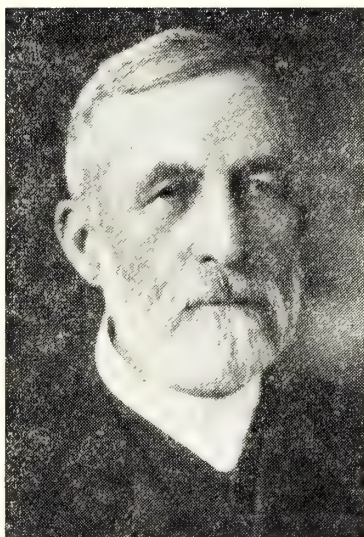
Founded In 1889

Opened In 1890

Served By Five Presidents



Dr. Wm. S. Long



Dr. W. W. Staley



Dr. E. L. Moffitt



Dr. W. A. Harper



Dr. L. E. Smith

Our Church Home For Children Makes A Difference

John G. Truitt, Superintendent

Dear Friends:

She was really pretty in her lovely Easter outfit. Always had to stay home on Easter Sunday because my clothes were not good enough to wear to church on that Sunday, she told her housemother. She was gentle and quiet, ready to do her chores happily, and very appreciative. That is not all the story, but enough to let you see how good it is of the Church to make a home for her — yes, and for so many others who went to Easter service with a glow in their hearts.

Sidney is a boy scout now. He is proud of that fact. Although it looked pretty dark for him and his two sisters that early summer when by a sad coincidence his parents passed away. "My hair used to get so long I was ashamed," he said, "and when my sick mother cut it it did not look like it does here." No, and his weekly clothes had to be washed for Sunday. But now how different it is! And with going to public school every day in really good clothes and shoes, and storm jacket when he needs it; and what with going to Sunday School and church in really lovely, becoming, fitting and proper clothes, it is great.

His room is clean too, the bath-rooms, the showers, the play room and the television — no wonder you may often hear him going about his work whistling. His sisters are here and happy. They are just as well off. They have their church sponsors and kind friends that they have made — just as kind and helpful as Sidney's. Think how different it is! The Church makes it possible.

And big gardens are growing. A really big garden is an inspiration. In fact any well kept garden is a joy. Two rows of garden peas were about the average in the garden I loved when I was a boy. Here these boys see many rows, long rows, and how they are growing now! And the potato patch was — where many of these children came from — not much larger than the space of two big rooms, but here they are bigger than a boy's ball field. And they are really growing now, with the rain and the warm, damp weather. There are many rows of onions, and several long rows of cabbage. And there are many more vegetables yet to plant. There will be corn, too, and how these children do

love it! Even every day now they are eating good vegetables frozen or canned from last summer and fall.

Yes, and it is their home. They help to keep it clean, the rooms inside and the lawn and farm outside. They help with the food and know what it is to grow it. The chickens, the eggs, the bacon, hams, sausages, the steaks,

the roasts and the various kinds of vegetables, and berry-time will soon be here.

What is more they learn to live together, to share, to see the mistakes of others, to try to learn how to profit by living with many others, to select friends and to choose according to one's interests. To be tolerant and to learn to lose in a sportsman-like manner. Yes, and to be reverent and conscious of the worthiness of friends and the goodness of God.

REPORT FOR APRIL 23, 1957

MONTHLY OFFERINGS

Amount brought forward\$18,053.42

Eastern North Carolina Conference

Christian Chapel	\$15.00	
Fayetteville	9.00	
Mt. Gilead	1.00	
New Elam	8.00	
Pleasant Hill	27.00	
Shallow Well	74.50	
Wake Chapel	22.58	\$157.08

Eastern Virginia Conference

Antioch — special	10.00	
Damascus	17.50	
Portsmouth, Shelton Memorial	2.00	
Spring Hill, S.S.	11.90	
Windsor, S.S.	10.00	
Bayside	10.00	61.40

North Carolina and Virginia Conference

Asheville	37.00	
Gibsonville	44.00	
Greensboro, First	57.33	
Mt. Zion, S.S.	16.81	
Mt. Zion	13.71	
Tryon	40.00	208.85

Western North Carolina Conference

Seagrove	30.50	
Shiloh	8.00	
Smithwood	10.00	48.50

Virginia Valley Conference

Bethel, S.S.	2.00	
Bethlehem, S.S.	23.00	
Linville, S.S.	18.50	
Mt. Olivet (G), S.S.	5.00	48.50

Total\$ 524.33

Grand Total\$18,577.75

SPECIAL OFFERINGS

Amount brought forward\$29,323.41

Zimmerman Lumber Co., Burlington, N. C.	\$ 25.00
W. P. Robinson, Chicago, Ill.	2.00
Philathea Class, Suffolk Christian Church	5.00
Calvary Cong. Christian Church, Greensboro, N. C. (bed for Baby Home)	37.50
Apple's Chapel Christian Church (bed for Baby Home)	38.65

Woman's Fellowship, Shallow Ford Christian Church	25.00
Suffolk Christian Church — Thanksgiving offering	329.80
Mrs. Pauline J. Phillips, Newnan, Ga.	30.00
Woman's Auxiliary, Holland Christian Church	6.00
Women's Union, Trinitarian Cong. Church, Concord, Mass. (Friendly Service Gift)	20.00
Mrs. J. M. Coble, Burlington, N. C.	2.00
Mrs. Peyton Gay, Wakefield, Va.	10.00
Easter Gifts:	
Woman's Fellowship, Burlington, First Church	172.50
Mrs. J. Edward Harrell, Holland, Va.	5.00
Woman's Auxiliary, Greensboro, First Church	81.50
Women's Fellowship, Berea (Nans) Church	2.00
Miss Willie Adams, South Boston, Va.	10.00
Miss Patti Adams, South Boston, Va.	5.00
Clyde W. Rudd, Greensboro, N. C.	25.00
Women's Fellowship, Spring Hill, Va., Church	5.00
In Memory of J. D. Strader, Sr.	10.00
In Memory of Mrs. Madeline Brothers Heath	5.00
In Memory of Quinton D. Ellis	10.00
In Memory of H. H. Alpers	5.00
Special Gifts	121.70
Total	\$ 988.65
Grand Total	\$30,312.06
Total for the Week	\$ 1,512.98
Total for the Year	\$48,889.81

In Memoriam

"Blessed are the dead who die in the Lord."

HARRELL

"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. This precious promise was fulfilled on Wednesday, March 20, 1957, for Mrs. Cora Parker Harrell, who was a loyal and faithful member of the Liberty Spring Christian Church.

We miss her kind and friendly face at our church meetings, especially our missionary meetings. Her faith in Christ, her loyalty to her church, her family and friends made her a Christian influence in the community.

Her last days were spent in the bosom of her lovely family who very kindly ministered to her every need. One of her last acts was to make a liberal offering to the Educational Building Fund of her church, the church she loved and served throughout her life.

Her children and all who knew her "Arise up and call her blessed."
"There is no death! The stars go down
To rise upon some other shore;
And bright in heaven's jeweled crown
They shine forevermore."

In view of the exemplary life of Mrs. Harrell, we, the members of the Liberty Spring Christian Church, resolve:

First: That we express our gratitude to God for her life and service to the Church and community.

Second: That we bow in humble submission to God's will in her passing.

Third: That we extend to her devoted husband and family our sincere sympathy and commend them to the care and keeping of our Heavenly Father.

Fourth: That a copy of these resolu-

tions be sent to the family, a copy to THE CHRISTIAN SUN for publication, and a copy entered upon our church records.

Respectfully submitted
Mrs. William T. Harrell
Mrs. Charlie E. Nichols
Committee

ROBERTS

We, the members of Holy Neck Congregational Christian Church wish to pay tribute to the memory of Mrs. Ophelia Doughtie Roberts, who passed away at Louise Obici Memorial Hospital, Suffolk, Virginia, January 29, 1957, after a long illness. Mrs. Roberts spent the greater part of her life in the Holy Neck Community, where she will be greatly missed. She was loyal to her church, her home and her friends.

Therefore be it resolved:

1. That we humbly submit to the Father's will, knowing He doeth all things well.

2. That her example of faithfulness in her home, her loyalty to her church, and to her neighbors and friends, be an inspiration to each of us.

3. That we extend our heartfelt sympathy and prayers to her family.

4. That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN, and a copy be placed on our church record.

Mrs. H. L. Worrell
Mrs. C. E. Piland
Mrs. W. John Norfleet
Committee

SUNDAY SCHOOL LESSON

(Continued from Page 13)

the fruit of the vine. Intoxicating beverages are still among the leading and most sinister forces that threaten our national safety and security.

Were the people of Noah's day more wicked than the people of America today? We spent in a recent year more than five times as much for the detention and rehabilitation of criminals as we did for the education of our children! There were in 1954 more inmates in prison, mental institutions and almshouses, than there were students in colleges and universities! What about the commercialization of the Lord's Day, the alarming amount of juvenile delinquency, the mounting divorce rate, the marked increase in social drinking, the prevalence of racketeering, etc? How long, O Lord, how long!

APPORTIONMENT GIVING

(Continued from Page 14)

Mt. Zion	13.49
New Lebanon	15.75
Tryon	100.00
Union (Va.)	25.00

TOTAL\$312.91

Western North Carolina Conference

Seagrove	\$ 40.00
Shiloh	9.00
Smithwood	5.00

TOTAL\$ 54.00

Virginia Valley Conference

Bethel	\$ 30.81
Bethlehem	41.00
Linville	32.50
Mt. Olivet	5.00

TOTAL\$109.31

TOTAL COLLECTIONS\$390.62

Trinity Theological College in Singapore has had success in offering a correspondence course. This interdenominational institution recently held a unique graduation service for two hundred students throughout Malaya who had completed the course. The oldest person enrolled in the class was a seventy-year-old retired architect and the youngest was a thirteen-year-old girl. These courses are popular because they help to satisfy the Christians' hunger for more knowledge of the Bible.

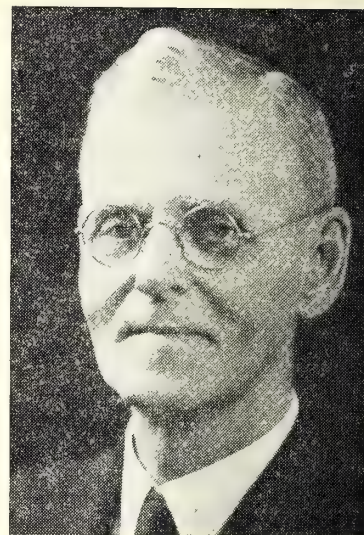
"Lest We Forget" Those Who Served Us Well



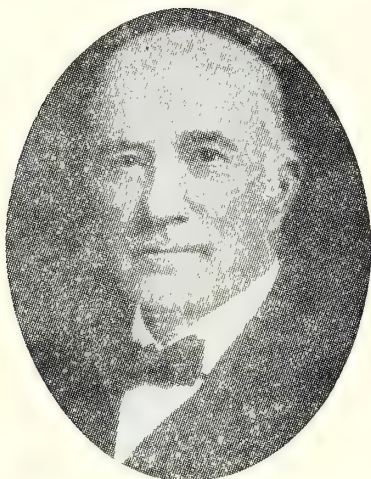
Dr. J. O. Atkinson



Mrs. C. H. Rowland



Dr. I. W. Johnson



Rev. G. W. Clements



Dr. J. P. Barrett



Dr. C. E. Newman



Dr. E. F. Watson



Dr. S. C. Harrell



OFFICERS

President,
MRS. W. W. SELLERS
(Center)

Secretary,
MRS. OMA U. JOHNSON
(Left)

Treasurer,
WALTER COOPER
(Not shown)

Assistant Treasurer,
MISS EDNA FITCH
(Right)

MEMBERSHIP

Membership in the Historical Society is maintained by payment of dues. Charter membership fee was \$5.00. What the dues will be in the future must be decided by the members in session May 12, 1957. This money will be used to maintain the work of the Society. Thanks to the Charter Members, the Convention, Elon College, and the Convention Women's Fellowship for enough support so the work could begin.

THE BELL

Shown here was used in Graham College, the antecedent of Elon College.

THE CHILDREN

Linda Elizabeth Johnston, daughter of Dr. and Mrs. James William Johnston, and granddaughter of Charles D. Johnston, for many years Superintendent of The Christian Orphanage.

Joseph Bridger Newman, Jr., son of Dr. and Mrs. J. B. Newman. His paternal grandfather was Dr. J. U. Newman, for fifty years a teacher at Elon College, and his maternal grandfather was Dr. J. E. Rawls, noted physician of Suffolk, Virginia.



CHARTER MEMBERS

SOUTHERN CONVENTION HISTORICAL SOCIETY

EASTERN NORTH CAROLINA CONFERENCE

Chapel Hill
Mr. and Mrs. S. H. Basnight

Henderson
Rev. J. Frank Apple
Rev. E. M. Powell

Liberty (Vance)
Miss Margaret P. Alston
H. B. Newman
Rev. Lowell A. Smoot

Mount Auburn
Mrs. J. L. Read
Women's Fellowship
Rev. T. Fred Wright

Raleigh
Miss Susie D. Allen

Sanford
Mrs. C. C. Bridges
Mrs. R. M. Cline
Mrs. Will B. O'Neill
Miss Stella Stout

Wake Chapel
A. Glendon Johnson
Mrs. K. B. Johnson
Mr. and Mrs. Rex G. Powell

NORTH CAROLINA AND VIRGINIA CONFERENCE

Apple's Chapel
Rev. Bland Leebrick

Bethel
Mrs. Ida P. Murray

Burlington, First
J. A. Boland
Mrs. H. Russell Clem
Mr. and Mrs. A. D. Cobb, Jr.
Mrs. John M. Coble
Mrs. A. P. Cole
Mrs. R. E. Harden
Mrs. C. T. Holt
Mr. and Mrs. Corrie Holt
Miss Violet Holt
Mrs. W. W. Horne
Mrs. S. A. Horne
Mrs. T. J. Horner
Mrs. Harold W. Ingle
Mrs. Warren B. Johnson
Mrs. J. R. Kernodle
Mrs. Lillian Long Kernodle
Mrs. James Edgar King
Mrs. T. A. Lamm
Mrs. J. H. McEwen
Kendall M. Morton
Mrs. Kendall M. Morton
Mr. and Mrs. Wayne Morton
Mrs. J. B. Newman
Mrs. Blondie Kernodle Pollard
Rev. H. E. Robinson
Mrs. W. R. Sellers
Mrs. D. E. Sellers
Mrs. W. W. Sellers
Mrs. J. D. Strader, Sr.
Mrs. Ella Rea Trolinger
Miss Edith Walker
Miss Mamie Wilkins

Concord
Mrs. A. Y. Allred

Durham
Dr. Stanley C. Harrell (Deceased)
Mrs. Minnie Carden Harward
Rev. Carl R. Key

Elon College Community
Rev. W. J. Andes
Dr. James Earl Danieleley
Mrs. James L. Foster, Sr.
Dr. James M. Hess
Mrs. T. E. Gilliam
Mrs. C. C. Johnson
Dr. William T. Scott
Dr. W. W. Sloan
Dr. L. E. Smith
Dr. John G. Truitt
Mrs. John G. Truitt

Greensboro, First
Rev. and Mrs. W. E. Wiseman
M. T. Garren

Haw River
Rev. Henry V. Harman

Hines' Chapel
Herman W. Donnell
Mr. and Mrs. Stephen F. Eure
O. W. Hines
Mrs. R. W. Isley
E. W. Kellam
Rev. John P. Littiken

Hopedale
Rev. Clyde O. Koon

Mebane
Miss Lillie D. Fowler

Mount Bethel
Miss Ethel Friddle

New Lebanon
Mrs. C. C. Griffin
Miss Ethalinda Griffin

Palm Street
Mr. and Mrs. Paul J. Squires

Pfafftown
Women's Fellowship

Tryon
Mrs. Robert G. Patterson

Winston-Salem
Rev. John R. Lackey
Mrs. Manie Flynt Neal
Women's Fellowship

Union, N. C.
Miss Nannie Bruce Walker

WESTERN NORTH CAROLINA CONFERENCE

Albemarle
Rev. S. E. Madren

Asheboro
Dr. F. C. Lester
Mrs. F. C. Lester

Bailey's Grove
Eli H. Cole

Big Oak
Mr. and Mrs. Eli H. Cole

Ether
Homer J. Cochran
Grace's Chapel
Ralph Foushee
Hank's Chapel
Rev. Lewis Bill Simmons
High Point
Mrs. Leta W. Moffitt
Liberty
Cyrus Shoffner
Mt. Pleasant
E. M. Marks
Pleasant Cross
Miss Sarah Ellison

EASTERN VIRGINIA CONFERENCE

Antioch
Mrs. Dana B. Saunders

Berea (Nansemond)
Mrs. Herbert P. Harrell
Mrs. J. C. Matthews

Bethlehem (Disputanta)
Mrs. John W. Balint

Bethlehem (Nansemond)
Mrs. C. T. Baker
Rev. and Mrs. R. E. Brittle
Mrs. Edward I. Johnson
Mrs. C. W. King
Mrs. A. C. Moore
Mrs. Harry F. Schadel

Christian Temple
Mrs. L. W. Staggs
Mrs. L. W. Vaughan, Jr.
Mrs. J. H. Watson
Mrs. M. J. Walter White

Dendron
William E. Harward
Jennie Barrett Spratley

Eure
Mrs. John W. Artz

Great Bridge
Mrs. S. C. Whitehurst

Holland
Rev. James H. Lightbourne, Jr.
Woman's Auxiliary

Hopewell
Rev. James W. Madren

Isle of Wight
Mrs. George Walls
Johnson's Grove
Mrs. Margaret Pulley

Newport News
Caleb D. West
Mrs. W. B. Williams

Norfolk, First
Mrs. Olin B. Pendleton

Oak Grove
Ethel H. Parker

Oakland
Mrs. Raye V. Knight

Richmond
Dr. Roy C. Helfenstein

Rosemont
H. L. Bondurant
Mrs. E. C. Casey

Suffolk
Rev. George D. Alley
Mrs. Annie Staley Calhoun
Mrs. Ray F. Gordon
Mrs. I. W. Johnson
Major W. E. MacClenny (Memorial)
Miss Susie I. Powell
Mrs. J. S. Rollings, Sr.
Floyd A. Turner

South Norfolk
Mrs. W. B. Evans
Union (Southampton)
Mrs. Clyde Fields

Wakefield
Rev. Henry E. Crutchfield
J. Dillard Faison

Warwick
Mrs. Mary Halstead Booth

Windsor
Mrs. A. P. Beale

VIRGINIA VALLEY CONFERENCE

Antioch
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O. W. Andes

Bethel
Mrs. Minnie D. Hensley
M. A. Dofflemyer

Bethlehem
Mrs. Thomas W. Good
Clarence A. Phillips
Shirley White

Mt. Lebanon
Mrs. Eunice E. May

New Hope
Mrs. J. E. Bryant
Mr. and Mrs. Olin W. VanPelt, Sr.

Winchester
Mrs. G. Clarence Brill
Mrs. Frances Hook Cooper
Mrs. Chester Luffrell
Mrs. Edgar Nelson
Mrs. H. F. Nelson
Mrs. Cecil L. Whitlock
Rev. Robert A. Whitten

OTHERS

Mayo Edwin Barrett
Alexandria, Va.
Rev. Simon A. Bennett, Wadley,
Alabama
Dr. Warren H. Denison, Grinnell,
Iowa (Deceased)
W. T. Dunn, Sr., Lynchburg,
Virginia
Mrs. Virginia E. Faison
Spring Grove, Va.
William Samuel Hand, Beulah
Church, Wadley, Alabama
W. P. Ingram
Birmingham, Ala.



The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

MAY 7, 1957

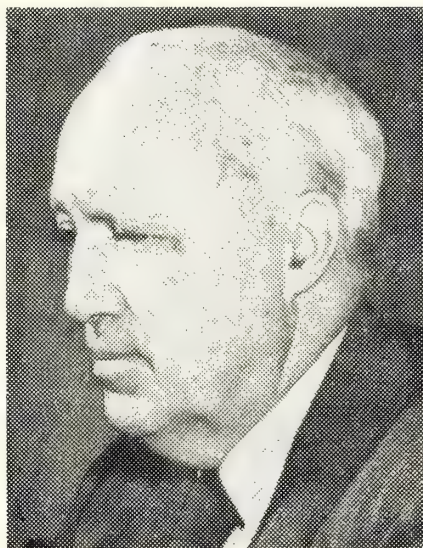
NUMBER 19

Next Sunday

Attend Dedication

of

Church History Room



REV. JAMES H. LIGHTBOURNE, D. D.

Rev. James H. Lightbourne will be the speaker at the service of dedication for the Church History Room at Elon College Sunday evening, May 12.

Dr. Lightbourne is remembered in this area as pastor of our churches in Burlington, North Carolina, and Holland, Virginia. He was a leader in Conference and Convention while here.

He is the son of a minister, had a brother who was a minister, and his son, James Jr., is following the family tradition and is currently serving in Holland where he was born.

Dr. Lightbourne is Superintendent of the Rhode Island Conference of Congregational Christian Churches, and is an officer in the national Historical Society of Congregational Christian Churches. His message Sunday evening is awaited with interest.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

"Popping At The Seams"

SAYS THE MINISTER,

Rev. Julius Rice

This report may sound a bit boastful, but being pastor of a new church which is showing signs of growth is a wonderful experience. I think I know how St. Paul must have felt when he saw the young churches of his day growing.

On Palm Sunday there were 198 people present for Sunday school, and 152 for the morning worship service. At the latter Superintendent Wm. T. Scott was present and christened our baby, Mark Alan.

Holy Communion was held Maunday Thursday, and the attendance was very good.

We hardly knew what to expect on Easter. The good weather and the grace of God brought a record of all records in attendance. There were 228 present in the Sunday school. Our sanctuary is equipped to seat 150 people, and 270 crowded in for the worship service. We were literally popping at the seams. The most impressive part of this service was the reception of twenty-four new members into the church. Eleven juniors had attended the membership class conducted by the minister each Saturday morning during Lent. There were thirteen adults who united. Some came by confession of faith, and others from the following denominations: Baptist, Methodist, Episcopal, Presbyterian, and Roman Catholic. Since I became pastor of Bayside church last September, forty-nine new members have been received, and only three have been Congregational Christians, and they included my wife and me. As you can see, our church has become a community church in

reality. The wonderful response from the people of the community has necessitated some new planning for our church.

Fifty-two persons received certificates for perfect attendance at the morning worship services from January 6 through April 21.

We hope to continue to do great things in the name of the Lord.

A Pastor And His Trailer

The little red and white trailer spreads a wing on one side and furnishes shadow from the noonday sun so Rev. J. L. Neese can read his CHRISTIAN SUN and take life a little easy. Bethlehem church-yard furnishes the delightful place for this partially retired pastor, his good wife, and the trailer. Two of the delegates to the Women's Fellowship are guests of the Neese family, and will be well fed from the cozy kitchen in the little house on wheels. Cars rush by on beautiful highway 11 as they pursue business or pleasure through the Shenandoah Valley of Virginia. But the minister can sit in peace under the three sturdy oaks on the green lawn where this piece is being written, or he can rest under his own modern "vine and fig tree." Those who see him can almost hear him singing deep in his soul, "Happy days are here again."

An over-worked heart made it necessary for the Rev. J. L. Neese to

leave the pastorate he loved in places like Palm Street (Greensboro) and Reidsville. Florida offered refuge from cold winters, and expensive living. A trailer camp of some 3,000 people at Bradenton, Florida, has been home for the Neese family for seven years. Pastors of the community hold religious services Sunday evenings in the park, and it has come to be the business of Mr. Neese to arrange the services, and when the minister fails to arrive, as it sometimes happens, to preach.

A beautiful printed bulletin for the occasion can be secured from the Town and Country Department of the Board of Home Missions of Congregational Christian Churches, 287 Fourth Avenue, New York 10, New York, for \$1.50 per hundred copies.

Last summer the Neese trailer moved to Bethlehem church near New Market, Virginia, and Mr. Neese served Bethlehem, Concord, Wood's Chapel and Wisslers Chapel churches. Now he is back again for another happy summer experience with Bethlehem and Concord. It is springtime in the Valley, and it is springtime in the heart of a minister who makes his home in a trailer and serves people in Florida during the winter and in Virginia during the summer.

Volume 109

Number 19

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Easter At Windsor

Mrs. A. P. Beale

The young people had charge of the music at Sunday school on Easter Sunday at Windsor church, Windsor, Virginia. We had a record number present — 238.

At the eleven o'clock service the adult choir rendered a beautiful cantata. The church was filled. At this service our denial boxes were dedicated and the money is being sent to the Philippines to help some young person finish his education for Christian service.

RICHMOND CHOIR VISITS VALLEY

The Junior Choir of the First Congregational Christian Church, Richmond, Virginia, presented an hour's service at Bethel Church, near Elkton, Virginia, on Sunday, April 28. The director of the choir is Mrs. Alfred Dofflemyer, formerly a member at Bethel.

Immediately following this service of worship, the church held a Family Fellowship Luncheon with about one hundred and twenty-five present.

Sunrise Service At Great Bridge

The Junior High and Senior High Pilgrim Fellowship groups and the ninth grade class of Great Bridge church, Norfolk, Virginia, held a joint Sunrise Service at 5:23 on Easter Sunday morning.

An impressive worship service was held just as the sun rose up from the water on the horizon. Following this the group went to a nearby home for breakfast. They returned to their homes in plenty of time to get ready for Sunday school.

Copies of the wonderful Easter article from the April issue of *The Reader's Digest*, "You Can't Hold Back the Dawn," were given to the young people as mementoes of this sunrise service. Rev. Jack Akin is the pastor of the church.

The Ministers' Convocation

Moonelon, Elon College, N. C.

May 13-15, 1957

General Theme: "The Minister and His Work"

MONDAY (afternoon)

- 2:30 Registration
- 3:00 Opening Worship. Dr. Peeler
- 3:30 "The Historic Theology of Mission," David Stowe
- 4:30 Recreation
- 6:00 Supper
- (evening)
- 7:30 "The Christian Stewardship Revival," Bishop Cushman
- 8:45 "The Minister and His Reading Habits," Frank Hamilton
- 9:30 Evening Devotions, Dr. Peeler

TUESDAY (morning)

- 7:30 Morning Devotions, Dr. Peeler
- 8:00 Breakfast
- 9:00 "The Stewardship Church," Bishop Cushman
- 10:15 "Problems and Opportunities of the Rural Minister," Dr. Walton
- 11:30 Recreation
- 12:30 Lunch
- (afternoon)
- 2:30 Discussion session on rural problems, Dr. Walton
- 3:30 "The Minister and His Ethics," Dr. Scott
- 4:30 Recreation
- 6:00 Supper
- (evening)
- 7:30 "The Contemporary Shape of Missions," David Stowe
- 8:45 "The Minister and His Sermon Topics," Carl Wallace
- 9:30 Evening Devotions, Dr. Peeler

WEDNESDAY (morning)

- 7:30 Morning Devotions, Dr. Peeler
- 8:00 Breakfast
- 9:00 "The Future Strategy of Mission," David Stowe
- 10:00 Denominational Interests
- 12:00 Lunch and Adjournment

Bishop Ralph S. Cushman, retired Bishop of The Methodist Church.
Frank R. Hamilton, Minister, Congregational Christian Temple, Norfolk, Va.
Dr. Banks J. Peeler, Minister, E&R Trinity Church, Concord, N. C.; President of National Mission Board of E&R Church.
Dr. William T. Scott, Superintendent, Southern Convention.
David Stowe, Educational Secretary of the American Board of Commissioners for Foreign Missions.
Carle E. Wallace, Minister, The Eutaw Community Church, Fayetteville, N. C.
Dr. A. J. Walton, Professor of Practical Theology and Director of Field Work, Duke Divinity School.

PIEDMONT VIRGINIA LAYMEN met at the Third Avenue Christian Church in Danville on May 3. We understand that as a result of this meeting some "lucky" man will drive a Cadillac to the National Laymen's Convention at Oberlin College next August.

NOTICE

The Southern Convention Office has a small supply of the current Annual, giving the account of the Centennial Session of the Convention and the Conferences held in 1956. Anyone desiring a copy of the Annual may obtain the same for \$1.00 by writing to The Southern Convention Office, Elon College, N. C.

Wm. T. Scott, Supt.

SYMPATHY is extended to Dr. Roy C. Helfenstein in the loss of his wife on last Wednesday. Funeral services were held Saturday in Florida. His address is 31 Hibiscus Drive, Ormond Beach, Florida.

SERVICE OF INSTALLATION for Rev. Lynwood L. Hubbard as pastor of Pleasant Ridge and Spoon's Chapel churches was held Sunday, April, 28. The installation sermon was preached by Rev. Fred P. Register, with Dr. W. T. Scott leading the installation service. Others participating included Rev. Lacy Presnell, Rev. Winfred Bray, Rev. Clyde L. Fields, and Rev. Bill Simmons.

Mother's Day

Once each year the American people are called upon to pay a tribute to mothers. In a very ancient section of our Good Book there is a commandment that all should "honor father and mother," and with it is a promise that in so doing life would be long upon the earth. St. Paul reminded his friends of this command, and the attendant promise.

It is easy for those who love their parents to honor them. Bouquets on special occasions are fitting, and pleasant to giver and receiver. That makes Mother's Day a delightful occasion. It is the time when we say some of the things we have been thinking all along.

Every son and daughter knows that it is impossible really to repay mother for all she has done for her child. She has been the giver and sustainer of life; she has been the teacher who trained the feet to walk, the tongue to talk, and the mind to think; from her love and care has come the knowledge that we are surrounded with Infinite love and guided by Divine wisdom. In a very real sense every man can join with Abraham Lincoln in saying:

"All that I am or ever hope to be
I owe to my angel mother."

Mother's Day this year is not limited to May 12. Every day belongs to her. She is a molder of life, and worthy of honor at all times. She is, probably more than she thinks, directing the destinies of the human family.

Long life for those who honor their parents is not magic. It does not happen by some peculiar process unknown to man. Neither is it a special gift to those who obey Divine law. It is the natural outgrowth of living that kind of life.

Children who respect their parents live in a home with a minimum of friction, and it is friction that wears people as well as machinery. Love smooths the human relationships and makes possible that serenity of soul that leads to long life. Obedience to the laws of the home prepares one for observing laws of health which develop strong bodies and clear minds. Honoring parents leads to devotion to all those things which are highest and best. When one ties himself to God and those people and causes which represent Him, he is joining with things that are eternal, and is preparing for long life in this world and the next.

"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

The History We Are Making

If one is a sensitive soul, and time to listen, it is possible that he may hear the turning of the wheels of time and see on the kaleidoscope the history which we of the Southern Convention are making. But there are so many other noises, and so many things to attract our attention, that it is very difficult for us to keep in

tune with the Infinite and to recognize how deeply what is being said and done is recorded for future generations.

The regular routine of the church activities is important. They are helping to develop boys and girls into men and women. And new things are being undertaken by our people. Fred Register is giving us direction and enthusiasm for stewardship and evangelism. With more money, a greater sense of responsibility, and with an increasing membership, more things can be done. This means new churches, better church buildings and equipment with which to work, increasing salaries for over-worked and under-paid ministers, a camp-site for young people and church workers, a Church History Room, care for places that should become shrines for our people, and increasing support for all the enterprises of the Church. The helping hand of our church is on a stronger arm than in years past.

Since this article was started a long-time friend, (Chief) W. B. Fuller, a former pastor of many of our churches and now retired at Harrisonburg, Virginia, stopped by for a talk in which he said: "Our churches are making progress. I do not get to many of the larger meetings (he is past the three score and ten years Biblically allotted to man), but I see that progress is being made."

For the progress we are all grateful. And we want to be in the procession. The whole world is changing, and now is the time for the Church to make good on the command to win the world to Christ, and to teach what he taught. If men like the late John R. Mott and Robert E. Speer were now alive they would be sure that the world could be won to Christ in this generation. They set out to evangelize the world in their generation, and they succeeded in getting the Bible and some preachers in all the nations. Of course not all the people have heard the message of Christ, but this is the generation that should see to it that all hear the glorious Good News that this planet has been visited by God's great Son, that all men can be saved from foolish living, that this is our Father's world, that life can be abundant and eternal.

Digressing again, like ministers often do! The object of this article was to say that somebody in every church should be recording the history that is being made, that secretaries in churches, Sunday schools, youth groups, men and women's Fellowships, in Conferences, conventions, in all church groups should record faithfully whatever of important happens, and then see that the records are preserved for those who wish to read what the churches are doing.

History Room Dedication

Sunday evening, May 12, 1957, may become a historic date in the progress of the Southern Convention. It is then that the Church History Room will be dedicated. In this room are already many items of interest and much of the history of our churches, and into it will come a much more complete record of our activities. To it will come those who wish to know for their own pleasure, or who will write the history of local churches, of conferences, or of leaders for information.

If you can reasonably do so, be sure to share in this very important dedication service next Sunday evening at Elon College beginning at seven-thirty o'clock.

The Christian Sun

A Mother's Day Meditation

By H. H. Smith, Sr.

Since Jesus Christ came into the world as a babe, motherhood has been exalted to a place of highest honor. Who will question the fact that incarnation has forever "ennobled and sanctified motherhood?" The Jewish mother of Bible times regarded herself as highly honored of God, and she was right, for every mother is indeed a co-worker with God. Would that every mother realized the full import of her sacred privilege and responsibility! Wherever mothers have responded to their high calling, in a worthy manner, they have blessed the world. Lincoln said: "All that I am or hope to be I owe to my mother." Thomas A. Edison bore this testimony to the influence of his mother upon his life: "My Mother was the making of me. She was so true, so sure of me, and I felt that I had someone to live for, someone I must not disappoint."

The true mother finds her greatest joy in her children. The mother who is more concerned about dress or pleasure or society than she is about the welfare of her children, is not worthy of being a mother. The true mother is ever alert to give her children the best training possible. A mother once invited some children to her home, that her children might have the right kind of associates, and they all played on her beautiful lawn. Another mother, seeing the children romping on the lawn, said: "Those children will spoil your beautiful grass. I could never allow that." The wise mother replied: "I'm raising children, not grass."

Mothers need recreation and diversion for their own welfare, as well as for that of their children, but some mothers become absorbed in these things to the neglect of their children. What can be more pathetic than the case of a young man who stood before a judge to be sentenced for some crime, and when asked if he had anything to say, replied: "Oh judge, if I had only had a mother." Some children who are not motherless are virtually orphans from neglect.

We should bear in mind that what counts most in the training of children is the "atmosphere of the home." We may teach both by precept and example, but should remember that "actions speak louder than words." Sometimes it is said that a person is

"more sinned against than sinning." The case of that pitiable woman, Mrs. Hetty Green, the miser, who worshipped her hundred million dollars, comes to mind. Sometimes she would practice deceit, pretending to be a pauper, in order to get free medical treatment, and when called on to help the needy, would often say that she was not able to give anything. Hetty Green sinned, but as a child — like many other children — she was "sinned against." She was brought up in a home where the chief emphasis was upon the acquisition of money. Her financial career began at eight years of age, when she was encouraged to open a bank account. Daily surrounded by others who were devoted to the "game of money-making," she soon

learned the meaning of "stocks and bonds" and "bulls and bears," and late in life said: "By the time I was fifteen, when I went to Boston to school, I knew more about these things (financial transactions) than many a man who makes a living out of them."

As a child, she may have been told that religion is important and the habit of prayer and church-going should not be neglected, but six days of the week she was surrounded by those whose daily conversation and conduct emphasized one thing above everything else — the acquisition of wealth.

The tragedy of it is that there are so many homes today where the material things of life — pleasure, possessions, so-called worldly success, are emphasized above everything else.

Family Night Devotional Service

MOTHER: "Happy is the family that has a true home built by hearts. For a home is not a true dwelling but a living fellowship; And two or three people with understanding and affection, can dwell in a mansion of joy through their house is very small."

CHILD: Scripture — Ephesians 6: 1-4

FATHER AND MOTHER: Responsive Prayer

Father: "Let us pray for good homes where father and mother and children try to be thoughtful of each other;

Mother: We give Thee thanks, O Lord.

Father: For homes where the family members take time to do things together, even in the midst of our busy modern life.

Mother: We give Thee thanks, O Lord.

Father: For grandparents whose mellow wisdom and love can help and bless the household;

Mother: We give Thee thanks, O Lord.

Father: For fathers and mothers who seek to learn and grow along with their children;

Mother: We bless Thy name, dear Father.

Father: For churches and families which have learned to work together that Christian knowledge and experience may increase;

Mother: We bless Thy name, Our Father.

Father: For churches and families where the Christian way is being lived into life in home and neighborhood;

Mother: We bless Thy name, O Lord.

Together: May the words of our mouths, and the meditations of our hearts and the attitudes and acts of our daily lives be acceptable and pleasing in thy sight, O Lord, Our Strength and Our Redeemer. Amen."

CHILD: "Mommie and Daddy and God, all three, are taking particular care of me. Mommie remembers the things I need, food and clothing and books to read. Daddy works hard for us all the day, Then mends our toys and joins our play. God watches over us to keep us happy together, awake or asleep. So, Mommie and Daddy and God, all three, are taking particular care of me."

MOTHER: "So long as there are homes to which men turn at close of day, So long as there are homes where children are, where women stay — If love and loyalty and faith be found across the sills — A stricken nation can recover from its gravest ills. So long as there are homes where fires burn and there is bread, So long as there are homes where lamps are lit and prayers are said, Although people falter through the dark — and nations grope — With God Himself back of these little homes — we still have hope."

Hymn: "For The Beauty Of The Earth"

The Little Boy Who Grew And Grew

"And Jesus increased in wisdom and in stature, and in favor with God and man." Luke 2:52.

Once upon a time there was a little boy who lived in the hill country of Tennessee. Very few people knew his real name, for everyone called him Little Brother. Even his father and mother and older brother called him by his nickname.

His older brother had a real name too, but nobody used it. Everyone called him Big Brother. Big Brother and Little Brother were nearly always together. Sometimes they walked to school together and on Sundays they went to church. They liked to play with each other, too. Sometimes they ran up and down the hills. Sometimes they climbed trees. Often they played in the creek together. Big Brother could run faster than Little Brother and climb up higher in the trees. He was bigger and stronger than Little Brother.

So matter how fast Little Brother grew, Big Brother was always bigger. One morning Little Brother asked his mother if he would ever catch up with Big Brother. His mother told him he was growing, but that Big Brother was growing too and would always be larger and stronger till they both became men. This made Little Brother wish that he would grow and grow and never stop growing. He wanted to grow so big and strong that people would have to call him Giant Brother.

One night while he was fast asleep he had a dream. He dreamed God sent a fairy to him who said, "Little Brother, I have come to give you a wish. Tell me what you want more than anything else, and I shall give it to you."

Little Brother thought for a moment, then said, "I want to grow and grow and never stop growing. I want to grow till I am the biggest person in the whole world. I want to grow till people will have to call me Giant Brother."

The fairy answered, "All right, you shall have your wish." Then she went away.

The next morning Little Brother awoke happy as he could be! He jumped out of bed and ran to his mother and said, "Guess what, Mother. A fairy told me last night that I could

have any wish I wanted. I said I wanted to grow and grow and never stop growing, and she said I could."

His mother rubbed her eyes for she was just waking up, then turned to him and asked, "What did you say? Did you say you were going to grow and grow and never stop growing?"

"Yes, Mother," he replied. "That's what the fairy promised. Oh, Mother, I'm so happy, so happy. I'll be bigger and stronger than Big Brother."

But his mother replied, "It's not important how much your body grows, but how much your mind and spirit grow."

The days and weeks passed by. Little Brother grew and grew. He grew so big he couldn't wear his clothes anymore. His mother had to buy him new ones. But he didn't have his new ones very long till the bottoms of his trousers were halfway up to his knees. His sleeves came to his elbows, and his shoes and socks would not go on his feet. His mother had to buy him some more new clothes. This time she got them as large as those she bought for Big Brother. At last he had caught up with him, but dear me, he still kept on growing and growing.

Little Brother ate so much his mother thought she would never get him filled up. For breakfast he ate two bananas, two dishes of prunes, two fried eggs, two pieces of toast, two bowls of oatmeal, two huge pancakes, and drank two glasses of milk. For lunch he ate more than that, and for supper he ate nearly twice that much! His mother just couldn't keep the pantry full of food. He ate and ate and grew and grew.

Little Brother grew so big people started calling him Giant Brother. He was so big he could hardly sit in a chair. One day he was at the table eating after everyone else had left. He heard something crack. Then he bounced on the floor ker-plunk! His chair had broken down. He was so big his mother had to have a giant chair made just for him.

One night while he was sleeping, he turned over in bed and broke the bed down. Again he landed in the middle of the floor ker-plunk. When he awoke he started crying, then remembered he was big and that big people shouldn't cry. He was so big

his mother had to have a giant bed made just for him. It was twice as long as Big Brother's and twice as strong. It was almost as long as the room, and had eight legs instead of four.

One day as he was going through the doorway of his room to the kitchen, he bumped his head on the top of the door frame and hurt it badly. For the first time he realized that he was so big he had to stoop down to get through the door, and that there were some doors he could not go through at all. He realized, too, that it would not be long till he could not get through a single door in the whole house, and that he would have to stay in his own room all the time.

As soon as Giant Brother had to stay in his own room, some people said he was the biggest person in the

Edward J. Lantz

whole world. People started coming from nearly everywhere just to stare at him, and when they saw him they always laughed at him or felt sorry for him because he was so big. When people stared too long or laughed too loud he would hide his face in the corner and cry and cry. But still, he kept on growing and growing.

One night while he was fast asleep he had another dream. He dreamed God sent the fairy back to him. The fairy said, "Giant Brother, I have come to give you another wish. Tell me what you want more than anything else, and I shall give it to you."

Giant Brother didn't have to think very long. He answered, "I wish I weren't a giant. I wish people wouldn't laugh at me. I wish I could grow smaller and smaller till I become the same size as other boys and girls. Of course, I want to be as strong as Big Brother so I can take him down sometimes in wrestling; but more than that, I want my mind to keep on growing and growing so I can understand other people and not laugh at them."

The fairy replied, "You shall have your wish. Your body shall grow smaller and smaller till it is normal size and then grow larger as other boys' and girls', but your understanding shall keep on growing and grow-

MOTHERS OF MEN

"I hold no cause worth my son's life," said one —
And the two women with her as she spoke
Joined glances in a hush that neither broke,
So present was the memory of their dead.
And through their meeting eyes their souls drew near,
Linked by their sons, men who had held life dear
But laid it down for something dearer still.
The one had wrought out with patient iron will
The riddle of pestilence, and won,
Fighting on stricken, till his work was done
For children of tomorrow. Far away
In shell-torn soil of France the other lay,
And in the letter that his mother read
Over and over, kneeling as to pray —
"I'm thanking God with all my heart today,
Whatever comes" (that was the day he died)
"I've done my bit to clear the road ahead."
In those two mothers, common pain of loss
Blossomed in starry flowers of holy pride.
What thoughts were hers who silent stood beside
Her Son, the Dreamer's cross?

Amelia J. Burr

ing till you become one of the wisest and kindest persons in the whole world." Then the fairy went away.

The next morning Giant Brother awoke very, very early. He jumped out of bed and called to his mother, "Oh Mother, Mother, I'm so happy. The fairy came back last night and told me I could have another wish. I wished that my body would grow smaller and smaller till it becomes the same size as other boys' and girls', but that my mind would keep on growing and growing till I could understand everybody. She said my wish would come true, and then she went away. Oh, Mother, I'm so happy."

His mother was very happy too, for that meant he could soon come to the table again and eat with other members of the family. It meant he could leave his own room and run up and down the hills. It meant other people would not laugh at him because he was so big. It meant he could go back to school to play and study, but most important of all, he could return to Sunday school and church to be with his friends.

And that is exactly what happened. Giant Brother started growing smaller and smaller. He didn't get hungry like he used to. In fact, he didn't eat

much at all. His clothes became too large for him. His coat sleeves covered his hands, his trouser legs dragged the ground, and his shoes were so big that his feet flopped around in them. It wasn't long till he could leave his room and go through every room in the house. He could go to the kitchen and sit down at the table with his father and mother and Big Brother. He could run up and down the hills and climb in the trees. He could wrestle with Big Brother and sometimes take him down. He could even go to school and church like he used to.

Little Brother was very happy. He was just like other boys and girls — he could wear the same kind of clothes, sit in the same chairs, read the same books, play the same games, sleep in the same kind of bed, and study the same Bible. One day after he had run up a hill he looked at a cloud in the sky and said, "Thank you, God, that I am just like other people. Thank you, God, that I can grow and grow and never stop growing in my understanding."

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Gifts Sent To Jennie Pratt

Several weeks ago there was an item in THE CHRISTIAN SUN concerning the work of Mrs. Jennie Pratt, who does port and immigration work for our Board of Home Missions. It suggested, among other things, that she would like to have cloth bags, complete with drawstring, containing useful articles like soap and washcloths, to give to people coming into this country. The women of our Antioch and Linville churches in the Valley Conference, under the leadership of Mrs. E. J. Rohart, prepared thirty-three of these bags and sent them to Mrs. Pratt. Her response was this letter:

"Many thanks for your beautiful bags and contents. They sure came in handy for our folks.

"We used your bags for our folks that left the hospital and were admitted to the United States. They need such articles and treasured the bags. This was a wonderful way for you to welcome them into the U. S.

"Yesterday over 67 alien seamen were deported from our detention station. These men we worked among and I am happy to say they are going back with their faith in God strengthened. Many became seamen for a short time and for some it was their first trip to the U. S. They jumped ship and tried to remain here to work. They heard such good news about working conditions in the U. S. Some could not find work, were hungry and hiding. Others found work for a month or less. All were happy to be caught and confess they were here illegally. Being kind and helping them with material articles we were able to gain their confidence.

"I work also at the headquarters of the Immigration and Naturalization office, representing aliens at their hearings to adjust their status. Some do get themselves messed up in our Immigration Law. They appreciate our help, as many can't pay a lawyer for such work.

"I meet some ships, but not as many as before because this other work takes up my time. Please pray for the work that I may lead someone to Christ. May God bless you."

Your friend,
JENNIE PRATT,
116 Montclair Ave.,
Newark 4, N. J.

Southern Convention Women's Fellowship

300 ATTEND, OFFICERS ELECTED

Mrs. F. C. Lester

Approximately three hundred people attended the various sessions of the Convention Women's Fellowship when it met at Bethlehem church, Valley of Virginia, last week. There were 76 women registered from the Valley, 71 from Eastern Virginia, and 65 from North Carolina, with fifteen ministers in attendance. At least fifteen E. and R. friends were present for the meeting.

The general reaction seemed to be: A good meeting! The weather was perfect, the women of the Valley conference did everything possible in the way of hospitality, the reports were far from boring, and every one of the speakers was excellent.

ITEMS OF BUSINESS

Important items of business transacted included the adoption of a new Constitution and By-Laws, and the adoption of the biggest goal in history for our women: \$50,000 for missions in the next two years! The money from Life Memberships and Memorials will continue to go to the Church History Room for another two years. The Thank Offering for 1957-58 will again be in the form of sharing in the Woman's Gift, with the use of boxes, and the third remaining in the Southern Convention will be used for aiding the Valley Central Congregational Christian church erect a building which will also include facilities for a Conference center.

NEW OFFICERS

Officers to serve for the new biennium included: President, Mrs. F. C. Lester, Asheboro, N. C.; first vice president and chairman of School of Missions, Mrs. Garland Spratley, Den-dron, Va.; second vice president and chairman of report blanks, Mrs. R. A. Whitten, Winchester, Va.; corresponding secretary, Mrs. W. J. Andes, Elon College, N. C.; recording secretary, Miss Susie D. Allen, Raleigh, N. C.; treasurer, Mrs. J. D. Strader, Sr., Burlington, N. C.; historian, Mrs. W. W. Sellers, Burlington, N. C.; editor, Mrs. J. H. Booth, Jr., Hampton, Virginia. Departmental chairmen will be: spiritual life, Mrs. Mark Andes, South Boston, Va.; Christian

education, Mrs. David Shepherd, Vir-gilina, Va.; missionary education, Mrs. Jack Akin, Norfolk, Va.; Friend-ly service, Mrs. Clyde Fields, Ashe-boro, N. C.; Christian social action, Mrs. Marvin Sherrill, Warwick, Va.; stewardship, Mrs. Harvey L. Carnes, Chapel Hill, North Carolina. The of-ficers were installed by Mrs. W. B. Williams, former president, who is now president of the National Wom-en's Fellowship.

SPECIAL GUESTS

We were delighted to have two members of the Evangelical and Re-formed Church as our speakers — Reverend Philip Williams, associate secretary of the Board of International Missions, and Mrs. Guy Benchoff, national president of the Women's

Guild. Both made us keenly aware of our own shortcomings as Christians in privileged America, and of the great needs of the world. We were challenged to live on a higher plane, and help provide that "higher plane of living" for people in all parts of the world.

One speaker was really our own Marna Sherrill, who emphasized the importance of the World Church as she saw it in action on her trip to Europe last fall.

The general effect of these three addresses was to make us conscious of our "plenty" and of the absolute necessity of cooperating with other Christians if we are to meet the chal-lenge of this day.

REGIONAL MEETING TREATS

Human Relations And The Church

Gaylord B. Noyce

Three hundred church leaders gathered in Nashville, Tennessee, April 23-25 for a South-wide confer-ence on Christian Faith and Human Relations. Attending from the South-ern Convention were the writer and Miss Dorothy Hampton, both of Ral-eigh.

Largest delegations in attendance were Presbyterian, Baptist, Episco-palian, and Methodist, but several Congregational Christians had im-portant roles to play in this meeting which was sponsored by the Tennes-see Council of Churches, the Fellow-ship of Southern Churchmen, and 100 individuals from the Southern region. Chairman of the program committee was the Rev. Clyde Flannery, a Nash-ville Congregational Christian pastor, formerly of Wadley, Alabama. The Rev. Howard Kester, another execu-tive of the Fellowship of Southern Churchmen, was the secretary of the sponsoring committee. One of the major addresses was given by Dr. Herman Long of our denomination's Board of Home Missions

ference were the heads of major Methodist and Episcopal seminaries and Dr. Martin Luther King of Mont-gomery, Alabama.

That many church leaders are dis-couraged with the poor witness the church at large is making for Chris-tian brotherhood is not surprising, judging from the factual analyses brought out at the conference. Hum-ble penitence was a steady note. However, the very holding of this conference at personal expense to many interested people, and through it the sharing of concerns and in-sights and methods for serving the cause of inter-group reconciliation in a troubled South are reasons for hope. Many speakers closed their remarks with optimism that the Christian church would yet play a key role in the present transition toward more Christian justice and freedom for the minority groups among us.

Seminars offered at the conference treated "Nonviolent approaches to racial tension," "Opening churches to all," "The Church and the public school issue," and "The Church and community relations."

Among other speakers at the con-

Laymen's Retreat

The first Laymen's Retreat in the Southern Convention will be held from 7:00 p.m. Friday, May 17, through noon, Sunday, May 19, at Moonelon. This Retreat is planned for laymen who are seriously interested in making their lives count for the Kingdom. The program will be built around the book, "Your Other Vocation," by Elton Trueblood. This book was written especially for laymen and will be presented by an outstanding layman, Mr. James Ould, Jr., Lynchburg, Virginia. Mr. Ould is a Certified Public Accountant, who considers the role of a Christian layman as being extremely important.

This is a laymen's retreat. The

formal presentations, devotions, discussions and all will be directed by and for laymen.

The total cost of this Retreat will be only \$6.50. Each person brings his own linen, towels, toilet articles, etc.

Letters of invitation have gone direct to a number of laymen as names and addresses were available. If you can attend this first Laymen's Retreat, please write Mr. W. P. Mahan, R.F.D. 2, Burlington, N. C., or call him after 6:00 p.m. (Burlington—Canal 6-5878). "Bill" Mahan should have your letter or call by Wednesday, May 15.

THE LAYMEN'S RETREAT OF THE SOUTHERN CONVENTION CONGREGATIONAL CHRISTIAN CHURCHES MAY 17-19, 1957

PROGRAM

Theme — "Your Other Vocation"

Friday

- 5:30—Registration
- 7:00—Supper
- 8:00—Opening Worship — Mr. Martin T. Garren
- 8:20—"A Place to Begin"—Mr. James Ould
- 8:45—Discussion
- 9:05—Film, "Tomorrow Together"
- 9:45—Devotions—Mr. J. Letcher Eley

Saturday

- 7:30—Morning Devotions — Mr. Sybrant H. Pell
- 8:00—Breakfast
- 9:00—"The Revolt of the Laymen" — Mr. James Ould
- 9:30—Discussion
- 10:10—Free Time
- 10:20—"The Ministry of Work" — Mr. James Ould
- 10:50—Discussion
- 11:30—Recreation
- 12:30—Lunch
- 2:00—"The Recovery of Family Life" — Mr. James Ould
- 2:30—Discussion
- 3:10—Free Time
- 3:20—"The Education of Laymen" — Mr. James Ould
- 3:50—Discussion
- 4:30—Recreation
- 6:00—Supper
- 7:00—Vespers — Mr. T. N. Daughtry
- 7:30—Fellowship Hour — (Role Playing-Group Singing)
- 8:30—Free Time
- 8:40—Film, "The Measure of a Moment"
- 9:40—Devotions — Mr. P. D. Howell, Jr.

Sunday

- 7:30—Morning Devotions — Mr. W. B. Williams
- 8:00—Breakfast
- 9:00—Evaluation of this Retreat and Plans for another?
- 10:45—Service of Worship and
The Lord's Supper — Dr. Wm. T. Scott, Superintendent
- 12:00—Lunch
Adjournment

The Mountain Revisited

"LOVE YOUR ENEMIES"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

In the preface to a book which he wrote on the Sermon on the Mount, a European theologian confesses that "he has often arrived at results that were personally displeasing." Each of us will discover, in this Sermon, ideas which run counter to accepted customs and the spirit of the times. The temptation is to explain these away by saying that they were spoken to people in a society unlike our own.

But if we regard Jesus as authority in the realm of morals, then we must listen even when his utterances are not personally congenial, and what he says is other than we could have wished. Of all the sayings of Jesus, perhaps the hardest for us to take is: "Love your enemies and pray for those who persecute you" (Matthew 5:44).

The Revised Standard Version at this point is considerably shorter than the King James, which reads: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This describes how love must expand and take in, successively, those who oppose us, those who curse us, those who hate us, those who do violence to us.

We cannot doubt that Jesus wanted us to be that inclusive in our goodwill. The fact is, however, that these four degrees of enmity that must be overcome are not found in the ancient manuscripts, which have simply the two which appear in the Revised Standard: "Love your enemies and pray for them who persecute you." The word translated "persecute" describes those who pursue for the purpose of chasing away or those who take us into court to be prosecuted.

It was no doubt in an effort to harmonize this passage with Luke 6:27f that a medieval scribe here elaborated the two stages of enmity into four. The briefer form removes the possibility of our seeking loopholes in order to escape our Christian obligation toward those who do us wrong. Jesus' word here is forthright and inescapable: "Love your enemies and pray for them who persecute you."

A Visit To Calvary

L. E. SMITH, President, Elon College

Through the courtesy, generosity and prayers of the Christian Temple and friends, I had the privilege of an extended trip abroad in the summer of 1927, shortly after the completion of the new building, the Christian Temple, in Norfolk, Virginia. The itinerary extended to eight different countries including Syria, Palestine, and Egypt.

When it was assured that I would have the privilege of making this coveted trip there were three things that I particularly wanted to do. I wanted to see Jerusalem, go to the River of Jordan, the traditional site of the Baptism of Christ by John, and, strangely enough, I wanted to go to Calvary at night, alone.

After arriving at Jerusalem and visiting points of sacred history, we, the party, went from Jerusalem down to Jericho to the Dead Sea and to the River of Jordan where I baptized three members of the party, two women and one man, a Methodist pastor who in turn baptized me.

On our way to Jerusalem we came to Jacob's Well from which I had the privilege to draw water and drink. The water was clear as crystal and almost as cold as ice. I drank, I drank, and I drank; too much I fear, for I was ill when we reached Jerusalem. The second day I was put to bed on the advice of a physician. The third day I was permitted to go with the party with the stern injunction that I must not expose myself to the night air. In my weakened condition the doctor said that would be dangerous. The days in Jerusalem passed too quickly. It was Sunday, we were to leave for Cairo, Egypt by train Monday morning at 6:00. At this particular time I was rooming with Dr. J. M. Roland, the director of the party. We retired about 9:00 so as to get a good night's rest before leaving for Egypt. Dr. Roland went to sleep; I went to sleep. I woke up about 12:00 midnight. I had traveled 7000 miles; it had been put on my heart, "that I should visit Calvary at night, alone." This was the last night. What would I do, obey the doctor and forego the coveted privilege, was I afraid, had I lost faith, was I unwilling to trust? Presently, I found myself fully clothed and at the door of the hotel going down the steps. I did not take the usual road to Calvary, I turned left one block, found myself on an unfamiliar street, one

that I thought lead directly to Calvary. For quite a distance I walked and walked. Presently, Calvary loomed up in the distance. The rays of a friendly moon fell across the Cross, silhouetted against the sky. Presently, I was at the foot of the hill, and up the hill I climbed and found myself at the Cross. At the foot of the Cross I had my devotions. I confessed all known and unknown sins, having the assurance that all who would confess their sins God, for Christ's sake, would forgive. I waited for the answer, the answer came with it the rush of the spirit as a might wind leaving assurances and power. It was an experience that I never had before, but one that will never fade from memory or die within my soul.

It was time to go. Perhaps 30 minutes had lapsed. I made my way down the hill and presently was in the street crowded with strange people speaking rather loudly in a language or languages that I did not know. Up to this moment there was not a question, not a fear of any kind, but now questions came trooping in.

Suppose that I should faint as I had the night before. No one would know me, know where I was going or what I wanted to do. Anyone would know that I was a stranger from a foreign land, suppose that I should be seized by robbers? I couldn't defend myself. Suppose I should lose my way and fail to find the hotel? These questions and others like them created uncertainty, and I found myself tempted to be afraid. I walked faster and faster. It seemed as far again returning as it did going. By and by I was at the hotel door, entered and went to my room. Dr. Roland was sleeping soundly. In a moment I was in bed happy and fast asleep.

I joined the party the next morning at 6:30 and we were on our way to Egypt.

A memorable occasion and a blessed event.

An interdenominational group of Christians from Thailand recently spent a month visiting churches in Burma. The Rev. G. P. Charles, executive secretary of the Burma Christian Council, said it was the first time Christians of one Southeast Asian country had gone to another on a mission designed only to strengthen the bonds of Christian fellowship.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MAY

Turkey

12—The Armenian and Greek Protestant Churches in Istanbul.

13—Dr. and Mrs. Jack R. Brown; they are in residence at Providence Hospital, Seattle, Washington, this year and then will go to do medical work in the Near East.

14—May Bryant, R.N., was head nurse and instructor in orthopedic and urology nursing at Duke University Hospital 1933-37; head nurse and supervisor, Yale School of Nursing, 1938-43; served in India as army nurse 1944-45; went last year for five-year term as nurse Azariah Smith Memorial Hospital, Gaziantep.

15—Glenna A. Buck graduated from Doane College and studied in England; teacher at American Collegiate Institute, Ismir, since 1954.

16—Mrs. Ruth W. Campbell retired as principal of Greenwich Academy in Connecticut and is now serving for three years as a teacher at American Academy for Girls, Scutari, Istanbul.

17—Esther Carhart has been a teacher in the U. S. and Bulgaria and went in 1955 for three years as teacher of English and Science, American Collegiate Institute, Ismir.

18—Mr. and Mrs. Stanley M. Cherim; he went to Near East in 1954 for three year term as a teacher in American College, Tarsus; in 1955 he married Solveig Gregerson of Copenhagen, Denmark, who teaches typing and is housemother to preparatory department boys.

Spanish Speaking

Congregational Church

On February 12 the New York City Mission Society's Bronx Spanish Evangelical Church became a Congregational Church and was formally admitted to the New York City Association of Congregational Christian Churches.

Organized in 1934 under the auspices of the New York City Mission to work with Spanish-speaking families as the "Bronx Mission," it became an organized church in 1941 and Reverend Augustin Alvira was installed as minister. The property at 800 East 156 Street Bronx, was purchased in 1946 by the City Mission Society, but the title was transferred to the congregation in 1952. Since then renovation and construction have improved the appearance and facilities. It is now one of the leading Spanish-speaking churches in New York City. Those participating in the service of admission included Dr. Robert Bruce, superintendent of the New York Con-

ference, the Reverend Fred Hoskins, Secretary of the General Council, and Dr. Albert Penner of the Broadway Congregational Church, where the service was held.

NEW FIGURES RELEASED ON RELIGIOUS AFFILIATION IN CONGRESS

Figures recently released by the Legislative Reference Service of the Library of Congress show the ratio of Protestants to Roman Catholics in the Senate now stands at 8 to 1 while in the House it is approximately 4 to 1.

Data compiled during the first session of the 85th Congress indicate that 416 members in both houses are registered as Protestant, 95 as Roman Catholic. Twelve are of the Jewish faith, one is a Hindu and four gave no religious affiliation.

Of the Protestant there are 105 Methodists in both houses, 68 Presbyterians, 67 Baptists and 60 Protestant Episcopal members.

BOLIVIAN AMBASSADOR PRAISES AMERICAN PROTESTANT MISSIONS

The American Institute in La Paz, Bolivia, has been the main source of his country's democratic leaders, the Ambassador from Bolivia to the United States told a meeting of Protestant mission leaders recently. Speaking at the annual dinner in New York of the Committee on Cooperation in Latin America, the Hon. Victor Andrade declared that not only was he a student but had also taught at the Methodist school for almost six years.

"Against an often turbulent political background," the ambassador told the group, "the steady influence of the American mission schools in my country has served to awaken the social consciousness of the people."

Declaring that at one time a majority of Bolivian government members were graduates of the American Institute, the ambassador said that, although their politics differed, their training was based on the same Christian principles which he felt were largely responsible for many of the reforms undertaken in the "new Bolivia."

The dinner climaxed the annual meeting of the National Council of Churches' committee, of which Dr. Howard W. Yoder is executive secretary. An expert on Latin American affairs, Dr. Yoder was principal of the American Institute in La Paz from 1948-53. The committee conducts education programs, literacy work and radio and audio-visual projects in every country in South America in cooperation with local church organizations.

During committee business sessions, the possibility was discussed of extending Protestant radio programs to Spain as well as to Latin America. Two series of programs have already been auditioned, Dr. Yoder said, although transmitting facilities have yet to be worked out.

A functional committee meeting has been called next month to study the project with Dr. Manuel Garrido Aldama of Peru, the committee's field secretary for audio-visual aids, before he leaves to attend the April conference of the International Christian Broadcasters in Frankfurt, Germany.

The committee approved a total administrative and program budget of \$140,000 for fiscal 1957, and elected Dr. Paul A. Collyer, secretary of the American Bible Society its new chairman.

Church Youth Team

Studies Foreign Affairs

To get answers to their questions about U. S. foreign policy and the international situation, 30 leaders of the United Christian Youth Movement put in a busy six days in New York City and Washington, D. C. recently. Following a crowded schedule the young people, of high school and college age, talked with UN, State Department and Congregational foreign affairs specialists as a preliminary to setting up a four-year study program on world relations for the 10,000,000 young people in the nation-wide fellowship. The U. C. Y. M. is a related movement of the National Council of Churches.

"This was the first major study tour of its kind we have undertaken," declared Charles H. Boyles, of Jackson, Mississippi chairman, of the agency. "Uppermost in our minds was an effort to get some informed opinion from leaders on such issues as foreign economic policy, disarmament, support for UN, immigration and human rights."

The young people, representing 13 different Protestant denominations and hailing from 23 states, interview-

ed Sens. Hubert Humphrey, Minn.; Ralph E. Flanders, Vt.; Theodore F. Green, R. I., chairman of the Senate Foreign Relations Committee; Clifford P. Case, N. J.; and Herman E. Talmadge, Ga. On the House side, they talked with Reps. Francis E. Walter, Pa.; Brooks Hays, Ohio; John M. Vorys, Ohio; Walter E. Judd, Minn.; and Marguerite Church, Ill.

While on Capitol Hill, they presented a copy of a U. C. Y. M. statement calling for expanded U. S. foreign aid to Sen. Alexander Wiley (Wis.). A ranking member of the Senate Foreign Relations Committee, Sen. Wiley had the statement inserted in the Congressional Record as "a most thoughtful resolution on the Christian approach to the economic and technical needs of the world."

While in Washington, the team was briefed on foreign affairs by officials of the State Department and the International Cooperation Administration. They also spent an hour with James Reston, Washington bureau chief of the New York Times. Earlier they conferred with UN officials and with church specialists in international affairs in New York.

The Hall Of Fame

L. E. SMITH, President

The Fund-Raising Services of Fort Worth, Texas, was employed to conduct a campaign for Elon College to raise \$1,000,000. Mr. Richard Musgrove of Fort Worth was the Executive Director.

The publicity plan for the campaign consisted of what the director called the Alumni Hall of Fame. When the idea was presented to me finally, I questioned the advisability of such an advertising scheme. The plan called for the selection of 50 of the more prominent alumni of Elon College. My feeling was, and is, that the greater majority of the alumni of our college are prominent young men and young women, and no one has sufficient wisdom to select 50 alumni who would be pleasing to the entire membership. Those selected, and their friends, would doubtless appreciate the fact that they were on the list. Any committee could select another fifty alumni who would be equally as prominent as the 50 selected for the Hall of Fame. These possible objections were pointed out, but the director insisted that this was the plan that they had always followed and, unless forbidden, they would follow the same with the campaign for Elon. Consequently, the committee was selected and the committee selected the 50. I am not sure that all 50 responded, but the majority of them did. Their records appeared in the daily papers with a cut of the individual who was being publicized as a member of the Elon College Hall of Fame.

I wanted to put this note in THE CHRISTIAN SUN for the alumni and friends of the college, so they might know that this was not a plan of the college, that the college had nothing to do with selecting the ones to be included, but, at the beginning, the college did raise serious questions regarding the advisability of this particular advertising scheme.

Please, those who were disappointed and did not understand, be assured that so far as the college is concerned every alumnus of Elon College is important and deserves the continued support of the college and the college deserves the support of the alumni.

APPORTIONMENT GIVING

Commencement is approaching, another college year will soon come to a close. Always at the end of the year the college has extra bills to pay and other obligations to meet. We have learned to look to our faithful churches and Sunday schools for financial assistance when assistance is needed.

Recently our reports have been very good and encouraging. It would be most helpful to the college if every church would respond to the college's needs.

Easter At Elon

The observance of Easter at Elon College, 1957, began with an "at the dawn" service on south campus with a dramatic presentation of the resurrection of Christ, entitled, "HE IS RISEN!" Appropriate selections of music were broadcast from an adjoining building. The music was furnished by the music department

Elon College Church Covenant

Thankful for God's everlasting mercy and for His great Gift of Salvation through Jesus Christ our Lord, we covenant and agree together to seek to know and to do His holy will and to promote, so far as in us lies, the triumph of our Savior's Kingdom over a wicked world.

Heartily believing that the Holy Scriptures were given by inspiration of God and that they are profitable for doctrine, for reproof, for correction and for instruction in righteousness; and also that Christian freedom requires that they be interpreted by individual judgment, we covenant together to accept the Bible as our supreme standard of faith and duty and to recognize as Christians and worthy of our fellowship all who devoutly love the Lord Jesus Christ and sustain a life of vital piety as taught in the Word of God.

Anxiously desiring that all dif-

of the college, and recorded for this occasion.

Mr. E. L. Smith, from Western Electric Company in Burlington, operated the public address system. The equipment was very generously lent by the Western Electric Company.

The decorations and equipment for the dramatization were pines, spring flowers, and a constructed tomb patterned after Gordon's Tomb in the Garden in Jerusalem.

The archangels at the tomb, the visit to the cross by the Marys, the coming of Peter and John and the centurian, the meeting of Mary and Christ in the garden, and other scenes were most effectively represented by the participating players. The performance was over at sun-rise.

The bulletin for the 11:00 a.m. service conducted by Reverend W. J. Andes, carried a copy of the Church Covenant which was prepared and adopted at the organization of the Elon College Community Church, April 19, 1891, by the 19 charter members. This Covenant, which was evidently prepared by the late Dr. J. O. Atkinson, is one of the finest documents that sets forth the belief and practices of the Christian Church, our denomination, that I have ever seen in print anywhere. It certainly speaks for itself and deserves your careful reading and devout thinking.

ferences which separate Christ's people may be removed and that there may be one Flock and One Shepherd, we covenant together to lay aside all distinctive and party names and taking our title from the Great Head of the Church to be known simply and only as Christians.

And furthermore realizing that the success of each local Church depends on the consecration of its individual membership, we covenant together to attend the services of the Church, to contribute according to our means for its support, to labor together to maintain its peace and harmony and so far as possible in every way to promote its temporal and spiritual welfare, looking for our reward to the peace of God which passeth all understanding and to the crown of rejoicing laid up for all who love Christ's appearing.

Adopted April 19, 1891

By 13 charter members

Abraham And His God

Background Scripture: Genesis 12; 15-17; 22.

Devotional Reading: Psalm 105:1-15.

Memory Selection: Show me thy ways, O Lord; teach me thy paths. Psalm 25:4

THE MAN WHO GOT SIDETRACKED

God's call to Abraham came in Haran, after the death of his father Terah. Terah originally had lived in Ur of the Chaldees, and like Abraham, he was called to go into the land of Canaan. In fact he left Ur and started for Canaan. But he never got any further than Haran. Haran was a cool shady, fertile oasis in the desert, a little island paradise in the desert. And although Terah had rebelled against the luxury and the pleasure-madness of Ur in the Chaldees, and started for Canaan where he could lead "the simple life," he compromised with Haran. He gave up his dream of Canaan, allowed his magnificent purpose to die, and settled down to a life of ease in this place where life did not make much demands upon him. How many there have been who like Terah have cherished a great dream, and have actually started out to make it come true, but who have succumbed to love of ease, or have been unwilling to pay the price of achievement, and who have settled down in some cozy place and allowed the dream to die and the magnificent purpose to peter out. And this is as true of the ideal of character as it is of the pursuit of a goal. Thus do men betray the promise of greatness, and miss the joy of achievement.

THE MAN WHO WENT ALL THE WAY

After Terah's death, God called Abraham or Abram as he was then called. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will show you." Thus did the call or the command come. He was to leave homeland, and his people and his own relatives, and go out to another country. He was not even told what country. But there was a conviction in his heart that the Lord had called him, and the belief that the Lord would lead him, so he arose and departed as the Lord had spoken unto him. It was a mighty act of obedience and a venture of great faith. He was seventy years of age when this call came. In our modern world men who live that long are usually looking for a place

to sit down and take life easy. But this old fellow was made of sterner stuff. **He went out not knowing whither he went. But he knew with whom he went.** And when a man knows that God has called him, he may be sure that God will go with him. "It is better to walk with God in the dark, than to walk alone in the light," as the poet said. Thus did this man of old and this old man start on a journey that led him to Canaan and to immortality. He went all the way for God and God went all the way with him.

THE ALTAR BUILDER

When the writer of these NOTES was a boy — and that has been a long time now — with other boys he played a game, variously named in different localities. One or two boys would start off in advance of the group, and as they went they would leave strips or scraps of paper as a trail which the other group was to follow. We called it "Hare and Hounds." The object of the game, of course, was to trace the "hares" by the marks they left, and good "hounds" could follow the hares very well. Well if you had wanted to follow Abram, you could have done it very well by going from one altar to another. Wherever he went, he built an altar. Read the account and see how often this phrase is included — "he builded there an altar unto the Lord," or words to that effect. He was a stranger in a strange land. He was among worshippers of other and strange gods. But he nailed his flag to the mast, and worshipped his God. "He called on the name of the Lord," the record states. How many there are in our modern world, who in strange places, or among people who worship other gods, do not take their

stand for the living God and call upon his name. In every city there are thousands of people who never associate themselves with the Church, never take a stand for Christ, never bear their witness to their faith in him. There are also thousands of families which do not have the semblance of a family altar.

A RICH MAN WHO SERVED GOD

Abram became rich. God blessed him. He had flocks and herds and possessions in abundance. But he did not forget God. He did not trust in uncertain riches. He did not worship mammon. He is an example of the fact that, although it is hard for a rich man to enter into the Kingdom of God, it is not impossible. Riches are insidious, even if not sinful. Where a man's treasure is, there is his heart also.

THE INTERCESSOR

The long lesson today includes the section which tells about Abram's intercession for Sodom. It is one of the most dramatic sections in the Old Testament, indeed in the whole Bible. In it (Genesis 18:23-33) we see the development of the idea that "the Judge of all the earth shall do right." The God of Abraham was not a capricious God, nor was he an untrustworthy God. He was an ethical God — he was bound by the laws of his own nature. He was under obligation to do that which was right. This marked a long advance over the character of the gods of the heathen, whose gods were subject to the weaknesses and the ethical inconsistencies of men.

And in eloquence and compassion, Abraham prayed that the wicked city of Sodom might be spared if — at long last, — only ten righteous men might be found living in it. Here is the power of a righteous minority, as it has been called.

THE GREAT TEST

And then comes the great test. Here was Isaac, the son of promise, who came when Abraham was a hundred years of age, the apple of his eye, and the hope of his heart. And the only son under the covenant. And God tests him by suggesting that Isaac be offered up on altar of sacrifice. It was a supreme test, but not a temptation. And so great was his love for and loyalty to the Lord that the old man, with breaking heart, was about to obey. God knew from this time on that he had a man he could trust.

SUNDAY SCHOOL LESSON

May 12, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Our Church Home For Children

John G. Truitt, Superintendent

Dear Friends:

Thank you for your help. How nice it would be to have the opportunity to visit your churches and thank you in person for remembering our needs here in this your Home for needy, dependent orphans and other destitute children. From relatives or friends of some of these children we receive some help in taking care of them, from none of them do we receive nearly what it costs. Most of them are well nigh helpless without your help.

Therefore, knowing that as I do, it would be all the more pleasure to come into your church or home and thank you. Take Pfafftown, for instance, I have visited their beautiful community and their lovely church. I know a good many of their people. Their gift this month is \$21.65. That sum of money is the result of an offering made by those good people to help with this work. I see those people there putting in their gifts, here a dime, there a dollar, here a nickel, there a quarter, maybe some pennies. It all adds up to the \$21.65. Perhaps thirty or forty people gave something toward the \$21.65. It was a joy to each one, and no one was fully aware how much the dime or dollar might mean in bearing the load of caring for eighty little children dependent on the Church for their home and all their needs. I would, indeed, like to thank them everyone for their contribution.

When you consider how many I would have to see in any one week if I thanked each one who gave something you can realize something of how many helpers there are. To have your help in doing this job for the Church and the children is an inspiration. Little Larry comes into my office — hesitantly this time — because he is about to ask me for something: "Dr. Truitt, I need a pair of shoes." When the matter has been discussed with his housemother and the sewing (clothing) matron the shoes are forthcoming. Before Sunday he has the shoes.

How many "I need this," or "I need that," or "I want this," or "I want that" do you imagine eighty children, each inspired or tempted as as case may be by the other, are there in just one single day? It is far from necessary to answer every plea in the affirmative. A part of

the problem is to know when it is necessary and when it is not. Other parts of the problem are the "why," and "with what results," and the where-withal.

But when you see the children growing, and clean, and healthy, and

happy, and busy either at work or play, you can be happy yourself and be cheered to go on rejoicing in your opportunity to serve. Right now I hear laughter, and calling and the medley of noises that flood our campus as the children come flocking in from school. I must be on another errand. Again thank you for your help.

REPORT FOR APRIL 29, 1957

MONTHLY OFFERINGS

Amount brought forward		\$18,577.75
Eastern North Carolina Conference		
Bethel	\$19.46	
Christian Light	10.00	
Ebenezer	50.00	
Mt. Auburn, S.S.	9.79	
Pleasant Union	50.00	\$139.25
Eastern Virginia Conference		
Norfolk, Bay View, S.S.	8.10	
Oakland	15.00	23.10
North Carolina and Virginia Conference		
Pfafftown	21.65	
Reidsville, S.S.	67.00	88.65
Western North Carolina Conference		
Pleasant Grove	20.00	20.00
Total		\$ 271.00
Grand Total		\$18,848.75

SPECIAL OFFERINGS

Amount brought forward		\$30,312.06
Mrs. J. P. Bennett, Harrisonburg, Va. (Easter)	\$ 1.00	
Mr. and Mrs. H. B. Newman, Henderson, N. C.	20.00	
Mr. and Mrs. J. Marvin Whitley, Suffolk, Va. (Easter) ...	15.00	
Beacon Ave. Cong. Christian Church, Columbus, Ga.	11.42	
Class No. 17, Reidsville Christian Church (on Baby Bed) ..	10.00	
Miss Stella Sharpe, Summerfield, N. C.	10.00	
H. O. Byrd, Suffolk, Va.	20.00	
Special Gifts	107.96	
Total		\$ 195.38
Grand Total		\$30,507.44
Total for the Week		\$ 466.38
Total for the Year		\$49,356.19

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

Those Hidden Hazards

**Wm. Kincaid Newman, Secretary
Church Building Department**

A sudden cry is heard during the quiet of the Sunday morning church service. First one usher, then all the ushers, quickly withdraw. Then one returns to beckon Mr. and Mrs. Jones to the door of the church. The service continues in an atmosphere of nervousness, particularly when the siren of an ambulance is heard approaching. When the service is over, it is learned that the shaky step leading to the narthex has finally broken and that Mr. Jones' mother has fallen and suffered a fractured hip.

While every church wants to keep its property in good condition, many churches through inadequate budgets and just plain carelessness have permitted conditions to exist which are hazards to life and limb of their members and friends. Trustees do not always take seriously their responsibilities to God as stewards of the house, which has been dedicated to His worship. They often forget that in many states the church is held legally responsible by the courts of law for damages sustained by members and visitors through its negligence. Damage suits against churches are not frequent but there are enough resulting in verdicts for such large amounts that trustees and church members need to be aware of such liability and to take the necessary steps to safeguard the churches.

Years ago churches and other charitable organizations were not held responsible at law for the negligence of their servants. If a janitor carelessly dropped a hammer on the head of a passer-by, the injured person could sue the janitor for his broken skull but he could not sue the church. Likewise if the front steps to the church collapsed or the roof caved in, there was no remedy at all for the people injured. Today, in many states, this is no longer the case. People not only sue the church for damages but collect some handsome sums.

The law is confused so that in some states the church is liable only if it has been negligent by employing incompetent servants. In others it is liable for injuries suffered by business people making deliveries to the church and strangers passing by on the sidewalks but not for injuries sustained by members of the church nor by persons receiving a benefit from the church program. In other states

there is liability for any injury received through the church's negligence.

In Minneapolis some church trustees, after repeated warnings from the sexton, failed to have repaired the caster on a piano. When the piano turned over breaking the leg of a Sunday School teacher, the latter brought suit against the church and recovered damages. Said Judge Olsen of the Minnesota Supreme Court: "Men and corporations alike are required to be just before being charitable."

It is the duty of the trustees to do two things: i.e., 1) to see that no accidents take place and 2) to carry adequate insurance in case they do. While insurance is very helpful in the event of litigation, the most important thing is to protect those who visit the church property from harm.

What are the hazards as to which a church should be on its guard? Following are a few of the many items which need constant checking:

1. Refrain from active acts of negligence, employ custodians and other staff members who will be careful in what they do and who will have Christian regard for the safety of others.

2. Keep the church property neat, clean and in order. The banana skin on the walk is the time-honored booby trap. When many groups are using the church building, particularly groups of children, there is a constant tendency to leave things in the wrong places where people can trip over them and fall. All groups using the church should be educated in good housekeeping.

3. Keep hallways, staircase, etc., well lighted. It is much easier to fall if you cannot see where you are going.

4. In building churches avoid steps as much as possible. For years church building leaders have advocated church buildings on the ground level without steps thus avoiding basements and multistoried structures. This is not always possible but where lack of land or the use of an old building means that steps are unavoidable, be sure that there are as few as possible.

5. Be sure that all staircases and hallways are in good repair. Be sure that there are strong rails for every staircase.

6. Sidewalks should be smooth and without holes or broken blocks over which people can trip.

7. Keep the walks clear of snow and ice in winter and slippery wet leaves in the autumn.

8. If the church cannot afford new carpets and old ones have holes in them over which people can trip, patch them up or tear the carpets up entirely.

9. Be sure that all the apparatus in the kitchen is in good order and that the kitchen and other floors are kept clean and dry.

10. If folding chairs are used in the assembly hall or various classrooms, be sure that they are in good working order and strong enough for the members of the church who have not made an effort to reduce. Actually almost every church has some folding chairs which should have been thrown away and replaced by newer and more substantial furniture.

11. Be sure that the building itself is physically sound. Many church buildings are in use which might well be closed as fire traps. Sometimes ceiling plaster is loosened through roof leaks or vibration of passing vehicles so that it is in great danger of falling. If the ceiling is a high one, death or serious injury might result if it fell.

12. Be sure that the heating system, including the furnace, is in good operating order, that you have a fire-resistant furnace room and that the room is not full of debris. Most church fires start in connection with the heating system and all too many churches use the furnace room as a catchall for last year's Christmas decorations, which need only a spark to set off a roaring blaze.

The hazards are indeed many. Eternal vigilance is needed on the part of the trustees and house committee. There should be frequent inspections of the whole premises and a consistent effort to think of the features of the building which are particularly susceptible of becoming booby traps. Sometimes insurance companies will send safety engineers to make a thorough inspection of the premises. After every possible precaution has been taken, the church should be sure that adequate public liability insurance is carried. The church should remember however that such insurance protects only where the church is legally liable for damages and where, if the person injured were to bring suit against the church in the law courts, a judgment against the church might be rendered. Some churches, therefore, carry medical payment insurance riders on their liability policies.

The Greatest Battle That Ever Was Fought

Cincinnatus Heine Miller

(Better known as Joaquin Miller)

American Poet and Editor — 1841-1913

The greatest battle that ever was fought —
Shall I tell you where and when?
On the maps of the world you will find it not:
It was fought by the Mothers of Men.

Not with cannon or battle shot,
With sword or nobler pen;
Not with eloquent word or thought
From the wonderful minds of men;

But deep in a walled up woman's heart;
A woman that would not yield;
But bravely and patiently bore her part;
Lo! there is that battlefield.

No marshalling troops, no bivouac song,
No banner to gleam and wave;
But Oh these battles they last so long —
From babyhood to the grave!

But faithful still as a bridge of stars
She fights in her walled up town;
Fights on, and on, in the endless wars;
Then silent, unseen goes down!

Ho! ye with banners and battle shot,
With soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways.

The

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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NUMBER 20

A Layman Speaks on

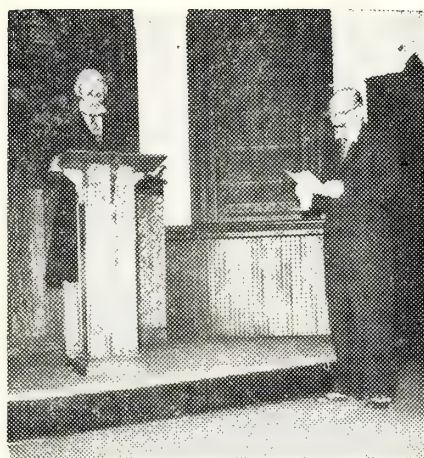
The Tree Of Christianity

Page 6

Organ of the Southern Con-
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HAW RIVER CHURCH DRAMATIZES ITS HISTORY

Carrying out the idea in the Pilgrim Series church school lessons for the past quarter, the Haw River church, under the direction of its pastor, Reverend Henry Harman, prepared and presented a pageant showing the history of that church.

The narrator is "The White Pilgrim," who is pictured in one of the church's windows. Faithful representations of early deacons, pastors, and other church members add to the effectiveness of the story.

Pictured here is the scene when Deacon H. V. Simpson (who later became a charter member of First Church, Greensboro) is presenting the church's petition for membership in the North Carolina Conference. Rev. P. T. Klapp is presiding.

The pageant is to be repeated on Sunday evening, June 2, at seven-thirty. Members of our other churches are cordially invited to see "history repeat itself" at Haw River on that date.

Here And There Among The Churches

THE REV. J. V. KNIGHT, a former Minister in the Southern Convention and a graduate of Elon College, died in Greensboro, North Carolina, May 9. In later years he had served Methodist churches, and more recently he had been in the insurance business.

LAYMEN of Asheboro and Randleman churches are joined with members of the High Point (N. C.) church in surveying a new area with the possibility of re-locating our church there. The survey will be made on May 26.

FAMILY LIFE SUNDAY was observed May 12 at Haw River Church, with Mr. and Mrs. Bennie Rich and their daughters, Ann and Phyllis, sharing in the morning service with the pastor, Rev. Henry Harman.

FAMILY NIGHT for the Elon College Community church was observed, with a covered dish supper, on last Sunday.

SERVICES IN THE BASEMENT will be the order at Burlington, First, Church while a \$30,000 renovation job takes place in the sanctuary. The pastor, Rev. H. E. Robinson, reminds his people "The renovation is envisioned to bring glory and honor to no person, group, or organization. It is contemplated for the sole purpose of bringing glory and honor to God."

FORMER MODERATOR OF THE GENERAL COUNCIL, Miss Helen Kenyon speaks on Wednesday evening of this week for the Women's Fellowship of the Warwick church on the coming merger with the Evangelical and Reformed Church. Newport News women are invited to share in the meeting. Miss Kenyon is now living in Phoebus, Virginia.

MRS. W. B. WILLIAMS was honored by her home church, Newport News, with a reception on May 5 in recognition of her election as president of our National Women's Fellowship.

THE FAMILY OF NATIONS was the theme of United Church, Raleigh, May 12. Each class of the church school had a foreign student as a guest on that day. The guests were entertained in church homes at noon, following a brief reception for them in the social hall after the morning worship.

REVEREND GALE BRADY finished his pastorate at High Point on last Sunday. He is going to serve Amilia and Clayton churches in the Eastern North Carolina Conference.

HOLLAND WOMAN'S AUXILIARY entertained the Holy Neck Society at a May Fellowship supper May 7. Holy Neck provided the program.

A SERIES OF FILMS on "The Life of Christ" is being shown for thirteen Sunday evenings at the Holy Neck church, near Holland, where Rev. R. T. Grissom is pastor. The first was on May 5.

DINNER FOR MEN participating in survey for a new church in the Simonsdale area of Portsmouth was held at First Church, Portsmouth, May 7, preceding their evening's work.

EASTERN VIRGINIA LAYMEN will meet in their annual Spring Rally at the Planters Club, Suffolk, May 19, beginning at four o'clock, according to announcement from Jimmy Darden.

THE FIRST PEW to be given in the project planned by Eutaw Church, Fayetteville was by Mr. and Mrs. R. K. Stewart now stationed in Germany.

FAMILY NIGHT Fellowship Supper was held at Hunterdale Church, Franklin, Virginia, May 10.

WOMEN are reminded that the School of Missions is to be June 18-21 at Elon College. Representatives from every society are expected to be present.

DR. JESSE H. DOLLAR has been elected to membership on the Executive Committee of the to-be-organized United Church of Christ.

PILGRIM FELLOWSHIP at Burlington visited the Morehead Planetarium in Chapel Hill on May 2, and had a joint meeting with young people of the E. and R. church in the form of a weiner roast on May 9. On May 16 they plan a picnic.

ALL-CHURCH PICNIC will be held for United Church, Raleigh, on May 25 at Maple Hill Lodge, Umstead State Park.

SENIOR CITIZENS of Alamance County were entertained by the Women's Auxiliary of First Church, Burlington, on May 10. Senior Citizens of our church were special guests at the reception. Mrs. F. C. Lester spoke to the Auxiliary on May 6 concerning "Christian Family Life."

VACATION BIBLE SCHOOLS are announced for the week of June 3-8 for Raleigh United (jointly with First Congregational); for the week of June 10-14 at Asheboro; and June 17-21 at Bay View and Christian Temple, Norfolk.

Volume 109

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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SUMMER CONFERENCE WORK-ERS are needed for Moonelon. If capable persons would like to spend a week or more participating as leaders in the program there, contact the Board of Christian Education, Elon College, North Carolina.

MAY FELLOWSHIP DAY was observed by church women of the Burlington area in a service at our Lakeview Church. A covered dish supper was followed by a panel on "Free Schools in a Free America" by Mark McAdams, Algie Blalock, J. D. Schmidt, and Allen Thacker.

NEW MEMBERS RECEIVED at the Easter season included eighteen at First Church, Burlington; nineteen at Newport News; nine at United, Raleigh; sixteen at Hunterdale, Franklin; twenty-two at Bay View, Norfolk; thirty-five at Christian Temple, Norfolk.

YOUTH SUNDAY will be observed May 26 at Bay Side, Norfolk, where Rev. J. Everette Neese is pastor, with young people having charge of the morning worship service. **CHILDREN'S DAY** is planned for June 9.

CHURCH VOCATIONS DAY is to be observed next Sunday, May 19; **RURAL LIFE SUNDAY** May 26; and **PENTECOST** June 9. Materials have gone from the denomination to all pastors for these special observances.

SPRING TRAINING COURSE for church school teachers and others interested in that field of work was held at Newport News church May 3, 6, 10. Teachers were Sunday school superintendent Donald R. Taylor and the pastor, Rev. J. H. Dollar.

DR. LOUIS SCHULZ, for twelve years pastor of our church in Winter Park, Florida, has resigned to accept a call to our church at Ft. Myers. During his Winter Park pastorate, 815 members have been received, giving to Our Christian World Mission has gone from \$2,584 to \$10,358, and home expense has risen from \$9,126 to \$48,576.

MRS. ARNOLD SLATER is the president of the Women's Fellowship of the Southeast Convention, and one of the vice presidents is Mrs. A. D. Harry, whose father was the much-beloved Rev. John Dollar of Alabama.

VISITORS TO THE UNITING GENERAL SYNOD should write at once to Mrs. C. H. Spoor, Registrar, 287 Fourth Avenue, New York 10, New York, according to information from Superintendent Scott. Enclose check for \$1.00 for one or two sessions, \$2.00 for three or more sessions; an additional \$1.00 if you wish to attend the reception to honor Bishop Newbigin. Sessions June 25-27 will be held in the Music Hall, Cleveland, Ohio.

WARWICK CHURCH USING NEW BUILDING

A. Lanson Granger, Jr.

The first services in the new church building of our new church organization at Warwick, Virginia, were held on Easter Sunday with 299 present at two services of worship. Eighteen new members were received.

There were a lot of tired backs and minds, but a lot of happy hearts that Sunday. Much of the work, including painting, electrical wiring, window washing, construction of the beautiful pulpit, lectern, and communion table, was done by men and women in the church. We feel that the church is a gem.

Last week Dr. H. S. Hardcastle led us in a "Week of Commitment." Monday evening he spoke on "The Uniqueness of the Church," and his sermons during the week were a variation on this theme.

SEAGROVE YOUTH FELLOWSHIP ELECTS NEW OFFICERS

Donna Leigh Lawrence

The young people of the Seagrove Congregational Christian Church elected their new officers, for the coming year, Sunday evening April 28.

The new officers elected are: Donna Leigh Lawrence, president; David King, vice president; Patsy Farlowe, secretary; Alice Spencer, treasurer; Dorothy Spivey, song leader; and Donna Leigh Lawrence, pianist.

Our new officers will take their places at our first meeting in May. They also decided to meet on the first and third Sunday nights for the months of May, June and July.

For the last while the members of our church have contributed old newspapers to our Youth Fellowship paper drive. After selling them we received enough money to paint the front porch of our church.

On May 4, our organization had a fine party at the home of our leader, Mrs. W. E. Spencer.

LIBERTY SPRING EASTER SUNSHINE SERVICE

Judith R. Butler

The Youth Fellowship of Liberty Spring sponsored this service on April 21. The call to worship was given by Patsy Bradshaw; Frank Perry read the scripture lesson from John 19; Judy Butler led the prayer; Thomas Harrell sang "The Old Rugged Cross;" Mary Bradshaw and Sue Harrell presented "Christ the Lord is Risen," and Mary Bradshaw and the Youth Choir presented "The First Easter Morning;" a poem, "Easter Morning," was read by Linda Turner. The pastor and the deacons led the communion service, and the congregation joined in singing Easter hymns.

MRS. ROY C. HELFENSTEIN

Mrs. Harriett A. Helfenstein, wife of the Reverend Doctor Roy C. Helfenstein, passed to her reward in a Florida hospital May 1, 1957. The Helfensteins moved to Ormond-By-The-Sea, Florida, last year after his retirement as pastor of our church in Richmond, Virginia.

Mrs. Helfenstein was a graduate of Morningside College, Sioux City, Iowa, in the class of 1911, and taught school before her marriage in 1912. She was a member of the P. E. O. and the Eastern Star.

Surviving besides her husband are three daughters, Mrs. Dorothy Kingsboro of Shelby, Ohio, Mrs. Charlotte Warner of Philadelphia, and Mrs. Janice Ryder of Norwalk, Ohio, all of whom were with their mother during her illness. A son, Dwight, who had planned for the Christian ministry, was killed at the age of eighteen during World War II.

Mrs. Helfenstein was seriously interested and a good helper in the four churches served by her husband in forty-three years in the Christian ministry. They served First Congregational Church, Urbana, Illinois, 1914-1920, People's Congregational Christian Church, Dover, Delaware, 1920-1938, First Congregational Christian Church, Mason City, Iowa, 1938-1949, and First Congregational Christian Church, Richmond, Virginia, 1949-1956.

Memorial services were conducted May 4, by the Reverend Herbert Deck, minister of the Congregational Church at Holly Hill, Florida, and interment was in Bellview Memorial Park, Daytona Beach, Florida.

It Is Established

For well nigh a year this writer and several other people, notably Mrs. W. W. Sellers of Burlington, have been working to establish a Church History Room for the Southern Convention. That mission is completed. The room was dedicated Sunday.

But the real work has just begun. Reading, cataloging, collecting data, and writing the story of important people and events — these are some of the things yet to be done.

Visitors to the room can enroll their names in the Guest Book, see some of the reminders of a time that is gone (like the walking sticks used at Elon in the 90's with the names of faculty and students inscribed on them, the bell that was in Graham College and the larger one downed by the Elon fire in 1923), and can read records of churches and conferences, copies of THE CHRISTIAN SUN since 1851, letters and books by many of our leaders, and otherwise come to feel the pulse-beat of those who made our Church for us.

If you did not get to Elon for the dedication service last Sunday, then plan to come at a later date. And when you do come, be sure to enter the shrine of the Congregational Christian Churches of the Southern Convention, the room where the minds of the past and the present blend into a happy experience.

It Gets Into The Blood

A sheep-killing dog is said to be of little good for anything else. Once they get the taste of blood, they want to keep on killing sheep.

Be that as it may, it surely seems to be true that when one becomes a pastor something gets into the blood that makes all other kinds of work seem to be insipid, unsatisfying, almost stupid by comparison. This is a testimonial.

Editing a paper like this can be thrilling. Digging up church history and offering it to the public certainly has value, and to many is stimulating. BUT — there is nothing like being pastor of a church! The day by day fellowship, the cooperative planning to teach and to win for Christ, the marriages, christenings and the funerals, the study of human problems so adequate counsel can be given, and that enviable hour when the saints and sinners gather before the altar with the hope of finding refreshment for the soul and the pastor who knows their lives stands to read from The Book and to interpret the Good News — there is nothing like it in all the world! And one who has done it for forty years quits with great reluctance.

When churches have no pastors, as do many of ours at this time, the heart of the pastor migrates to where the people are. That's why the 250 miles between Asheboro, North Carolina, and Luray, Virginia, sinks to littleness, and is no more difficult to negotiate than was the distance of forty miles covered by pastors a generation ago. If you happen to be near Leaksville or Mt. Lebanon next Sunday, or the second and fourth Sundays during the summer, stop in for a while. You may not hear a great sermon, in fact it can be guaranteed that you won't, but you will see one in a pulpit who thinks there is no other place in this world quite so heavenly.

Isn't it strange, so very strange, that intelligent young people grow to maturity without considering being a messenger of the Almighty, a servant of the King, a helper of mankind, a preacher of righteousness! Parents, you might talk to them a bit about this very important matter.

Memorial And Home-Coming Day

In the springtime it is delightful to return home. Flowers by the garden walk speak messages almost forgotten by absentees. Love was dug into the ground, and beauty arose with fragrance. The winding walks remind us of yester-years, young loves, and parents with stalwart character.

The church of childhood beckons us back so we can recall lessons learned and faces forgotten. We may have lost our character or our friends, but the church remains as a beacon to heights of conduct, hope and love.

Yes, it's a good thing for churches to have Memorial and Home-Coming days. Those of us who have wandered from the old home find it refreshing to return, to forget at least for the moment the pressing duties we have assumed or had thrust upon us, to let down our nets for a fresh draught of goodness and love, to be submerged in forgetfulness that proves to be remembrance of the highest quality.

If your church has such a day, go back home, meet your friends, renew your faith at the altar where you first found the Lord. Never let it be said of you, as it was of the church at Ephesus, "You have lost your first love."

And if you are responsible for such a day in your church, or if there is to be such an occasion, be sure that all the former members and friends are invited. It is a blessing to be invited home. Don't forget any. They need your help.

Another Merger

June 25-27 of this year will be a memorable occasion for Congregational Christians and members of the Evangelical and Reformed Church. In a highly dramatic service in Cleveland, Ohio, leaders of the two united denominations will join hands, and will establish the United Church of Christ.

To some this will be high treason, for they remember how Luther and Zwingli in Europe sought to reform and evangelize the Roman Church four hundred years ago, and how Congregationalists and Christians struggled for freedom in their early days. They love the names of the Churches of their fathers, and the things for which they stood, often at great sacrifice.

To others it will be a holy moment, a time when human wills are submerged to the will of the One who established the Church via crucifixion and resurrection. They will witness to that unity of Christians that relates itself to the unity of God the Father and the Son. In the light of this unity of spirit, names will appear to be insignificant, and certainly not worth the division of the Church Christ died to establish.

It has been the hope of the Christians since their organization in 1794 that the time will come when all Christendom will be united under the banner of Christ. June may witness another long stride in that direction. To this end let us all devoutly pray by word and deed.

Dr. Stowe To Speak At Moonelon

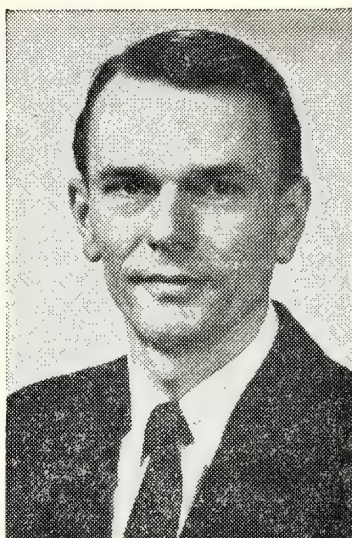
The Rev. Dr. David M. Stowe of Boston, Educational Secretary of the American Board of Commissioners for Foreign Missions and formerly a missionary to China, is speaking at the Minister's Retreat at Moonelon May 13-15.

Dr. Stowe and his wife, Virginia Ware Stowe, were serving as missionaries in North China in the late 1940's when the communists seized power in that region; but though they had two young children, the Stowes refused to leave, insisting this was an opportunity to witness to their Christian faith. They stuck to their posts until the summer of 1950 when a serious health problem and the outbreak of the Korean War made it imperative that they come back to this country.

While in China the Stowes did evangelistic and student work in Tientsin, preaching, counseling and training Chinese students and pastors for intelligent and courageous leadership. In 1949 Dr. Stowe accepted an invitation to join the faculty of Yenching University at Peking as a lecturer on Western Philosophy. He also taught New Testament courses in the School of Religion and freshman English.

Born in Council Bluffs, Iowa, 37 years ago, Dr. Stowe was educated at the Abraham Lincoln High School, Council Bluffs; Midland College in Nebraska; the University of California at Los Angeles; Pacific School of Religion in Berkeley, California, where he received his Th.D.; and the Yale Institute of Far Eastern Studies.

He was ordained a Congregational



David Stowe

minister in 1943. Before going to China he served two years as associate minister of the First Congregational Church of Berkeley and during that time he and Mrs. Stowe were directors of Plymouth House, the Congregational student center of the University of California.

Dr. Stowe came to his present post with the American Board from Carleton College, Minnesota, where he has served as Chaplain and Chairman of the Department of Religion since 1953.

Mrs. Stowe grew up in Los Angeles, California and is a graduate of Occidental College, Los Angeles.

glass, seat belts, padded instrument panels, all-steel bodies, etc. But these safety devices can be nullified by any combination of speed plus carelessness, thoughtlessness or lack of judgment by the driver behind the wheel.

However, it is the driver, not the manufacturer, the advertiser or the salesman who must bear the greatest weight of blame. For it is the driver who can control the horsepower and use it safely for his greater ease and convenience. It is the driver who is lectured to, legislated at, prayed for, preached to. . . in every medium of public expressions known to man. And it is the driver who nods sagely, promises readily, and forgets everything but his sense of overwhelming power when he steps on the gas.

Casualty lists on U. S. highways have mounted steadily until in 1956 all records of heedless haste and needless waste were shamefully broken. The facts of human suffering and death speak for themselves.

Human error is by far the biggest single cause of accidents. Figures compiled by The Travelers show that in 96.4 per cent of the fatal crashes last year, the automobile was in apparently good condition. Clear, dry weather prevailed in more than 85 per cent of these instances!

If this year's record is equal to that of 1956, one in 70 Americans will be a statistic. . . a pain wracked survivor, or a name in the obituary column.

"CARE" REPORTS

Americans contributed a total of \$2,000,000 for CARE aid to Hungarian refugees in Austria and Yugoslavia, and to the people inside Hungary. Food Crusade contributions totalled \$3,250,000 representing that number of dollar packages containing over 65,000,000 pounds of U. S. farm surpluses, which were distributed to the needy in 19 countries of Europe, Asia, the Middle East and Latin America.

While the Hungarian relief and farm-food distributions are continuing, CARE's main effort throughout the spring and summer will be to provide the needy in underdeveloped lands with the tools to help themselves. Under this Care Self-Help Program, the "tools" delivered, as funds become available, range from actual working implements for farmers and craftsmen to new books, school supplies, medical equipment and other materials needed to stimulate lasting economic, health and educational improvements.

Heedless Horsepower

A new deadly disease has the American people in its grip and no miracle drug is in sight to stop its frightful toll of human lives.

Heedless horsepower is the chronic disease of the Age of the Automobile. Its symptoms are many and various. The heavy foot on the accelerator; the eye fixed on the climbing speedometer; the hand on the horn; the mind idling while the car is in high.

In its 23rd annual highway safety publication, "Heedless Horsepower," The Travelers Insurance Companies of Hartford, Conn., point to the fact that 40,000 Americans were killed and 2,368,000 injured in 1956 on U. S.

highways. That's an increase of six per cent in fatalities and nearly ten per cent in injuries over 1955's toll.

"The disease of heedless horsepower is highly contagious," the booklet states. It can be spread by an irresponsible word, an inflated claim, a careless example. And everyone who is in a position to influence drivers should learn that horsepower, in the hands of the heedless, is the fundamental cause of our ever-mounting toll of disaster.

In recent years, engineers have made many attempts to feature safety equipment in the new cars. Probably many lives have been spared by safety

The Tree Of Christianity And Its Fruits

J. L. Crumpton

I am aware of your purpose in planning this occasion. As I understand it, you are trying to put new life and new purpose in the Men's Class of this Church. You would like to see it grow in size and increase its influence in this Church and this community. I am very fond of all the men in this class. You impress me as being sincere and consecrated Christians, and you are ambitious for your class and Church to be a power for good.

Realizing all this, what really is there I can talk to you about that will further your purpose in having this meeting?

I think I should like to ask you a question, then talk about the answer. If we can find a satisfactory answer, we will try to apply it to the future growth of the class.

The question I want to ask you is this: "What are the fruits you want most to gather from your tree of Christianity?"

This question is based on the assumption you do have such a tree. I do not know how long ago you planted it, nor do I know too much of how you have cultivated and nourished it. Maybe it is growing toward maturity, or maybe it is a dwarf, but whatever its present status, it is the direct result of the care you have given it, for after all it's **your** tree, and **your** responsibility. The question is: "Is it bearing fruit that sustains you, and blesses others?"

What fruits do you have the right to expect your Tree of Christianity to produce?

We have only one life to live, only once can we live it. We pledge our lives to Christ, we plant our tree, and having done that, what is the noblest desire, the supreme gift we covet from that tree?

Going back to Christianity at its source, Paul said, "The greatest of these is love." The greatest of what? Well, he named a number of things, the gift of speech, of prophecy, and even the gift of faith and hope, but he said without love these are nothing.

So the choice fruit on your tree of Christianity is love. Christ's one secret of the Christian life is love. He did not say we could work our way

into Heaven by keeping the Ten Commandments, but said, "I will show you a more simple way. If a man loves God, will he have any other god before Him? Or take His name in vain? or fail to keep the Sabbath Day Holy? Of course not. If man loves man, will he steal from him, or kill him, or lie about him, or covet his possessions, or fail to honor his father and mother? Certainly not. You see how simple Christianity really is when you stop to think how love solves all the difficulties man finds in his path. Is it not a wonderful fruit to have on your tree? In fact, if you have a dozen other fruits growing on it and do not have love on it, you have nothing. But if you do have it, then there are other choice clusters of fruit growing around and beside it, all of them together making up the supreme life which a devout man desires to attain in his tree.

What are these other fruits? The ones I want to mention have to do with your everyday living, your relation to your fellow man, and to life as you live it **today**, not tomorrow and not in the faraway eternity, but **now**. After all, we should never forget that our words and acts of **now** are the stuff out of which we build eternity.

Just briefly, let me mention these other fruits growing on the Christian tree.

1. **Patience** is the attitude of calm in Christianity. It is characteristic of the sweet soul who is in no hurry, but standing by ready to lend a hand when the opportunity comes, but in the meantime a meek, quiet being. Patience suffereth long, but understands and waits. Wouldn't you like to gather the fruit of patience from your tree?

2. **Kindness**. As you read the life story of Christ, have you noticed how much of His life was spent just doing kind things. Thumb through the New Testament and see how often you find Him doing good turns for people. If we want to influence people for Christ, it will be done largely by being kind to them. This is a fruit from your tree you can share with others.

3. **Generosity**. The Christian spirit envieth not. When a Christian does something really good nine times out of ten, if he looks around he will see others are also doing good things,



J. L. Crumpton is a successful insurance man in Durham, North Carolina. He is a graduate of Elon College in the class of 1917.

perhaps doing them even better. Be generous and envy them not. Along with that generosity of spirit goes its twin — **Humility** — After you have been kind and generous step back out of the spot light and say nothing about it, forget what you have done. This fruit of Christianity is not "puffed up," not even interested in self. A good fruit to enjoy.

4. **Courtesy**. Here is that strange fruit so little known to most of us, and yet so desirable — courtesy, just plain politeness, the passport to any society. With it the untutored person can, from his little cottage, be received into courts and palaces. What Christian would not like to be known also as a courteous man?

5. Lastly, there hangs the luscious fruit of **peace and happiness**. Certainly there is no one whose tree of Christianity has been nurtured and cultivated would find it failing to produce peace and joy. God is everlasting goodness and to learn that fact is but to find happiness in Christian life and service. Be of good cheer, there is no place in the Kingdom for a miserable Christian.

CHRISTIANITY SEEKS TO EVANGELIZE

By now you are saying what has all this to do with our class and its

The Christian Sun

progress, its growth and its service? Let's put it this way — I have been talking about a tree that grows some very special fruits for **you**, and the place where this class enters the picture is this, what will you do with these fruits? Will you consume them for yourself alone, or will you share them with those who have not yet tasted them?

If I understand Christianity correctly, its first and main purpose is to evangelize, to bring into its fold those who are without its blessings. Whose job is that? Christ entrusted that work to men. What men? The men who make up this class. It's our job to inspire the lives and move the hearts of men in the direction of Christianity. If we share the fruits of our tree with others within our sphere of influence, this class will grow, its influence will increase and be felt all over this community.

Is it worth doing, or is it not? Is it worth something to you to be a part of this class and make your contribution?

At the outset, I asked what fruit you would like most to gather from your tree of Christianity. I have specifically mentioned several. There are still others. The important thing is that we not forget that God expects us to cultivate the tree and provide the soil from which good fruits grow.

THE TROUBLE WITH US

The trouble with most of us is we promise ourselves and God we will be more faithful in Christian service, and then fail to do it. After nearly 2000 years, Christianity is not on trial, but you and I, as its custodians, are on trial. It is our privilege to do all we can to make this class and this church a place where those who desire may come and share our fruits with us. In that way, we shall fulfill Christ's injunctions, "By their fruits ye shall know them," and, "He that abideth in Him will bring forth much fruit." If we rely upon the Great Promise and fulfill the conditions that produce growth, the fruits will come, and with them will come happiness. What we need to do is learn to share, not just to share our possessions, but in sharing to give ourselves.

It is not always a material gift that one needs; much more often it is a lift in spirit. We need to share our faith. We may not be able to provide a material gift, but none of us is so poor that he may not share his faith and courage.

You recall how the lame beggar

confronted Peter and John before the temple. He wanted material help, and they were broke. However, they did give him something better when they said to him, "Such as we have we give unto you." They inspired him to look for something better and he entered upon a life of new opportunity and privilege.

The world is full of people who have lost their moral bearings. They have lost faith in themselves, and almost in the Goodness of God. Some of these are within easy reach of this class. The best thing we can do for such persons is to share our faith with them and help them find the way back to happiness and the joy of service. If we can re-kindle their hope,

we shall render a service of infinite value, and open the doors of life abundant.

We wonder why our class seems stagnant, but if we want it to show more life, perhaps we should start right here where we are, and move out among those who can be helped by our Christian love. This is the challenge as I see it. God will honor whatever step we take and whatever measure of faith we use.

Step by step, duty by duty, there will be a light to guide us. By sharing our fruit we may enter into a blessed partnership with God in building a better class, a better church, and a better world.

Southern Christian College

Midsayap, Cotabato, Mindanao
Philippines

Dear Everybody,

My two standby texts — I Corinthians 16:9 and Acts 28:15 (last five words) — still seem to sum up the situation here!

These verses — in the Revised Thelin Version! — read: "A wide door for effective work has been opened to us AND there are many problems;" but, we "Thank God and take courage."

Many of our problems come out of the economic situation, which seems bottomless. Never before have we lived in a place where so many people were in debt. The rats are to blame for a lot of the suffering. They turned this Promised Land into a vale of tears from which the hardy souls are slowly emerging: but their debts are like mill-stones around their necks. They all want to send their children to school, but how can they? Which is where you come into the picture! The work-scholarships are life-savers. Your gifts are answers to the prayers of needy boys and girls who otherwise could not be in school at all.

The World Neighbors' truck is one of the things for which we constantly thank God and take courage. It is a brand-new beautiful, Willys Jeep pickup, with four-wheel drive and super-low. I never thought I'd turn out to be a truck-driver, but I now spend a lot of time driving folks hither and yon — a group of young mothers to a Better Babies Contest; a Brownie troop, home from a jamboree; a choir to a remote church; sick people to the doctor.

On clinic days, the truck becomes a HEALTH-MOBILE in which we

take a medical team and supplies into the heart of the jungle. There we minister to some of the forgotten people of the Philippines — the Manobos, an aboriginal tribe who were never conquered by the Spaniards, but were enslaved by the Moros. Robbed of their ancestral lands, they had been pushed back into the jungle and were almost extinct, when they became a CONCERN of the young United Church of Christ in the Philippines. Chapels, schools, and clinics are now springing up in the jungle; and a World Neighbors' agricultural program, under Guy's supervision.

Some of the young Manobos are now high school students at Southern Christian College. One of these boys described the effect of the clinic in this way: "The Clinic is an atomic power, centered at Kima-adzil. There you can see all kinds of diseases: and years and years these diseases were not healed; but now all these diseases were cured. So it is very wonderful. It is inspiring to see these men and women who could not walk; but now they can run here and there and go to their farms to make a livelihood. — You have brought to us the breath of courage."

We count you as real partners in the work here, and just wish you could visit us and see for yourselves what is going on. How can we thank you enough for your letters and gifts and prayers — which help us more than you can imagine.

Despite the problems which do so constantly beset us (and baffle us!), we thank God and take courage and go on, praying that what we do here may, in some way, hasten the coming of Christ's Kingdom over all the earth. — Betty (Mrs. Guy) Thelin.

A Children's Day Program

Based on the Pilgrim Series of
Graded Lessons for January through

June, 1957

CALL TO WORSHIP:

Kindergarten children: Song, "A
Song Of Church Bells"

"Sing a song of church bells
Ringing in the steeple,
Calling big and little folks,
Calling all the people.
Calling them to gather
In the church to sing
About God's love and goodness,
And ev'ry happy thing."

SCRIPTURE: Psalm 100 said in
unison by a group of Primary chil-
dren.

PRAYER: Our Father, We thank
thee for our Church. We thank thee
for our teachers, our pastor, and all
who help us know thee better. We
thank thee for thy Son, Jesus Christ,
who lets us know what you are truly
like. In His name we pray. Amen.

SONG: "This Is Our Church," p.
109 in HYMNS FOR PRIMARY
WORSHIP

This is our church; We love to gather
here,
Singing our songs of joy, And know-
ing God is near.

Fathers and mothers, Children large
and small,
All find a welcome here, There's work
for one and all.

We are our church; We want to help
it be a friendly group of families
All working happily.

SPEAKER: A Junior

We have been studying about our
church. We have learned about our
building, our helpers here at home,
about our greater work — The World-
wide Church. We have had stories,
songs, and poems, about people in far
away places. We have become friends
with many who take the Gospel into
other lands. Go with us now as we
take a trip to show the work of our
Church.

FIRST SCENE: Kindergarten chil-
dren sing, "Friends, Friends,
Friends." Cards with the words, "Min-
ister," "Organist," "Secretary" and
other helpers in the local church may
be held up by them as they sing.

PRIMARY CHILDREN: Song —
"The World-wide Church" (p. 110)
"When I sit in my own dear church,
And sing to God and pray,

I think of those in other lands who
worship Him today.

In Europe, Asia, Africa, In islands far
and near,

Are men and women, boys and girls,
Who Christ our Lord revere.

His Church is here, His Church is
there, In Him we all are one;

Dear Father, through Thy world-wide
Church O may Thy will be done!"

(During the singing of this hymn,
children dressed to represent in some
way, not necessarily in costume, but
costume where possible, walk in one
at a time for the following countries.)

Korea (story on p. 37, Jan Mar.,
Leader's Primary Guide); Turkey, (p.
41); Africa (p. 48); Philippines (p.
51) and a missionary (American
dress).

The person in the missionary role
may tell an appropriate story for
missions or may tell the story of
"Easter On Majuro Island", p. 51ff, in
Primary Leader's Guide.

LITANY by Junior Department:

Leader: For our church where we
can learn about God and Jesus,

Group: We say "Thank you, God."

Leader: For our church where we can
learn to work and play with others,

Group: We say "Thank you, God."

Leader: For the church around the
world, which tells all men of Jesus
Christ,

Group: We say "Thank you, God."

Leader: For our families and friends
who do kind things for us,

Group: We say "Thank you, God."

Leader: For the times we remember
to treat others as we want them to
treat us,

Group: We say "Thank you, God."

Leader: For those times we remember
to ask, "Would God want me to do
this?"

Group: We say "Thank you, God."

All: Amen.

(During hymn following the
Litany, all the mission representatives
can quietly take their seats or leave
the front where they have been stand-
ing during the story and the Litany.)

HYMN: "Tell Me The Stories Of
Jesus"

BENEDICTION by a Junior:

"Let the words of our mouths, and
the meditations of our hearts, be ac-
ceptable in thy sight, O Lord, Our
Strength and Our Redeemer. Amen."

RAMSEUR CHURCH REPORTS ACTIVITIES

Mrs. Sherman Maness

Our Good Friday Candlelight Ser-
vice was most inspiring, with our
pastor, Rev. Garland Bennett, bring-
ing us a message on "The Seven Last
Words of Christ." The choir is to be
commended for their splendid rendi-
tion of the familiar Easter hymns and
their fine cooperation under the lead-
ership of Mrs. Brower Smith, with
Mrs. Clayton Cox, organist.

The Young Ladies Class, with Odell
Cox, teacher, had charge of the open-
ing worship service for the Sunday
school, using the theme "What Easter
Means to Me." Our Sunday school
continues to grow under the leader-
ship of the superintendent, Elvin Cox,
who deserves credit for his untiring
efforts.

Our Easter morning worship amid
a setting of lilies and memorial
flowers, with the sermon topic "Fol-
low Me," was very impressive. One
new member was received into our
church.

Our Pilgrim Fellowship meetings
on the second and fourth Sunday eve-
nings are creating keen interest for
the two groups of young people.

We are experiencing some very in-
spirational and helpful guidance
under the very capable leadership of
our new pastor. We are indeed grate-
ful for having Rev. Garland Bennett,
his fine wife and children, living and
working with us, and with the Holy
Spirit's guidance we will strive to ac-
complish more in the future at Ram-
seur Christian Church.

EUROPE

Mission of Fellowship
Margaret Blemker

Here and now in our own time at
Le Chambon-sur-Lignon it would
seem there is a growing cell of the
Great World Church. Here it would
seem we see the beginnings of the
practical working out of a dream.
Here people of all nationalities, and,
what is sometimes even harder, people
of all denominations, are living to-
gether and working together, both in
the college and the work camp and
L'Accueil Fraternel, studying to-
gether, worshipping together.

Sanford Training School

The Sanford Area of the Eastern North Carolina Conference of Congregational Christian Churches held a leadership training school at the Sanford Congregational Christian church, Sunday through Tuesday, April 28, 29 and 30, 1957.

This was the fourth of five such schools to be conducted in the Eastern North Carolina Conference. Classes were offered for teachers of children, teachers of adults, teachers and counselors of youth, and for superintendents and officers.

Teaching these classes were: Rev. Rex Thomas, youth minister of Sanford Congregational Christian Church; Rev. Thomas Madren, pastor of Turner's Chapel, Lee's Chapel and Plymouth; Rev. Max Vestal, pastor of Shallow Well, and Dr. W. B. O'Neill, pastor of Sanford Congregational Christian church.

Churches represented were Eutaw Community church, Fayetteville; Lee's Chapel, Moore Union, New Elam, Sanford, Shallow Well and Turners' Chapel.

Grant Burns and Kenneth Rogers conducted opening and closing devotional services for the school.

The meeting closed on Tuesday evening with a business session during which officers were elected for the next church year.

Harold Sauls of Turner's Chapel was re-elected chairman of the area; Mrs. Robert Watson, of Shallow Well church, secretary, and Dewey Tillman of Sanford, treasurer.

The school was sponsored jointly by the Sunday School Convention and the Board of Christian Education.

Seventy-two persons were enrolled in the classes and 46 of these were awarded certificates.

Those receiving certificates were: Mrs. Lennie Dickens, Percy Measamer, Annie Ruth Milligan, Virginia Smith, Mrs. Lila Mae Campbell, Mrs. Joe Watson, J. C. Dawson, Bennie Dawson, Lois Dawson, Shelby Gunter, Peggy Gray, Mrs. J. M. Smith, Weldon Stone, Flossie Brown, Grant J. Burns, Mrs. H. S. Clark, Lucille Colebrook, Mrs. Wade Coley, Mrs. Maude Deal, Mrs. C. R. Fincher, Ethel Gray, Mrs. George Griffin, Mrs. Joe Gaster, Mrs. S. E. Kennedy, Jessamine Lassiter, Gilbert Lett, Mrs. Lawton Maddox, Mrs. Woodrow Marsh, Mrs. Percy Measamer, Mrs. Homer Measamer, Sarah Norwood, Mrs. Alice Pigford, R. C. Pigford, Kenneth Rogers, Betty Sauls, W. H. Sauls, Mrs. Clarence Smith, Hoyle Spivey, Ruby T. Spivey,

Mrs. Paul Thomas, Sr., Mrs. Edna Thomas, Dewey Tillman, Mrs. Max Vestal, Mrs. Joe Watson, Mrs. Robert Watson, and Robert Watson.

Refreshments were served each evening by the Sanford Church.



LEBANON CHRISTIAN CHURCH

Mrs. Ezra Stowe

Lebanon Christian Church was founded in 1845 with twelve charter members, and has served for more than a century. We have been unable to find who was the first pastor or

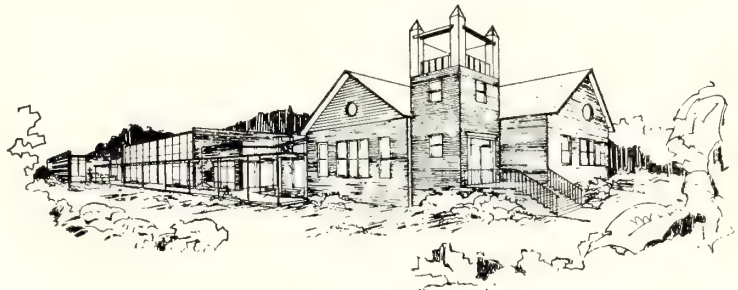
when the first building was erected, but the cornerstone in the present building is dated 1885.

Just five years ago old Lebanon decided to buy a new dress. The pastor, Rev. Mark Andes, went to work with the members to get the church remodeled, and the idea went over in a big way.

In May, 1952, the work began. The building was brick veneered, five Sunday school rooms were added, the auditorium was completely remodeled, with new pulpit furniture and pews being added, and a heating system was installed. All of the \$19,832.90 which the work cost has been paid by members and friends of the church, who are proud of this modern church, beautiful in all its appointments.

On Sunday, May 19, we plan to rededicate the church building to the service of the Lord. This will also be our annual Memorial Day. A cordial invitation is extended to everyone, and more especially to former members and friends who now live at a distance.

Our pastor is Rev. Robert Bennett, a student at Elon College.



PARISH HOUSE DEDICATED AT CHAPEL HILL

Harvey L. Carnes

Rev. Richard L. Jackson, a former pastor, delivered the address last Sunday at the dedication of the new parish house of the United Congregational Christian Church, Chapel Hill. The official opening of the new structure climaxed many months of intensive effort by the people of the church, inspired by Mr. Jackson's leadership.

The building includes a large, central fellowship hall with a bank of five classroom areas on the south, and a church parlor and modern kitchen on the north. Each room has an outside entrance. The original church building, completed in 1914, is joined to the parish house on the east side by a permanent canopy.

The United Church was organized on May 16, 1910, with 17 charter members, six of whom are still living.

The five who live in Chapel Hill were guests of honor at the dedication: R. W. Foister, D. T. Neville, Mrs. R. S. Neville, and Mr. and Mrs. E. W. Neville. Mrs. Lizzie Neville Ollerhead, of Warwick, Virginia, is the other charter member.

Rev. B. J. Howard, who was pastor for fourteen years, participated in the dedication service. During his pastorate (September 1, 1929) the church took its present name of "United Church."

The church looks forward to the merger with the Evangelical and Reformed Church, for it is already serving people of that communion. It also extends its ministry to persons coming from the Disciples of Christ fellowship, whose International Convention voted in the fall of 1956 to consider union with the United Church of Christ.

"Our Unity In Christ"

Upwards of 300 leaders of Protestant denominations in 12 Southern states will meet at Lake Junaluska, N. C. the first week in June for the prime purpose of finding ways they can strengthen their work together across denominational lines.

Using the theme, "Our Unity in Christ," the second Ecumenical Institute will be sponsored by the National Council of Churches through its Southern office, Dr. J. McDowell Richards, chairman of the Southern office advisory committee, announced today. Clerical and lay representatives of at least 12 Protestant church bodies in the South will attend the six-day institute, which opens at the Junaluska Methodist conference center, June 2, he said.

Dr. Richards, who is president of Columbia Theological Seminary, Decatur, Ga., hailed the institute as "having a significance far beyond the numbers attending." He declared:

"The first ecumenical institute held last year was so successful that delegates urged it be made an annual event. Something new and inspiring in Southern church life, the institute offers strong evidence that church co-operation is a living and growing movement in this part of the country. From it comes a sure conviction that we Protestants can do many things together far better than we could ever do them separately."

Delegates will tackle major concerns facing the churches in ten workshops dealing with such topics as public schools and Protestant churches, Christian social relations, Christian missions in today's world, and Christian education and youth.

Among Southern churchmen named to leadership roles at the institute are: The Rt. Rev. M. George Henry, Asheville, N. C., Bishop of the Western Carolina Episcopal Diocese; and Dr. Ralph Waldo Lloyd, president of Maryville College, Maryville, Tenn., according to a joint announcement made by Mrs. John T. McCall, of Nashville, Tenn., and the Rev. J. Edward Lantz, executive director of the National Council office in Atlanta. Mrs. McCall is chairman of the institute program committee.

A giant Bible Hymn Festival will launch the institute when it convenes, Sunday evening, June 2. Approximately 300 choir singers, plus 50 trumpeters and trombonists from churches

and schools in the vicinity of Lake Junaluska will be featured in a program expected to attract thousands of worshipers to the Junaluska auditorium on the opening night. The festival will be co-sponsored by local churches, ministerial associations, and community groups; the North Carolina Council of Churches; the Southern Committee on the Use and Understanding of the Bible, National Council of Churches; the National Council's Southern Office; and the Lake Junaluska Assembly. Bishop Henry will preside at the Festival service of worship. Dr. Lloyd will speak on the topic "The Nature of the Unity we Have." The Rev. Charles Dana Beaschler, minister of music, Grace Methodist Church, Atlanta, will direct the music; and the Rev. Carl R. Key, Associate Director of the Committee of the Use and Understanding of the Bible, NCC, will serve as coordinator. The festival will be open to the public.

For further information write to the National Council of Churches, 63 Auburn Avenue, N. E., Atlanta 3, Georgia.

About

* * *

Throwing a Rose

A letter written by an old lady to Houdini, the famous magician, and found among his personal papers after his death, read: "How did you know I needed a rose? I am ill and lonely. I came to your performance to see the crowds, to know there were others on earth. A lonely woman, and you threw me a rose." Out of the thousands of "fan" letters he had received, Houdini evidently cherished this one above all others.

Perhaps the magician didn't know the old lady, or that she needed a rose. But that chance gesture from the stage caused "a lonely woman" to express the ache in the hearts of millions because they never had a rose thrown at them, even figuratively.

Stirring events are taking place in all parts of the world, disasters have become commonplace, and potential dangers lurk almost everywhere. Yet there is time for even the busiest to throw a rose to someone. . . today.

C. B. Riddle

CAMPING FOR THE CRIPPLED

The North Carolina Society for Crippled Children and Adults announces camps for crippled young people, those who have had polio, cerebral palsy, amputations, etc. Camp South Toe River, Micaville, North Carolina, is scheduled for August 18-25 for white people, the cost to be \$25.00. A similar camp is planned for Negroes.

The program is being planned for a vacation for these people who cannot enjoy all the things that more active people enjoy. There will be games of many kinds, counsellors who are ready to help, wholesome food, and trips to many mountain resorts and places of beautiful scenery.

Churches can bring much happiness to handicapped people by making it possible for them to spend a week in a camp like this. For further information, write Mrs. Eleanor W. Malone, box 839, Chapel Hill, North Carolina.

Worship And Service

W. R. Cullom

No one aspect of modern religious life pleases me more than the change in the conception of the two key words in my heading. In my boyhood days, people went to church on the Sabbath to attend "services"; now we go to church to attend the worship and then go into the world to do service. One of the fundamental and primary purposes of worship is to reinforce and prepare one for life service. In my younger days and in my early community, if many of the church members got into their respective seats in time to hear the minister announce his text, they felt that they were in good time. The bulletin of our church here at Wake Forest announces the service to begin at 10:55. A friend asked why that was done when the morning paper announced it to begin at 11 o'clock. I told him that the organ prelude began at 10:55 and that our people had come to regard that as an essential part of the worship. Personally, I hope that we are learning to worship in a way that was not true in my boyhood or even twenty-five years ago. May this concept of the two words continue to develop this way until the richest and best in each of the words has been realized in its proper and most meaningful way!

The Christian Sun

Abraham And His World

Background Scripture: Genesis 13; 18-1-19:29

Devotional Reading: Luke 11:1-13

Memory Selection: Arise. O God, judge the earth; for thou shalt inherit all nations. Psalm 82:8

A RICH MAN WHO KEPT FAITH WITH GOD

"And Abraham was very rich in cattle and silver and gold. . . and he went unto the place of the altar, which he had made there at the first; and there Abraham called on the name of the Lord." It is not always the case. There are those who have been worshippers of God, and faithful members of the Church when they were "on the way up" or in moderate circumstances, and especially when they were having a hard time, who forget God when they become rich. Many a "big shot" and many a rich man, who was once humble and enthusiastic when he was in limited circumstances, has become careless and even callous in his religious life. It is refreshing to know that there are men of means who have kept their sturdy faith and their humble spirit, in spite of an increase in wealth and prestige. And folks don't have to be rich to forget God. People of moderate means often forget God in good times. Be with us all, Lord God of hosts, lest we forget, lest we forget.

A MAN WHO WANTED PEACE

As Abraham's flocks increased, and as Lot's flocks increased, a problem arose. There was not enough grazing land for both large herds or flocks. And there "was a strife between the herdmen of Abraham's cattle and the herdman of Lot's cattle." Trouble was in the making. Hard feelings and even violence could have developed. But not with Abraham. "Let there be no strife between thee and me, nor between my herdmen and thy herdmen," said this man of big means and big heart. And in a generous gesture he gave Lot his pick of the extensive lands. To be sure there was land aplenty then, and there was a practical solution to this problem. But the expression of that spirit as applied to many of our modern conflicts of interests would go a long way to solving them. Let men recognize that they be brethren, and tangled situations can find a common solution.

A MAN WHO CARED ABOUT HIS FELLOWMEN

When Abraham learned that God

was going to destroy the wicked cities of Sodom and Gomorrah, he did an interesting and unusual thing. He began to intercede for them. He suggested that perhaps there were fifty righteous men in the cities who ought to be spared and asked God if that many could be found to spare the city. His estimate was a little high and he had to come down to forty-five, then forty, then thirty-five, then thirty, then twenty, and finally down to ten. Alas, there were not ten righteous men in the city, and doom fell upon it. And these were cities of foreigners and in a sense of enemies. Here is seen something of the bigness of heart of this man — praying for wicked people, and praying not for his own people or friends, but for foreigners. It is one of the most eloquent and moving incidents in the Old Testament.

To pin-point this truth — how many of us prayed for Berlin and Hiroshima or the other cities on which deadly bombs were raining during the War? There were three things that one could do under the circumstances: 1. Ignore it, shrug it off, say "Well if God wants to punish these wicked cities, there's nothing I can do about it." 2. Say, "Good! they deserve it, they are getting just what they deserve. Let them burn." 3. Be so tender of heart that one would pray to God to spare them all and to give them another chance. Abraham took the third way. Do we?

Now all this is not so far removed as we may think. Only too recently we have read about and heard about and seen pictures of fire raining from heaven and destroying and laying waste whole cities, and wiping out thousands of human beings. And what

happened in the recent World War II was child's play to what will happen if there is another war, with atomic and hydrogen and cobalt bombs! And who knows but what all this is God's judgment upon the sins of his people. Get this straight — it is not because these people are sinners more than we. But this is a moral universe, and when nations sin against God He executes judgment upon them. And alas, so intimately are we bound up in the bundle of life, that the innocent suffer with the guilty. "The wicked shall be turned into hell, and all the nations that forget God," said the prophet of old. And God's word standeth sure.

A MAN AHEAD OF HIS DAY

"Shall not the Judge of all earth do right?" That question is a historic landmark in the spiritual pilgrimage of the human race. Here was a man, living in the early dawn of the history of the race, and the beginning of the expression of the religious life of his people. Yet in that dim dawn of truth concerning religion, it had been revealed to him, and he had asserted the truth, that God is supremely moral. He is bound by his own character. He is subject to moral law. The precepts of the Lord are true and righteous altogether. What a contrast to the character of the gods of Abraham's day and domain. They were fickle, immoral, vindictive, even licentious and cruel. But Abraham's God was good and consistent. He could be counted on to do right.

There is another magnificent truth stated here. This man of God believed that his God was the **Judge of all the earth**. No little local deity, no tribal god, no god tied to a prescribed area of the earth's surface, but the Judge of all the earth. To be sure Abraham did not know God in the fullness of his love and the wideness of his domain as we know him. But he had had revealed to him, this truth in its germinal form, and he dimly saw in the early dawn what we now see in the noonday splendor of Jesus Christ. Or do we? How many people in our modern, sophisticated world still think of God as a tribal or a class God, capricious, indulgent, even vindictive! We still have our national and racial and unethical gods.

Abraham was far ahead of his day. In fact the world has not completely caught up with him in his understanding of the universal dominion of God and his ethical conduct.

SUNDAY SCHOOL LESSON

MAY 19, 1957

By Rev. H. S. Harcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

The Faculty Honors Its President

L. E. SMITH, President

The word "retirement" is not a fascinating word. In fact, it connotes age. The whole idea is displeasing to me, yet I am compelled to face the fact that the wheels of time keep rolling and eventually they will land their occupants on another shore.

For more than a quarter of a century I have served Elon College to the best of my ability. During that time many members of the faculty have come and gone. Vacancies have been filled and additions made. The faculty of 1956-57 is constituted of an excellent group of educators, well trained, sincere, and dedicated to their task. It has been a very great pleasure to work with this faculty and all faculties through the years. Naturally, it is difficult to tear away and realize that you are not returning in your usual capacity.

This fact was emphasized by the faculty of Elon College, on Saturday evening, May 4, in the Banquet Hall of the McEwen Memorial Dining Hall at the college. The faculty had arranged tables and seating and decorated the Hall in a most attractive way. In fact, it was breath-taking. I have attended banquets given by some of the leading hotels in this and other countries. Honestly and sincerely I have never seen a banquet hall on an occasion of this kind, that surpassed the dining hall for this particular occasion in artistry, appointments, arrangements and beauty.

It made everyone feel proud of the equipment, and the ability of those who decorated. The program was most pleasing to me. Those who spoke kept the program in a lighter vein, but of course there were serious moments. Dean A. L. Hook presided and the invocation was offered by Reverend W. J. Andes. Mrs. Virginia Toenes, a former member of the faculty, was a special guest and favored the group with two beautiful solos. Professor Byrd spoke on the achievements of the President in "Numismatics." Professor Brashear spoke on the President's achievements in "Golfing and Hot-Rodding on the Higher Education Level." Dr. Reynolds praised the President for his officiating as an umpire in various athletic affairs held at the college.

Professor Moore extolled the abilities of the President in the field of music, particularly as a music critic. Professor Graves recounted the President's achievements in the church — the positions held and the services rendered in the pastorate and in the church's institution of higher learning. Dean Colley emphasized the agreeable and helpful relationship between the President and the student body. Dr. Cunningham reminded us all of the pleasant relationship existing between the faculty and the President on any and all occasions. Dean Hook reminisced and presented to the President a Bulova watch, waterproof, shockproof and self-winding.

He presented to Mrs. Smith a check for \$150. Professor West, secretary of the faculty, read the minutes for the occasion. If you have never had the privilege of hearing Professor West read the minutes he has written and edited himself, you certainly have a very pleasant occasion awaiting you. A group of students sang the President's favorite numbers. Dr. Hess, one of the more recent members of the faculty (Dr. and Mrs. Hess mean a great deal to the college and particularly to the President), read, at the conclusion of the meeting, a "Certification," one of the most complimentary and honoring documents that it has been my privilege to hear. This "Certification" is as follows:

CITATION

To Dr. and Mrs. Leon Edgar Smith,

The faculty of Elon College wishes to place on record its sincere appreciation for all that you and Mrs. Smith have contributed to make this the progressive college it is today. When you came to Elon in November 1931, it was a moot question whether the institution would survive; but your devotion to the cause of Christian higher education and to the place of the church-related college in the life of the church was contagious, inspiring with a new spirit and an aroused enthusiasm those who had come to believe the institution moribund. This is not to say that Elon's problems were immediately solved; not so, for many years of titanic effort lie ahead; but confidence in your unique ability as an administrator had been established. So, through twenty-five years your Christian statesmanship combining unflagging energy and rich devotion has guided unerringly the destiny of Elon College and brought it to the splendid position it holds today among other colleges of the southland.

When we think of Mrs. Smith and her contribution to Elon College, we

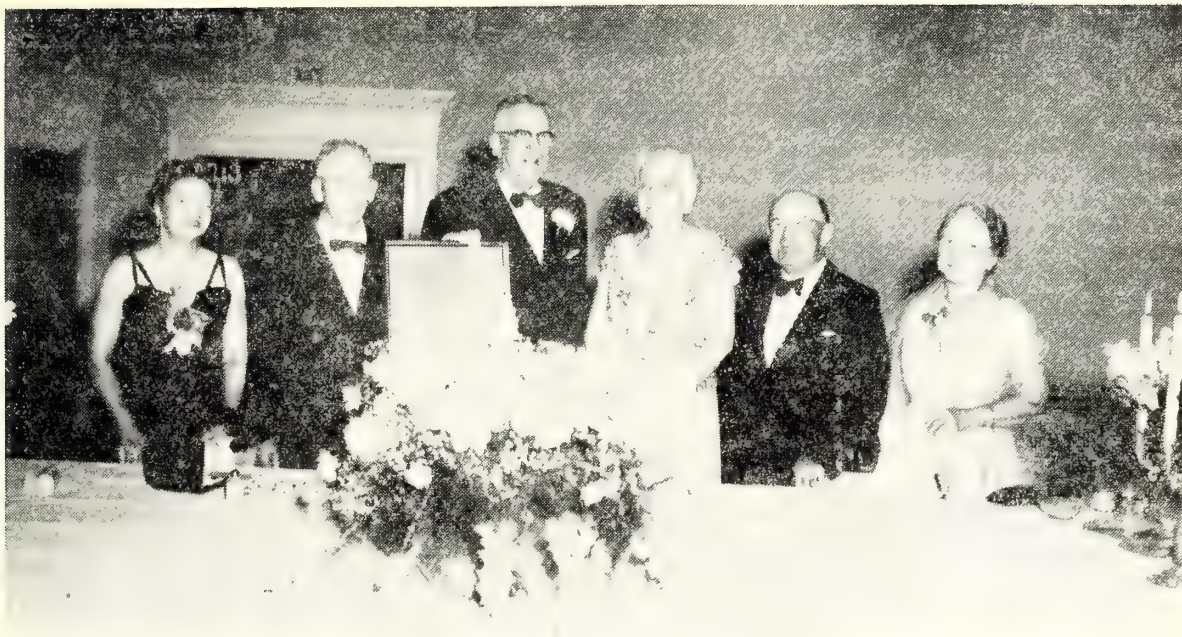
are at a loss to find words expressive of our appreciation. Where service for the college has been concerned, Mrs. Smith has always been indifferent to time, to labor, to expenditure of strength. No task has been too great, no service too exacting to bring pause where the interests of Elon College were involved. As the gracious hostess of Elon College Mrs. Smith has brought understanding, kindness and dignity to the position.

The hour for retirement from the presidency of Elon College fast approaches but all know that your ability and talents will never be eclipsed by retirement; they will quickly find scope where need is found. In bespeaking you God speed, the Faculty wishes you and Mrs. Smith many more years of service and all the good gifts with which a gracious Heavenly Father blesses his faithful servants.

As we combine our memories to recall the many events of your presidency we have an exciting panorama — the timeless majesty of a great College which you have builded.

THE FACULTY OF
ELON COLLEGE

May 4, 1957



AT THE FACULTY BANQUET

Dean and Mrs. A. L. Hook, President and Mrs. L. E. Smith, Dr. and Mrs. Hess.

The tribute paid me and Mrs. Smith on the eve of our retirement from the faculty was worthy of any individual however high the office that that individual might have filled. I usually find words to express myself as I would like but here words fail me. My heart, spirit and soul are filled to overflowing with gratitude to my colleagues in service, as I have been blessed with the associations and fellowship with them during the years.

APPORTIONMENT GIVING

The college year, as such, closes May 31, but the college receives its support from the Sunday schools and Churches of the Convention on the calendar year. Money received on conference apportionments during 1957 is credited for that calendar year.

Obviously, I will not be acknowledging these receipts during the entire year since my term of office expires July 1. My successor, Dr. J. Earl Danieleley, will then perform this very pleasant duty from week to week.

The Sunday schools and churches have been very faithful in their support of the college. The support has increased year after year. We are hoping that this year the total receipts will exceed \$30,000. Our goal is \$35,000. I believe the reports for this year have usually been in advance of the giving of previous years. We have a very good report for this

week and are grateful for the same.

Eastern North Carolina Conference

Hope Mills	\$ 2.00
New Elam	20.00
TOTAL	\$ 22.00

Eastern Virginia Conference

Berea (Norfolk)	\$ 34.00
Union (So.)	246.00
TOTAL	\$280.00

North Carolina and Virginia Conference

Elk Spur	\$ 17.00
Hopedale	5.00
Lynchburg	9.00

TOTAL \$ 31.00

Western North Carolina Conference
Needham's Grove

\$ 22.00

Virginia Valley Conference

Antioch	\$ 90.00
New Hope	10.00
Winchester	10.00

TOTAL \$110.00

TOTAL RECEIPTS \$465.00

THE BELL IN THE HISTORY ROOM

The bell pictured in a recent issue of this paper, and now located in the Church History Room at Elon, was secured and taken to Elon by Rev. E. M. Carter of Youngsville, North Carolina. After Graham College closed the

bell served in our church (no longer in existence) at Franklinton. When it was of no more service to the church, Mr. Carter went to Franklinton and took it to Elon to be preserved by the Church History Room.

Thanks, Brother Carter, for securing and delivering this ancient relic that reminds us of progress made in our churches, and for calling attention to the method by which the bell came into possession of the Historical Society. There are doubtless similar treasures that need to be assembled and kept for posterity.

LADIES WITH A TALENT

Members of the Women's Fellowship of The Christian Temple, Norfolk, were each given a dollar by the chairman of their Ways and Means Committee, Mrs. J. H. Watson, in January. Each recipient of the dollar "talent" was to "multiply" it. In March it was found that the \$43 had grown to \$324, with more to come.

Various methods were employed to "grow" the money. Some made cake and cookies, some served luncheons, sold nuts, made handkerchiefs and aprons. In some instances, the dollar grew through personal self-sacrifice, money going to this "talent growth," rather than for some entertainment purpose.

Our Church Home For Children Has A Big Job

John G. Truitt, Superintendent

Dear Friends;

Thank you, thank you very much for the good report. Thank you for your interest in this Home maintained for orphans and some who are even more destitute. Thank you for answering a call that is as old as time itself — the call of needy, helpless children.

There are many of them. In this swift-going age where there is confusion and frustration there is the possibility of many a little child being run over. Here in this country where there is so much it would seem impossible for little children to be as destitute as so many of them are.

There is a job big enough for the State and the Church both. Why not let the State do it all? Why not let the Church do it all? There is job enough for both. Little children need so much, and in this country, with so many left homeless and helpless without any "say-so" in the matter it is good to have both Church and State with good women and good men giving thought, time and concern to the care of little children.

STRENGTH IN SOLITUDE

When a fellow is in a bind,
Pressed of heart and hand and mind,
With many chores instead of one,
Let him go be somewhere alone
Until he feels in solitude
His heart and mind has been renewed,
Then back to work again he goes
And finds it all more smoothly flows.
But if there is no time or place
To rest his nerves or give him grace,
Let him learn the art of poise,
Amidst the hustle and the noise,
By thinking of the men who've made
Their strength sufficient for the grade
By looking up in silent prayer
To Him who did their burdens bear.

There is far too much fuming and fretting these days — too much fear, too much worry. Needed is more calm, clear thinking and planning ahead, and hard work, with no doubt that all things work together for good to those who love and trust the Lord. The lack of poise in adults superimposes itself upon little children and youth. There is need of more faith in God and growing up in us all.

Says Jesus: Be of good cheer, I have overcome the world. Investigate your untapped resources.

Our own Southern Convention goes at this matter in a businesslike manner. Through proper organization and planning, a way is provided to do our part, or at least a goodly part. Our churches and Sunday Schools and other organizations of the churches are given a share of the responsi-

bility. They delight to have the channel of aide to little homeless ones open so that they may have a share. However much others may do, we know, all of us know, that there is enough of this needy work left for all to have a share.

I appreciate the cooperation and help of everyone. And I am heartened and cheered as I see the improvement and growth in the children, and I am sure that divine blessings are vouchsafed to such a cooperative work of the Church and its members.

REPORT FOR MAY 6, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$18,848.75
Eastern North Carolina Conference		
Hope Mills	\$ 2.00	
New Elam	17.00	\$ 19.00
Eastern Virginia Conference		
Berea (Norfolk)	17.00	
Bethlehem (Nans), S.S.	72.90	
Eure, S.S.	30.00	
Mt. Carmel, S.S.	19.91	
Union (So.)	82.00	
Windsor, S.S.	10.00	231.81
North Carolina and Virginia Conference		
Elk Spur	10.00	
Hopedale	5.00	
Lynchburg	5.00	20.00
Western North Carolina Conference		
Antioch (C)	25.21	
Bennett	12.00	
Needham's Grove, S.S.	15.00	52.21
Virginia Valley Conference		
Antioch	52.00	
Mt. Olivet (R)	12.70	
New Hope, S.S.	5.00	
Winchester, S.S.	10.00	79.70
Total		\$ 402.72
Grand Total		\$19,251.47

SPECIAL OFFERINGS

Amount brought forward		\$30,507.44
New Hope Christian Church, Roanoke, Ala.	\$ 5.00	
Carolina Power & Light Co. (dividend)	1.50	
Sunday School of the Cong. Christian Church,		
Durham, N. C. (Bed for Baby Home)	37.50	
Brookside Community S.S., Brookside, N. J.	32.25	
Mrs. Wilson Thacker, Greensboro, N. C.	5.00	
Mr. and Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans) Ch.	5.00	
Woman's Miss. Fellowship, Wake Chapel	20.00	
Ed. M. Hicklin, Burlington, N. C.	10.00	
In Memory of Joseph L. Bird	10.00	
In Memory of Mrs. Amos Jones	10.00	
In Memory of Mrs. Jennie C. Barker	5.00	
In Memory of J. Paul Councill, Sr.	10.00	
In Memory of Mrs. Levi Aldridge	5.00	
In Memory of J. Paul Councill, Sr.	5.00	
In Memory of Allen C. Goolsby, Jr.	15.00	
Special Gifts	385.78	
Total		\$ 572.03
Grand Total		\$31,079.47
Total for the Week		\$ 974.75
Total for the Year		\$50,330.94

Big Budget For Home Boards

New York, April 24: — The largest budget in the history of the Congregational Christian Churches' Board of Home Missions was voted today by the Executive committee of the group's board of directors.

Meeting in a two-day session at the Gramercy Park Hotel here, the committee approved a budget of \$2,932,929 for the fiscal year which begins June 1, 1957.

In commenting on the budget, Rev. Dr. Truman B. Douglass, executive vice-president of the Board, pointed out that over the past 14 years the Board's budget had more than tripled.

The largest share of the budget was allocated to the Board's Higher Education and American Missionary Association Division, which carries responsibilities for work in race relations and in Christian higher education.

The Board also carries on extensive work in church extension in both rural and urban areas, evangelism, group ministries (such as the East Harlem Protestant Parish), church finance advisory service, student summer service, pastor's training schools, Ministerial relief and Christian Education.

Dr. Douglass also pointed out that this budget did not include the work of the denomination's church building and loan fund nor the Pilgrim Press Division.

An increased allocation for meetings of directors and committees in the new budget, according to Dr. Douglass, "reflects the anticipation that a number of additional meetings between the Congregational Christian Board of Home Missions and the home missions agencies of the Evangelical and Reformed Church will be held during the coming year."

The two denominations are scheduled to unite in June of this year to form the United Church of Christ but the mission work of the two churches will not be completely united until all legal requirements for such a merger can be met.

Meanwhile, however, a number of cooperative programs have been developed by the two groups, looking toward the actual merger. The student programs of the two denominations have been united for several years, and Christian education leaders are presently working on a joint curriculum which can be used in Sunday Schools of both churches. Laymen and lay women organizations of both

denominations have held a number of joint sessions.

Dr. Douglass told the executive committee that further cooperative activity could be expected in the near future and said that the Board would be asked to appropriate funds for cooperative programs as specific projects are planned, until the united board is formed.

The executive committee also pass-

ed a resolution which put the Board of Home Missions on record as endorsing "the proposal (of the Bureau of the Census) to include in the Census of Population of 1960 at least one question on religion," pointing out that "it has been the long-established policy of the government of the United States to collect data on the religious characteristics of the population, both in connection with its regular enumeration of population until 1880 and in the Census of Religious Bodies since 1906."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MAY
Turkey

- 19—The Educational and Medical Work of the Near East Mission.
- 20—Hazel M. Crain has taught home economics in high school and college in the U. S.; went last year for three-year term as teacher of Home Ec., American Academy for Girls, Scutari.
- 21—Dr. and Mrs. Albert W. Dewey; he went to Turkey in 1919, where he has served since as relief worker and doctor; she went as a nurse in 1929; they were married in 1942 and are both in Gaziantep hospital.
- 22—Mrs. Gertrude G. Drury was a librarian in this country from 1909 until 1956 when she went to be the librarian of American Collegiate Institute, Ismir.
- 23—Mr. and Mrs. William A. Edmonds; he taught 1949-52 in Near East Mission at Boys' School, Talas; she taught same period at Girls' School, Scutari; married 1953; returned to Near East in 1954 where both now teach in Talas.
- 24—Naomi Foster taught in Crossnore School, N. C., 1933-38; then went to Hartford, where she got her degree in Rel. Ed. and her B.D. degree from the seminary; went to Turkey in 1948 and is associate director of American Collegiate Institute, Ismir.
- 25—Mr. and Mrs. Samuel N. Glass, Jr., are both from the state of Washington; they were married in 1955 and went the next year to teach in American Collegiate Institute, Ismir, for three years.



The artist is Miss Dorothy Blatter of our Near East Mission. She graduated from Doane College and studied art in Europe as well as America. She is the children's editor of the Publications Department and teaches art in the American Academy for Girls, Scutari. Translation of children's books into Turkish is one of the fascinating phases of her work.

(Left out of prayer list May 11 by mistake.)

Litany Of Dedication

**A CHURCH HISTORY ROOM
CONGREGATIONAL CHRISTIAN CHURCHES**

ELON COLLEGE, N. C.

MAY 12, 1957

Almighty and everlasting God, before whom stand the spirits of the living and the dead, Light of lights, Fountain of wisdom and goodness, who livest in all pure and humble souls:

For all who have witnessed a good confession for thy glory and the welfare of the world; patriarchs, prophets, and apostles; the wise of every land and nation, and all teachers of mankind:

We praise thee, O God, and bless thy name.

For the martyrs of our holy faith; the faithful witnesses to Christ of whom the world was not worthy; and for all who have resisted falsehood and wrong unto suffering or death:

We praise thee, O God, and bless thy holy name.

For lovers of freedom in religion as in government; for those who have dared to oppose entrenched wrong, and to seek ways of understanding and fellowship among all people; for leaders of Congregational and Christian churches; for the faith of our fathers that brought them peace and helped to establish a great nation in the wilderness of America; for churches and leaders worthy to be called Christian:

We praise thee, O God, and bless thy holy name.

For men of pioneering spirit like James O'Kelly, Rice Haggard, Barton W. Stone, Abner Jones, Elias Smith, and a host of those who laid well the foundations for the first denomination born in American freedom, for all who have shared the on-going of that spirit and faith through more than a century and a half; for the Church and the churches of our heritage:

We praise thee, O God, and magnify thy holy name.

For all who have recorded their messages in papers, pamphlets, and books so we and those who come after us may read; for the truth which they have written in the hearts of men and carved on the character of our nation:

We thank thee, O God.

For those who have reminded us of our heritage, and have gathered writings and mementoes for our keeping:

We humbly thank thee, O God.

Here in this upper room we have stored some of these sacred reminders, and now humbly seek the protecting care of him who holds in his hands the golden candlesticks of the churches:

Hear our prayer, O God, and share with us the joy of preservation.

For the glory of the name of the God who is the same yesterday, today, and tomorrow; who out of his storehouse reveals truth to all generations:

We dedicate this Church History Room and its contents.

For the honor of Christ, the only Head of the Church, and by whose name we are called:

We dedicate this Church History Room and its contents.

To bear witness to him who brings all truth to light and who is God in the hearts of men; to the honor of the Holy Spirit who has saved, sanctified and guided our fathers, and is now in us:

We dedicate this room.

For the enjoyment, the enlightenment, and the guidance of those who through the years may meditate here on the history of Congregational Christians:

We dedicate this room.

For the constant renewal of our people and churches by opening doors of the past to reveal permanent pictures of those who have kept the faith of the priesthood of believers and given a freedom of fellowship seldom, if ever, to be found elsewhere:

We dedicate this room.

For the welfare of mankind; the welding of the chain of knowledge that binds all ages together; the collecting and preserving whatever of good our church people have wrought; and with the hope that through the years to be the new generations may find greater happiness because we have thus labored for the Lord Christ:

We dedicate this room, O God, and offer to thee our own renewed allegiance.

The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

MAY 21, 1957

NUMBER 21

ELON COLLEGE COMMENCEMENT

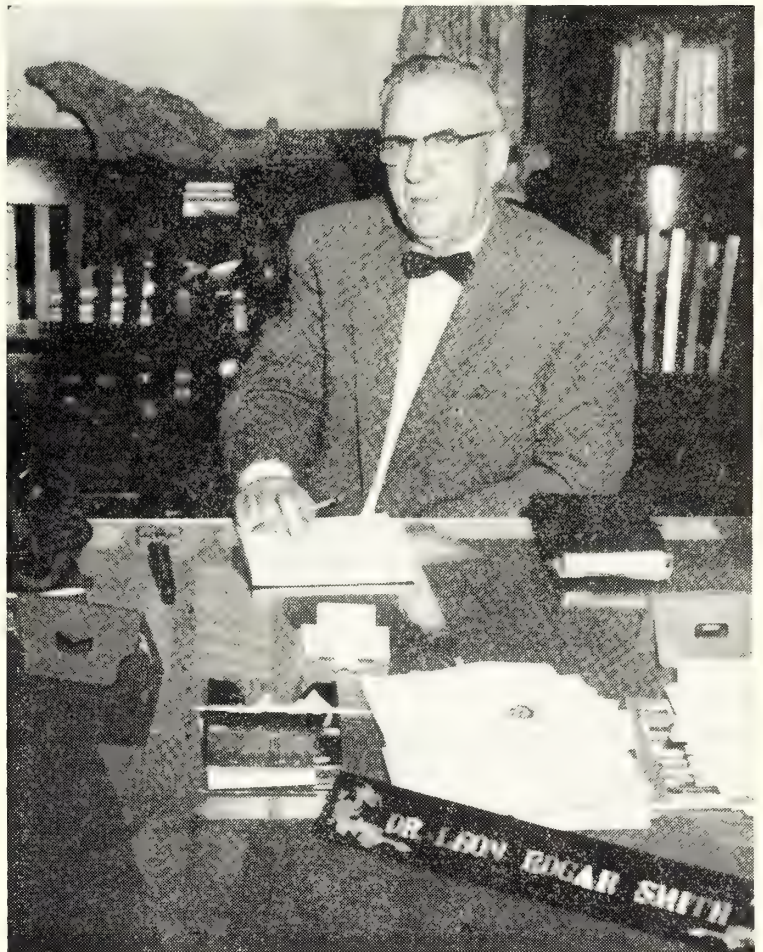
May 24-27

You Are Invited

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.



PRESIDENT L. E. SMITH

At the desk where he has worked since 1931 as President of Elon College Dr. Smith prepares for his twenty-sixth Commencement and for retirement June 30.

Here And There Among The Churches

COMMENCEMENT SPEAKER at Talladega College, Alabama, is to be Dr. Fred Hoskins, Secretary of the General Council of Congregational Christian churches, who will deliver the baccalaureate sermon on June 2.

MEMORIAL SERVICES were held at Spoon's Chapel church on May 19, and will be held at Pleasant Ridge church on May 26. Rev. Lynwood Hubbard is pastor of these two churches in the Western North Carolina Conference.

MRS. W. B. WILLIAMS attended the meeting of the Board of Managers of United Church Women in Chicago April 29-30. Mrs. Theodore O. Wedel, UCW president reminded the group that "Church women must be fearless and tireless in fighting evils — bad housing, injustice, poor schools and discrimination." The board voted unanimously for participation by the U. S. in the proposed United Nations Atomic Energy Agency for the use of atomic energy for peaceful purposes.

THE NATIONAL COUNCIL OF CHURCHES has recently received a gift of \$200,000 from the Philip Murray Memorial Foundation, which makes a total of \$517,500 given to religious institutions since the foundation was created in memory of the late labor leader.

THE COURIER is the name of the attractive and detailed news letter of our Richmond, Virginia, church which goes to members and friends each week from the pastor, Rev. Rufus Ansley. An electric typewriter, which will make publication of **THE COURIER** easier, has been secured for the church through the cooperation of the Holmes Bible Class, the Women's Fellowship, and the Sunday school.

BIBLE SCHOOL is being planned by the Elon Community Church June 3-7 at Moonelon for Juniors and Junior Highs and June 10-14 at the Parish House for Beginners and Primaries, according to announcement by the pastor, Rev. W. J. Andes.

REV. L. M. PRESNELL, pastor-at-large of the Western N. C. Conference, will direct the survey to be made next Sunday in the northeast section of High Point for the purpose of planning for a new church of our faith and order in that area. He will be assisted by Rev. Winfred Bray and Rev. Clyde Fields and laymen from their churches.

THE SOUTHERN CONVENTION should be represented at the second **ECUMENICAL INSTITUTE** to be held at Junaluska, N. C., June 2-7, which is sponsored by the National Council of Churches. It will include a giant Bible Hymn Festival on Sunday evening, which is being planned by our own Rev. Carl R. Key. Costs include a registration fee of \$5.00 and room and meals range from \$5.00 to \$9.00 per day. Family apartments and cottages are also available. For reservations write Mrs. Lillian Saville, Lambuth Inn, Lake Junaluska, N. C.

CHURCH WORLD SERVICE rushed \$50,000 worth of tents, food and clothing provided by American churches to Turkey following a bad earthquake there the last of April, according to announcement by Rev. R. Norris Wilson. More than 65,000 pounds of clothing enroute to the Middle East were diverted to Turkey, which means that clothing is needed to replace these supplies in order to fulfill commitments to Middle East refugees who need our help.

A young minister of the Evangelical and Reformed Church, Reverend Ralph Weltge, twenty-six, sailed from New York on May 3 to accept appointment as a secretary for Work Camps in the Youth Department of the World Council of Churches. In 1957 the World Council is recruiting 1,000 young people to work in camps in over thirty countries. Mr. Weltge will be involved in recruiting these campers, training leaders and visiting the camps when they are in operation.

ACTIVITIES OF BETHEL CHURCH

Mrs. Goldie D. Meadows

A Sunrise Service for the Elkton (Virginia) Community and surrounding communities was held on Easter morning at seven o'clock at the drive-in theater grounds. Rev. S. E. Madren, pastor of Bethel Church, was the speaker. Music was furnished by the Community Chorus, directed by Richard Boyer, music instructor in the Elkton school. The service was well attended by members of the various churches.

Five new members were received into Bethel church on Easter Sunday at the eleven o'clock service, which was conducted by the pastor.

On Sunday, April 28, we were delighted to have the junior choir from the Richmond Congregational Christian church present a program of worship and music at the eleven o'clock service. About thirty members participated under the able direction of Mrs. A. A. Dofflemyer. At noon a fellowship lunch was served in the recreational building. The group then left for home by way of Luray Caverns, travelling by bus.

Volume 109

Number 21

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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DANVILLE HAS LAY EVANGELISTIC EFFORT

W. W. Hall, Pastor

The Third Avenue church, Danville, Virginia, conducted an inspiring and profitable program of Lay Visitation Evangelism May 6-9 under the leadership of the Rev. Fred Register, our secretary of stewardship and evangelism.

Ten teams interviewed a total of 127 persons in their homes, and received six commitments to Christ, two of whom were received into the church the next Sunday. A large number expressed their intention of uniting with the church.

The visitors met each evening for half an hour for study, instruction, and dedication before going out to see others. Dawson Bryan's material was used in the preparation and visitation.

The program proved to be a rich experience to each person who took part in it, and the results of our nights of activity are expected to be long-lasting.

REV. GEORGE D. ALLEY, pastor of our Suffolk church, has been selected as a member of the Board of Home Missions of the United Church of Christ to be formed at the uniting Synod in Cleveland, Ohio, June 25-27.

A PASTORS' SCHOOL for Evangelical and Reformed ministers is to be held at Blowing Rock, North Carolina, July 8-13. A limited number of Southern Convention ministers are invited. The cost is \$14.00 for adults and \$7.00 for children under twelve (it is a sort of family camp), and scholarship aid is available by writing Superintendent Scott at Elon, or Dr. Stanley U. North at 287 Fourth Avenue, New York 10, New York.

NEWPORT NEWS CHURCH people are delighted to be back in their completely renovated sanctuary. New are the chancel and its furnishings, carpet, lighting, heating, and roof. The pews have been refinished and the entire building has been repainted outside. The total cost was approximately \$41,000. Dr. Jesse H. Dollar is serving his second term as pastor.

RURAL LIFE SUNDAY, May 26, is being observed by several of our churches. Things that affect the rural people affect all people. It is important to keep the rural church strong. American culture depends greatly upon the little churches scattered across the countryside.

May 21, 1957

HEBRON HOLDS REVIVAL

Mrs. Millie L. Daniel

Hebron Congregational Christian Church, Nelson, Va. Dr. David W. Shepherd, pastor, held its annual revival, Sunday through Friday night, April 28 - May 3, of the past week. Rev. Bland Leebrick, pastor of Apple's Chapel, near Gibsonville was guest minister. Special music was rendered each evening by members of the local choir, or visitors from other churches. A quartet from the young peoples choir of Union, sang a special number one evening during the week.

Large congregations were present each evening. The church was greatly revived and a number of new members added.

MRS. J. EVERETTE NEESE of Norfolk, Virginia, has served two two-year terms as president of the Norfolk Council of Church Women, and has recently been elected as Fellowship Fund Interpreter and chairman of the committee on social relations of the Virginia Council of Church Women.

PASTOR RECEIVES COMMUNICATIONS SCHOLARSHIP

Mrs. Fletcher Fuller

Reverend Lowell A. Smoot, pastor of Liberty Congregational Christian Church, near Henderson, N. C., is attending a workshop at Union Seminary in New York from May 20-24 dealing with communicating the gospel through television, radio and the press.

The Town and Country Department of our denomination granted only three scholarship and Mr. Smoot received one of them. His friends are very proud of this. Given by the Office of Communication of Congregational Christian churches, this workshop will include courses on production of religious TV programs, techniques of script writing for radio programs, public relations and visual aids.

Liberty Vance church will welcome Dr. John G. Truitt as the guest speaker on May 26.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MAY

Turkey

- 26—Our National Co-Workers in the Near East Mission.
- 27—Mr. and Mrs. William J. Griswold both graduated from Occidental College, Los Angeles, Calif.; married 1951; both went to Talas Boys' School as teacher in 1953 for three year term which has been extended one year.
- 28—Miriam Hagopyan was born in Turkey and is a "missionary product." She was trained in Hadjin Home School and Marash; American School for Girls, Istanbul; teacher in Hadjin for 12 years; teacher at American Academy for Girls, Scutari, 35 years; preacher and leader in churches in Istanbul; now in U. S. speaking before retirement.
- 29—Isabel Hemingway, R. N., is also a "missionary product," but in another sense — her parents, grandparents, great-grandparents were American Board missionaries! Her mother now lives in Washington, D. C., and occasionally writes to her friends in the Southern Convention through the pages of the SUN. Isabel was volunteer work in Taiku Hospital, North China, from 1933-36; appointed nurse there until she had to come home on Gripsholm 1942; nurse for UNRRA, North China, 1946-47; Nurses Training School, Taiku, 1947-48; UNICEF Medical Training Institute, Tunghsien, 1949-50; training of midwives, Peking, 1950-51; since 1952 nurse at Boys' School and Talas Clinic. She is expected home on furlough soon.
- 30—Barbara Holbrook was home ec. teacher and home agent in New York before going to American Collegiate Institute, Izmir, in 1956 for three years as teacher of Home Economics.
- 31—David Holmes graduated from Oberlin College last year and went to American School for Boys, Talas, for three years as teacher of English and Science.

JUNE

- 1—Rev. and Mrs. Merrill N. Isely were married in 1920 and went that year to Turkey; he is responsible for general work of station and business manager of Smith Memorial Hospital, Gaziantep, where she is dietitian.

President L. E. Smith

Since about this time in 1931 we have been accustomed to saying "President Smith" when speaking of the major officer of Elon College. At the end of June Dr. Smith relinquishes this responsibility, and Dr. J. Earl Danielewicz will be president of our college.

This month President Smith will preside at the final commencement under his administration. It is his twenty-sixth time to say farewell to seniors as they graduate from college. (Those messages would make an interesting book.) Into these closing days of college activities will go the accumulated wisdom, enthusiasm, and devotion of a man who has spared himself not at all when work for the college was needed.

THE CHRISTIAN SUN joins with the members of the Convention, and a multitude of other friends and admirers, in wishing for President Smith great joy in these days which may be filled with mixed emotions. We believe that his labors have been so sincere and successful that he can feel justly proud of his attainments. Undoubtedly he will think of other things that might have been done, and could be if time were extended a bit longer, but such knowledge should take away none of the joy of accomplishments. Always there is more to discover beyond the horizon.

Through the long years Elon College will continue to serve the Church, and on the campus and in the lives of seven college generations will be the record of Dr. Smith's heroic endeavors.

All that needs to be said now is that those who have shared with the institution for the past quarter century are uniting in the hope that these remaining days at Elon will be filled with great joy for President and Mrs. Smith.

Ministers In Convocation

The program for the Minister's Convocation at Moonelon last week was of highest quality. Speakers, both visitors and our local ministers, were prepared to lift the vision, point the paths, and inspire to service.

No one could listen to those messages and fail to be thrilled with the possibility of being a minister in our day, and in a world like ours. Of course there are problems, difficulties, hardships, but the major thing ministers remember is that they are "workers together with God" in making a new and happier world.

It was regretted that only a fraction of our men were present. The others doubtless had reasons for absence, but they really missed something that was stimulating, instructive, necessary. The ministry is a fellowship, a fraternity, a cooperative enterprise. We are members one of another, and without each other we are less than we should be.

Where are the needed recruits for the ministry? Older men are retiring, new churches are being organized, and churches that had part-time services now want

a minister of their own. We need a constantly increasing number of ministers. But the record seems to indicate that our churches are furnishing fewer candidates now than in a former day. This is an increasingly pressing problem, a problem that should be faced in local churches, and in private homes where there are young people capable of the exacting responsibilities of the Christian ministry in an atomic age. "The fields are white . . . the laborers are few" now as in the days of Jesus. People picked up the cross and followed then, even to the death. Surely we have not lost that vision.

Summertime Activities

Church activities during the summer may be a bit different from those in the winter, but they are important, and are numerous hereabouts.

Revivals are a long-time habit. The summer date is firmly fixed in many churches. It is the time for those who have gone from the community to return home and be refreshed at the altar and in the friendship of relatives and friends. It is the time to deepen the spiritual life of church members, to pray with a new sense of urgency, to join with others in discovering what Christ can do for those who yield their wills to his. It is the time to seek those who have not come into the fellowship of the church, and to point them to the Savior. It is the time of refreshment, of renewal, of revival of all that is holy and good.

Children have extra opportunities to learn of Christ and the Church in the daily schools rather than just a little while on Sunday. Crowded into ten days may be more instruction than would be given in six months in Sunday school. This is a very important phase of the work of the church.

Don't forget the camps at Moonelon. Good teachers are there to instruct, to guide, to inspire. It is a real chance for young people to meet people from other churches, to discover that the home church is only part of the whole Church, that they are in something that is really important and world-wide. Be sure your young people go to Moonelon.

Then there is the School of Missions conducted by the women. They meet — that is important — and they learn something new each year. One wonders why only women should attend a School of Missions.

This summer will plant a mile-stone in the progress of Protestantism. For the first time in history churches with congregational government will unite with churches having a presbyterial method of procedure. The United Church of Christ will come into being here in America. It has happened in Canada, Japan, and India, but it is new for us. It is the trend of the times, the necessity for our generation, the hope for the future, the fulfillment of the prayer of our Master.

God grant me grace and endurance to bear what I cannot change, courage to fight for what I can help to change, wisdom to know the difference.

— William Wordsworth

My Heart Is In The Union

This was the topic used by Dr. Fred Hoskins, secretary and minister of the General Council, when he addressed our Illinois Conference in annual session at Elmhurst on May 8.

Dr. Hoskins said: "The nearer we come to the Uniting General Synod in Cleveland; the more experience I have in working with leaders of the Evangelical and Reformed Church; the more enthusiastically encouraging messages I receive from the chosen leaders of church bodies throughout the world and especially from many denominations in this country, and the more I move among our own people in preparation, I become increasingly convinced that... this union is the right next step."

"My heart is in the approaching union for three main reasons," Dr. Hoskins continued. These he listed as: (1) The union is congenial to the fulfillment of our Lord's great prayer. "The union's most striking result will be in emphasizing the mission of the church to the entire world and in adding a dimension to the visible church which will show in dramatic fashion an enlarged demonstration of the oneness men have in Christ."

(2) The union is congenial to the aspirations and labors of our fathers through the years. "Congregationalists have engaged in ten formal negotiations regarding church union, two of which were successfully consummated with the Evangelical Protestant Church in 1925 and the Christian Church in 1931. Beyond this we have shared in all matter of cooperative enterprises, councils, federations and leagues."

(3) The union is congenial to the preservation and perpetuation of the essential values of Congregationalism. "Every possible assurance is given that each member church will continue to possess the same freedom of faith and manner of worship as heretofore enjoyed."

Dr. Hoskins concluded, "The real test for us is in whether or not the union to which we come is entered into with faith, and by faith I here mean a full commitment of heart, mind, and will to the lordship of Jesus Christ. I mean a submission to the guidance and instruction of the Holy Spirit. I mean a boundless love of God and a riveted attachment to the Gospel. I mean an assurance that

the form of union being adopted will in this instance, for this time, for those involved, best express to the world the oneness men have in Christ and be for them a useful instrument for making a better witness to God."

Uniting For Effectiveness

There likely will never be simply a Protestant Church, and doubtless sectarians can adequately explain why, but it will be forever a suggestion of limitless interest for us and one we will never completely believe is impractical, not needed and scripturally unsound. The basic teaching of Protestant Christianity, love, to us at least, overpoweringly dwarfs every factional or doctrinal theory.

Although many of us have not thought specifically about it, two influential and relatively large church bodies of Randolph county soon will merge. After June, the Evangelical and Reformed Church and the Congregational Christian Church will become the United Church of Christ.

In reality the merger will bring together four denominations. The Evangelical Church and the Reformed Church united into the Evangelical and Reformed Church. The Congregational Churches and the Christian Church united into the Congregational Christian Churches. Perhaps we see a trend. The same practice is evident among other Protestant sects, notably the Lutherans.

The United Church of Christ will have membership of more than two million members. Of particular interest is the fact that the union will bring together denominational groups of different forms of church government. At present the Evangelical and Reformed Church has the presbyterian form of government while the Congregational Christian Churches have the congregational form of church government.

After the merger the United Church will have 51 educational institutions in this county and 218 educational institutions in 21 foreign countries. It will maintain 14 hospitals, 10 city missions, 11 homes for children, 2 homes for feeble-minded

and epileptics, 19 homes for the aged, and 5 community centers.

The effectiveness of the single church group will be enhanced, we are sure, and it will demonstrate the universality of the Christian purpose and objective.

Also, according to our thinking, it will further prove that the goal and not necessarily the method is of paramount importance in religion.

Editorial in The Courier-Tribune
Asheboro, N. C.

About * * *

A Penniless Millionaire

Temple University, Philadelphia, heads the list of institutions of higher learning that had a modest beginning. It was founded on 55 cents, a generous heart and abiding faith. The 55 cents, the generous heart, and the abiding faith were possessed by Dr. Russell H. Conwell. The school began in 1888 with seven students; the enrollment is now more than 2,000. Temple is rated the most democratic school in the world, even Dr. Robert J. Johnson, president, preferring to be called "Bob."

Many readers of THE CHRISTIAN SUN will recall the Swarthmore Chautauqua which annually entertained in Raleigh, Burlington, Reidsville, Winston-Salem, and other North Carolina cities from 1916 through 1920. Among the prominent speakers of these chautauqua sessions was Dr. Conwell, whose "Acres of Diamonds" lecture became nationally and internationally known. When "Acres of Diamonds" was first delivered Dr. Conwell was an unheard-of New England minister.

During 50 years or more, until he died in 1925, Dr. Conwell delivered his lecture 6,124 times. It earned him more than \$7,000,000, yet when he died his estate was so nominal that a news writer described him as a penniless millionaire. The fortune he earned was used, as fast as accumulated, to develop Temple University.

It was abiding faith and generous hearts that built and have maintained our colleges and universities. These fine qualities of mankind will insure the future of the institutions of learning.

C. B. Riddle

Important Church Activities

Supt. Wm. T. Scott

COMMUNITY CHRISTIAN CHURCH, SOUTH NORFOLK, RECEIVED INTO THE EASTERN VIRGINIA CONFERENCE

Sunday night, May 5, an event of special note in the Eastern Virginia Conference, with a special recognition service for the new Community Church, South Norfolk, Virginia, was held. The Community Christian Church was organized in 1954, with six members. Now there are 150 members in the church, and 175 in the Sunday School. The average Sunday morning attendance is 140, and Sunday evening attendance, 100. They have an active prayer meeting on Wednesday evening, a Youth Fellowship of about 50, a Ladies' Missionary Society and a Laymen's Fellowship. Two new Scout troops have been started, as well as a Cub Scout Pack. Rev. Kenneth E. Moore is the pastor.

The church has a beautiful sanctuary, community building, and parsonage. The church is located in a development of 400 homes, with approximately 1600 people. Construction is now underway to build an additional 500 homes, in what is known as the Plymouth Park area of South Norfolk.

The recognition service was held under the sponsorship of the Eastern Virginia Conference, with Rev. George D. Alley, vice president of

the conference, presiding. Others participating in the service were: Rev. Thomas H. Britton, present chairman of the Hampton Roads Congregational Christian Union, Rev. Melvin Dollar, Supt. William T. Scott, and Rev. Kenneth E. Moore. Most of the churches of the Norfolk and Portsmouth area were in attendance for the recognition service, and this fine church was most cordially welcomed into our Congregational Christian Fellowship.

The Church Building Society of our Congregational Christian Board of Home Missions has made a generous loan and grant, along with the Christian Missionary Association of the Eastern Virginia Conference and the Mission Board of the Southern Convention, to make it possible for this new church to take care of its building obligations. They have a plant and facilities valued at approximately \$75,000.

* * *

REV. JOE A. FRENCH INSTALLED AT HUNTERDALE

Sunday afternoon, May 5, at Hunterdale Congregational Christian Church, Franklin, Virginia, Rev. Joe A. French was officially installed as pastor of that church. The service was under the direction of Rev. George D. Alley, vice president of the Eastern Virginia Conference. Ministers participating in the service

were: Rev. Tucker G. Humphries, Supt. William T. Scott, Dr. H. S. Hardcastle, Dr. Jesse H. Dollar. A large number of Congregational Christian ministers and laymen from the churches of the Eastern Virginia Conference were in attendance at this significant service.

We cordially welcome Mr. and Mrs. French back to the Southern Convention, and anticipate for them a very happy and profitable ministry at the Hunterdale Church.

* * *

LAYMEN MEET AT DANVILLE

Third Avenue Christian Church, Danville, Virginia, was the scene of the meeting of the Piedmont Virginia Area Fellowship of Laymen May 3. This district includes the South Boston church; Church of the Covenant, Lynchburg, Va.; Happy Home, Lebanon, Liberty (Va.), Pleasant Grove, Danville, and Union (Va.).

Approximately 100 laymen were in attendance at this meeting, and a very interesting and inspiring program was enjoyed by all.

Following a lively and enthusiastic "sing time", Jack Cosby, of our Lynchburg church, gave a very fine meditation on "Prayer." The new officers were installed by Supt. William T. Scott.

It is inspiring to see the influence of this Laymen's Fellowship in the Piedmont Virginia Area. We anticipate for this section of our Southern Convention a splendid growth and interest in the total work of our church.

"Damnation" And "Damned"

LUTHER A. WEIGLE

The word "damnation" is used ten times in the King James Version of the Bible, and "damned" three times, as translations of words connected with the Greek *krino*, which means to judge, pass sentence, or condemn. But for these same Greek words the King James Version uses "judge" 87 times, "judgment" 41 times, "condemn" 22 times, and "condemnation" 8 times. The revised versions eliminate "damnation" and "damned" in the thirteen contexts, and use the same terms which are used elsewhere. There is no special significance in these passages, to call for the heavier English words. We must remember, too, that in 1611 "damn" was a general word which meant condemn, and "damnation" meant condemnation — senses in which these words are now obsolete.

The scribes who devour widows' houses do not receive "greater damnation," but "greater condemnation" (Mat-

thew 23:14; Mark 12:40; Luke 20:47). The penalty of resisting the authorities is not to "receive damnation" but to "incur judgment" (Romans 13:2). In the King James rendering of 1 Corinthians 11:29, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself," the word which is rendered "damnation" is the same as that which is rendered "condemnation" in verse 34. The Revised Standard Version has "eats and drinks judgment upon himself."

The younger widows who wish to marry do not incur "damnation, because they have cast off their first faith" they incur "condemnation for having violated their first pledge" (1 Timothy 5:12). "How can ye escape the damnation of hell?" (Matthew 23:33) means "how are you to escape being sentenced to hell?" Which leads me to say that these revisions do not affect the doctrine of eternal punishment, which rests upon Biblical grounds more substantial than a misinterpretation of the obsolete use of the words "damnation" and "damned."



American Board News

JANICE ALBERTI was commissioned on May 12 at the First Church of Christ, Congregational, Springfield, Massachusetts to go to Japan to teach English at Kobe College for three years. She will graduate this June from Oberlin.

On April 17 REV. AND MRS. JOHN C. HEINRICH, our missionaries to Africa, returned to the U. S. for the first time in six years, accompanied by their three children, two of whom are getting their first glimpse of this country. Both Mr. and Mrs. Heinrich are ordained ministers, graduates of Oberlin and Yale Divinity School. Mr. Heinrich's parents were missionaries in India for twenty-five years. The Heinrichs delighted and surprised their African friends by giving their Africa-born son two names — Geoffrey Musabani ("fear not"), since he would be brought up in two cultures.

Veteran missionaries to Africa, REV. AND MRS. DUANE WALN, sailed on May 5 to return to their field in Chilesso, Angola, where since 1928 they have directed an extensive program of evangelistic, industrial and education work among the Ovimbundu people in a 10,000 square mile parish. Some job! It takes the Walns nearly three years traveling by auto, bicycle and on foot to visit all the stations. One unique contribution he has made is the invention and construction of grist mills which have freed thousands of African women from the endless back-breaking job of pounding corn into meal for their daily bread.

A young couple, REV. AND MRS. RICHARD W. SCALES, were commissioned on May 12 at the First Congregational Church, Park Ridge, New Jersey, for service in Africa. He received his B. D. from Chicago Theological Seminary and she received hers from the Divinity School of the University of Chicago, both in 1956. This year they have been studying at the Kennedy School of Missions in Hartford, Connecticut.

Material for this page comes to us from the information service department of the American Board directed by Boardman Getsinger who was at Moonelon last week.

May 21, 1957



EDITH PREUSSE, who has visited our area, and who is one of the very few ordained women ministers in India, arrived in New York on May 14 for a year's furlough. En route home Miss Preusse visited Syria, Turkey, Greece, Holland and England. She has had varied experiences in India, where many church groups and almost all theological seminaries frown on women ministers. However, in her fourteen years of service she has won the respect and confidence of even the most conservative men.



Dr. and Mrs. Albert M. Dewey are associated with Azariah Smith Hospital, Gaziantep, Turkey, and it was their work that inspired Miss Chase to leave a secretarial post with the American Board for a career of nursing. The Deweys are listed in our Calendar of Prayer for this week.

REV. AND MRS. LAWRENCE HENDERSON, American Board missionaries in Lobito, Angola, Portugese West Africa, and their four children, ranging in age from 3 to 12 years, arrived in Boston in April after completing ten years of service. They are the only American missionaries in Lobito, and up and down the coast for more than 100 miles they have established schools, churches and social settlements. They have started one of the first inter-racial churches in Africa, the Church of Christ in Lobito, with a congregation of more than 500 Africans and 50 Europeans. Mr. Henderson and Rev. Jose Chipenda, a Lisbon-trained African pastor, are co-pastors of this six-year old church, taking turns preaching the sermons, jointly serving the communion, and equally sharing the other responsibilities.

A secretary turned nurse, is MISS OLIVE CHASE, who sailed on April 17 for Turkey to work in the Azariah Smith Memorial Hospital, Gaziantep. For sixteen years Miss Chase worked as secretary in our American Board office in Boston. While serving in the Near East department under Miss Mabel Emerson and Miss Margaret Blemker, she became interested in the medical work at Gaziantep, which is under the direction of Dr. Albert Dewey. Resigning her secretarial post in 1952, she entered the School of Practical Nursing at Westfield, Massachusetts, where she has studied and worked getting ready for her new career.



Commencement At Elon

L. E. SMITH, President

The annual commencement of Elon College begins Friday evening, May 24 with a reception given to returning alumni and friends at 8:00 in the Alumni Memorial Gymnasium. On this occasion, President and Mrs. Smith and members of reunion classes will be in the receiving line. The admission of the class of 1957 into the Alumni Association will be a special feature on the program. An efficient orchestra will be on hand to provide music and assist in the entertainment features. This is a special occasion and all alumni of the college are urged to return for this program.

Saturday will be Alumni Day. The first item on the program will be a picnic luncheon on the campus for all who return. Following the luncheon the annual business meeting of the alumni will be held in Whitley Auditorium. Saturday evening the annual alumni banquet will be held in the banquet room of the McEwen Memorial Dining Room. The address will be given by Dr. A. Lucius Lincoln, DeBary, Florida, of the class of 1907. This class is holding its 50th Anniversary which is quite a record that can be attained only by waiting for the years to pass. Mr. H. M. Loy of Jacksonville, North Carolina, of the class of 1907 will be the Alumni Marshal for the entire commencement. Also at this meeting

the outstanding alumnus of the year will be announced.

Sunday will be Baccalaureate Day. Dr. George D. Alley, pastor of Suffolk Christian Church, will be the preacher for the occasion. The College choir will render special music. In the afternoon the Music Department presents outstanding students in an attractive musical program. Sunday evening at 8:00 the Elon College Chorus will present Brahms' "Requiem," a very tuneful and inspiring production. Monday, May 27, is graduation day. The Board of Trustees will adjourn for the program in the auditorium which includes an address by Senator Samuel J. Ervin, Washington, D. C. The awarding of certificates and diplomas will be at this time. Special music will be provided by the choir. Immediately following the graduation exercises the Trustees, together with their wives or husbands, as the case may be, will be entertained at luncheon by President and Mrs. Smith. The luncheon will be served in the banquet room of the McEwen Memorial Dining Hall. Following the luncheon the Trustees will return to the President's office for the completion of the necessary items of business incident to the closing of the year.

This is an earnest and most cordial invitation to all members of the church, all alumni and friends of the college to attend these important occasions on the campus of Elon College.

APPORTIONMENT GIVING

Shortly after the founding of Elon College the Southern Convention adopted a resolution calling for every local church in the convention to give a definite amount for the support of the college. At first these contributions were very, very small. This was a splendid idea and the contributions increased year by year until the convention adopted a budget and percentage that budget to the different interests of the convention. The college fared fairly well the first year, but this type of support dwindled to practically nothing by 1930. In fact, in 1931 it did not receive any money from the convention. In January 1932 the convention was induced to give the college \$1,000 with which to purchase coal to help keep the fires in the furnace burning so the students might be more comfortable in their rooms. Finally, the Sunday schools were asked to give the 5th Sunday offering to the college. This was also a good plan since it kept the college before the young people of the church that they might know that their church had a college and that it was for them. In addition, it added a few dollars for the support of Elon.

These offerings have increased until last year the total amount exceeded \$28,000. This sounds like a lot of money, even so, it will not pay the operating expenses of Elon College for three weeks out of 52. We need to increase these offerings to a minimum of \$35,000 a year. Perhaps the Apportionment Table should call for \$40,000 annually for the support of our college.

The total offerings for the week amounted to \$465.00 and the grand total to date for 1957, \$28,541.78 for the year.

HAPPY HOME REPORTS

Rev. W. T. Madren, who only a few months ago became pastor of Happy Home church near Reidsville, reports that eighteen members have been received, ten of them on confession of faith, that a junior choir and a primary choir have been organized and are singing for the church, and that each Wednesday evening the people gather for Bible study. Rural life Sunday was observed on the nineteenth with the 4-H young people conducting the entire service, including singing in the choir, ushering, and bringing messages.

The revival meeting is scheduled for July 10-19 with the Rev. W. W. Snyder as the evangelist.

Dear President Smith,

The more than sixty ministers of the Southern Convention, in Convocation at Camp Moonelon on May 13-15, take cognizance of two things: your long and distinguished service to the churches you have served and to your leadership and wider interest in the Kingdom of God; and likewise of the total dedication with which you have served as President of Elon College and the cause of Christian Higher Education for the past quarter century. We express our appreciation for your leadership and influence upon our Churches and our personal lives. As you complete your tenure of service as President of Elon College, we wish you to know of our appreciation and affection and invite you to our churches and pulpits when you can make possible such a visit. May the memories and joys of a rich life be yours in the days ahead.

Your Brother Ministers in Convocation,

W. A. Rich, Secretary

Continuing To Achieve

A Commencement Message

By Richard K. Morton
Chaplain, Jacksonville University

Education lies not so much in knowledge as in the love and pursuit of knowledge. It is not so much in what facts we pour into the mind as what values come forth from the personality.

Training which does not survive the graduation date has failed to realize its main objective: to produce continuing growth of mind in the individual.

No idea has been impressed more earnestly upon the modern mind than that which stresses education as a continuing process, never ended; fluid, not set; ever incomplete, never concluded.

Life, vocationally speaking, must be on about a 40-year plan, taking into consideration the probable conditions and opportunities of the future.

In our college work we try daily to encourage young people not only to read some textbooks and some lessons, but rather to seek ideas and development of personality and the pursuit of what is worthwhile. They must learn to recognize and deal with all the psychological and social factors bearing upon their contacts with others and upon what they can give to the world. They cannot keep up with a world such as ours without continually studying, thinking, making effective contacts with other minds and personalities.

Continuing to achieve depends, of course, upon a growing understanding of individual heritage and the potentials in the world. There must be an increased grasping of meanings and a will to find them. The graduate cannot find some final point beyond which he does not need to go.

Any graduate, at any level, needs the assurances that come from a clearer vision of what can be — of possibilities that lie in the environment around him. The educated mind is one that has many visions, insights, and concepts, and it is one that is ever trying some new experiments and adventures. Life is not static; the ultimate goals have not been achieved.

Education must be seen as a continuing process, something that deals with life processes and situations. The growing personality must see that he

needs not only knowledge, but wisdom; he needs to know God as well as man; and he needs to be developing attitudes and qualities as well as to be accumulating information.

Many find their education disillusioning because they stopped it when they came to have a diploma in their hands or when an academic course was finished. Or they find it unsatisfying because they thought a clever technique would do what only a philosophy of life can do. They looked into textbooks, but not into their hearts and lives. They criticized

certain policies of others, through history; but they failed to work out some practical ideas of their own.

Continuing to achieve — this is a basic secret of such a period in life as this. It means to look back gratefully upon what the past has developed; to evaluate calmly and fully the present situation; and to have a plan for the future, with hope and faith. The individual who is developing a love of God and man, who cherishes virtue and wisdom and is enriching daily his concept of what human society can become is one who will do his full share to lift up and safeguard the levels of human existence throughout the world.

Elon College Commencement Calendar 1957

FRIDAY, MAY 24

8:30 P.M.—The Annual Alumni Reception, Memorial Gymnasium
Honoring the Graduating Class of 1957

SATURDAY, MAY 25

9:00 A.M.—Class Reunion Breakfasts, Alamance Society Hall
12:30 P.M.—Picnic Luncheon, West Campus
2:00 P.M.—Alumni Business Meeting, Whitley Auditorium
4:45 P.M.—Band Concert, West Campus
5:30 P.M.—Open House, West Dormitory
6:30 P.M.—The Alumni Banquet, The McEwen Social Hall
A. Lucius Lincoln, '07, Speaker

SUNDAY, MAY 26

11:30 A.M.—The Baccalaureate Service, George Douglas Alley, Minister,
Suffolk Christian Church
4:00 P.M.—Vesper Recital, Whitley Auditorium
8:30 P.M.—Oratorio, Requiem, Faure

MONDAY, MAY 27

10:30 A.M.—The Graduating Ceremonies, Whitley Auditorium
Address: Samuel J. Ervin, U. S. Senator, North Carolina
12:00 M.—Luncheon, The McEwen Social Hall
Special Guests, Board of Trustees

1957 REUNION CLASSES ELON COLLEGE COMMENCEMENT
1897-1902-1907-1912-1917-1922-1927-1932-1937-1942-1947-1952

For alumni and visitors attending the reception on Friday evening, formal dress is a matter of personal choice.

Those using accommodations at Ladies Hall should bring bed linen and towels.

There will be a minimum charge for the reunion breakfast, picnic luncheon, and alumni banquet.

W. B. Terrell, executive secretary of the Elon College Alumni Association, is urging all alumni of the college to attend the commencement activities, which begin on May 24 with the annual reception for the graduating class and reach a climax on Monday, May 25, at 10:30 a.m., with the graduating ceremonies with the Honorable Samuel J. Ervin, U. S. Senator from North Carolina, making the address.

In his letter to alumni, Mr. Terrell states: "From Friday evening until Monday noon a full program has been planned and it is the hope of all of us here at the college that you will join us for the occasion. Since this will be Dr. Smith's last commencement as president of Elon College, we feel that your presence here will mean much to him and will show appreciation for the splendid service he has rendered."

WAN-FU

Is the Title of a New Book

By Miss Alice Higgins, a Missionary Author

Dear Friends:

I haven't mailed a printed letter since July 1953, so this is first of all for those who used to receive a letter from me every year, but have had nothing lately except perhaps a "Hello!" at Christmas. One sentence can report on what I've been doing since I returned from China in 1952. I've slept in 475 beds while going about making 1055 speeches in 32 states plus Hawaii and D. C.

The Girl Scout cookies said, "Make new friends and keep the old. One is silver the other is gold." I certainly cherish the new friends I've made in the last five years. Preparing the address list for this letter has been like revisiting the places I've been. The names bring vivid pictures of busy people who stopped long enough to listen to me, who showed me the new pony, let me help them dig dandelions, got up early to prepare my breakfast, took me long distances to the next assignment. How nice you have all been to me! I often wonder what happened next, whether you decided to move, whether the baby was a boy or a girl, and dozens of other questions brought up now by the sight of your names and addresses.

Some, not knowing me very well, may wonder why your name is on my list. Pretty certainly I think of you as representing the group whose guest I was, and I ask you to share this letter with the group. This is about my only way to send a message to them all.

A few days ago I received a thrilling letter from a very young man whose final sentence was, "I only wish I could find another book by you." When people have asked me, "When are you going to have another book published?" I've always answered by an uncalculating "I'll let you know." Now I can't remember who all the people were and still must try to keep my promise. That's one reason why I hope the ministers who get this letter won't just throw it into the round file. In some cases you are the only connection through which I can announce the new book to my friends in your church.

I hope you'll read WAN-FU. And if you read it, I hope you'll like the

story, and in addition will feel as if you know your way around in a mission hospital. You may be interested to know that we really had a girl and father like that, and that our hospital sent her out walking on two feet as the story says she did. Several of the characters are real people, friends and neighbors of ours. But Dr. Robinson and I fixed the story up as we pleased. After all, we claim it's fiction.

I don't exactly ask you to buy the book. It would take considerable nerve to ask one's friends to spend three dollars for something one has written. But I do ask you to do two things, and I really hope you'll do them right away. First, please get WAN-FU into your libraries: town library, school library, and church library, if you have one. Second, as soon as you've read this and know its contents, instead of parking it someplace or throwing it away, please put it into a letter you're writing to somebody you think I don't know, who would be interested in such a book as WAN-FU. Could you be persuaded to do these two things for me? I'll really appreciate it.

Those of us who have lived abroad are disturbed whenever it appears that overseas welfare is being sabotaged by the selfishness of American politicians. Constance Buell's Christmas letter carried the theme LOVE NEVER FAILETH. The message is just as good at Easter, and I send it now to you. Isn't it wonderful to stand on that truth while trying to do one's share in the world's work!

Very cordially yours,
Alice Margaret Huggins

Last Sunday REV. AND MRS. ROBERT K. MEYER were commissioned for service in Japan at the Union Congregational Church, Upper Montclair, New Jersey, where Mr. Meyer has been serving as assistant minister and director of Christian education. With their daughters, Nancy Louise, 2, and Judy Lee, 5 months, they will sail in August.

PLEASANT RIDGE Route 1, Ramseur, N. C., invites friends to a Memorial Day service May 26. There will be both morning and afternoon services with picnic lunch at noon.

A RURAL MINISTERS SUMMER SCHOOL will be held at V. P. I., Blackburg, Virginia, July 1-5. Topics for discussion will be music, the role of the church, a ministers use of population statistics, and a long range program for the rural church. Scholarships are available to aid in payment of the \$16.50 which is total cost for the school, and may be secured by writing Supt. Scott at Elon College.

NEW HOPE, Louisburg, N. C. invites former pastors and friends to a Home Coming May 26. The pastor, Rev. R. E. Tally, will speak in the morning, and Rev. Rosser Lee Clapp in the afternoon. There will be picnic lunch at noon.

CHURCH PEOPLE DOUBLED GIFTS TO WORLD'S NEEDY LAST YEAR

Through their churches, American church members in 1956 gave more than double the funds and material aid for global relief than they gave in 1955, Dr. R. Norris Wilson has reported. "Now that last year's books are closed," he said, "we can report the good news that, through Church World Service, our churches sent 192,073,657 pounds of food, clothing, medicines and other relief supplies to the hungry, homeless and destitute around the world." This compared, he said, with approximately 73 million pounds shipped abroad in 1955.

"Because we had stockpiles of supplies in Austria," said Dr. Wilson, executive director of the National Council of Churches World relief agency, "CWS relief materials were among the first made available to the tragic people fleeing from Hungary."

While a major portion of the goods shipped were U. S. surplus commodities donated to the Share-Our-Surplus program, Dr. Wilson declared that generous contributions through the "One Great Hour of Sharing" and other denominational contributions had helped make the record possible. He also pointed out the CWS' Christian Rural Overseas Program (CROP) had made vital material gifts of grains and livestock.

"Statistics can be boring," Dr. Wilson said in making his report. "But in this case they represent much more than the \$31,188,181 in value of relief shipments made last year. They mean that thousands of men, women and children in 34 critical world areas received medicines, milk, some warm clothing and had at least one meal a day because of the Christian concern of our churches."

A Man Of Peace In A World Of Strife

Background Scripture: Genesis 25:1-5; 12-33

Devotional Reading: Isaiah 55:6-13

Memory Selection: **Blessed are the peacemakers; for they shall be called the children of God.** Matthew 5:9

THE STORY OF AN AVERAGE MAN

The story of Isaac is the story of an average man. He was not a gifted man — a “ten talent man.” There was nothing spectacular about him. There were no outstanding achievements in his record. But he filled an important place in the divine purpose, and he made a great contribution to the life of his people. And he did this by the force of his quiet personality, his patience, his perseverance, his piety. He worked hard, worshipped devoutly, lived quietly, and prospered greatly. He trusted God, and treated his fellowman fairly. Above all, he loved peace. He was, as the title of the lesson states it “A man of peace in a world of strife.” His life is an inspiration to many of us who are “average men,” “one or two talent men.”

REPAIRING THE RAVAGES OF WAR

“And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham.” War is so irrational. It lays waste in a short time what it has taken years to build. Not only does an enemy lay waste and destroy the treasures of art and science and industry, but a retreating army will lay waste the resources of its own people. One of the problems of a post-war period is restoring or replacing the things ravaged by war. And today in many countries the shambles left by war stand as grim and ghastly reminders of the folly of war.

At great labor did Abraham's servants dig wells to insure a water supply for himself and his household and his cattle. But when the Philistines made war after his death, they filled up these wells with dirt and debris and rendered them useless. And Isaac had to dig the wells again. Thus does one generation have to rebuild and recoup the losses by war of the previous generation. War is the most irrational thing in the world in a sense. It just doesn't make sense.

COWARDICE OR GOOD SENSE?

Twice, in order to prevent war, Isaac moved away from wells that he

had had dug. First at Esek and then at Sitnah he left wells and moved on. Finally, so far away that there was no quibbling and quarreling, he dug a well and named it “Rehoboth” meaning “room.” It looked as if he were a coward. The fact is, he was a man of common — or uncommon, sense. He saw so sense in a suicidal war over wells, when there was room enough for both Israelites and Philistines in the land. His meekness is not to be confused with weakness. Meekness does not mean “appeasement” or “peace at any price.” It does mean generosity, forbearance, humility, patience, longsuffering. It means that one is willing to surrender some of his sovereignty in deference to the larger sovereignty. For instance the United Nations will never become effective unless and until the nations of the world are willing to surrender their sovereignty in some measure to the sovereignty of that more inclusive organization. The interesting fact is that Isaac, the peacemaker, won at last. To be sure, there was plenty of room in that day. One of the problems of our world is the problem of “Lebensraum,” living room. But there is still room for all, if men be men of good will. In a world in which men are being brought closer together by transportation and communication, men must learn to live together in peace. As a wise man puts it, “If we could take a vote we would find that everybody in the world would vote for peace, but most of these individuals can't get along with the folks next door!”

THE SNARE OF PROSPERITY

There is an illuminating commentary on the effect of prosperity on our fellowmen as illustrated in today's lesson. The first effect was ENVY. When the Philistines saw that

Isaac was becoming rich and powerful, they “envied him.” This is true, of course, of individuals. There are thousands who envy those who are more prosperous, who have more money and better homes and clothes, and bigger cars and yachts, and other tokens of a big bank account. Envy and discontent eat out the hearts of thousands of people when they look at others more fortunate than themselves. And even if this wealth is due to hard work and sound investments.

This is true also of nations. Many nations of the world envy us because of our prosperity. Isaac's wealth and prosperity also aroused the spirit of FEAR in the hearts of the Philistines. Abimelech thought that because Isaac was becoming more powerful, he was becoming more dangerous. Interpreting Isaac's character by his own, he thought that it was impossible for a man to possess large resources without using them to acquire dominion over others. Modern leaders and statesmen are scarcely further advanced in their thinking in this line. Russia believes, or at least her leaders would make the people believe, that the inevitable result of our unparalleled prosperity will be a menace to the security and the liberties of the Russian people. And of course this fear is shared with many of the lesser nations of the world. Much of our foreign aid is suspect with the nations of the world. They wonder where “the catch is in it.” There is some ground for this fear and suspicion. “Power corrupts, and absolute power absolutely corrupts,” as a great Englishman once said. Christianity asserts that power can be possessed without injury, and insists that it must be wielded to the highest interests of others.

ALTARS, TENTS, AND WELLS

“And he (Isaac) builded an altar there, and called upon the name of the Lord, and pitched his tent there; and there Isaac's servants digged a well.” Before he ever settled down, before he ever started his business, Isaac, built an altar and called on the name of the Lord. He nailed his flag to the mast, stood up and was counted on God's side, and did this first. Then he took root in the community, pitching his tent and establishing his home. And finally he had wells dug. There are thousands of people who move into a new community who take pains to “pitch their tents” and dig their wells” but they never build an altar, never attend any church, never become members of the church, never call on the name of the Lord.

SUNDAY SCHOOL LESSON

MAY 26, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

"The Minister And His Reading"

Rev. Frank Hamilton
Pastor of the Temple,
Norfolk, Virginia

fore he must needs read! That is axiomatic in our labors!

Samuel Coleridge once wrote, "Readers are of four classes. There is the sand-glass man; what has run in, runs out, and leaves not a vestige behind. There is the reader who is like a sponge; he imbibes everything in the neighborhood, and squeezes it out a little dirtier. There is the reader who is like a jelly-bag; all that is pure escapes, and only the refuse and dregs remain. Then, there is the reader who is like the slave of Golconda; he throws everything away except the gems; those he retains and polishes!" Though there are laymen who claim they have heard and known ministers who are sand-glasses, — with not a vestige of their reading being apparent, we may safely conclude that clergymen belong to the last of the four categories listed by Coleridge. We learn, by the very nature and the compulsions of our profession, to retain the gems from our reading, and those we polish, cherish, and share.

Reading is a minister's very life-blood. It primes his pump, refreshes his spirit, stirs his lethargy, and inspires his soul. Every Sunday he is both a source and an outlet; truth is mediated through his personality; spirit with spirit meet, and there goes out from his soul that which nourishes other souls, the bread and water of life! Since he is a source of supply, and must continually and constantly promulgate his knowledge and insight to others, for their inspiration and a resultant dedication, it is not long before he feels the wells of his being running dry! To transmit, he must first himself be fed! When, as is so often true today, there are those in his congregation who are much better informed in certain areas and fields of thought than he, it is all the more important that he know whereof he speaks, and that he know what others speak. He must seek the fellowship of kindred minds and that of minds which are far from being kin to his. Study is the cornerstone of his profession; research must be his constant aim; the learning process is his essential and perpetual dedication.

Woe unto him who becomes stagnant, intellectually dry and spiritually arid, as the course of his ministry unfolds. He must needs know, there-

It is easy to say, but exceedingly difficult to do. It is amazing, almost incredible, that parishioners should expect a minister to need no time for study, but many of them do. They gauge his effectiveness in such terms as "how is he with the young people? Is he a caller? Does he fit in well with the men? What does he do in the community? Can he raise a budget? What sort of an administrator is he?"

— Along with all those functions, plus counselling and visitation of the sick, they expected a finished, perfected, polished pulpit product each Sunday, as being something that just naturally evolves each week; that it requires time, prayer and meditation, study, concentration, mental effort, they seldom realize, and when they do, they still provide him little if any time for it! He has to fight for the time, and for the opportunity to concentrate. So much other impedimenta accumulates, insistently demanding his time and attention, that it becomes increasingly difficult for him to study. We want to read; we know we should read; we know we must read, but the parish pattern makes it more and more hard to do. Then, when we are able to read (and we ourselves must find the time and place for it), our horizons in reading are circumscribed by the steady clamor of next Sunday being just around the corner; we must read in terms of sermonizing, hurriedly separating the wheat from the chaff, searching for grist that can be gleaned for our sermonic mill, and that right away. If we add to all the other tasks and responsibilities, denominational demands upon our time and effort, the problem seems to be and is crucial. Hospital calls, funerals, committee meetings, a young peoples' entertainment are just some of the deterrents that have hampered the preparation of this consideration of the problems in our reading. Yet, somehow we have to find the time; — in fact we must find it, or we cease to be the spiritual leaders and guides of our respective congregations.

A further complication is the individualistic character of those who belong to our profession. No two of us are alike. A rabbi once told me that the only thing any two Jews can agree upon is what a third should give to charity. Such differences of opin-



ion are true of us, but I think it is our distinctive glory! Each of us is a different, separate person, unique, peculiar! No two of us do things the same way, or see things in the same light. My habits in reading are not your habits, and could not be a norm or pattern for you; of necessity, each of us has a different problem in his own parish, and in his own personality. Children in the family are a factor. Some can read early in the morning; some can read better late at night. Some can read in the bathroom. Some can read at lunch, which I can't. So, my thoughts, intended to stimulate yours, will merely catalogue what I have tried to do, in the realization that it may not appeal to you in the least; however, it will portray one pastor's annual reading pilgrimage.

John Lackey was very specific when he asked me to talk with you about reading. He wrote, "We would like a 30 minute report on the Minister and His Reading. Talk from your own experience, not from what a minister ought, in your opinion, to read. We simply want you to tell us what books, periodicals, etc., you have been reading in the past year, what your reading habits are, and your choice of materials." In that regard, let me say that I was a poor choice for this task, since I came 16 months ago to a parish requiring much and varied pastoral service, after spending years in a type of ministry which kept me on the move constantly. Therefore, my reading this last year, such as it has been, had to be more

fundamental and not so current as much of yours has no doubt been. — Personally, I have never been, one of those who is always up to date, whose reading is the “very latest out.” By nature, temperament, and training I am a conservative person with an altogether too liberal mind. Being from New England, I must take my time, choose carefully, and expect it to percolate slowly.

I read in the morning, at least that which is heavy and meaty; my evening reading, when done, is news, periodicals, — like *Advance*, the *Christian Century*, the *Christian Herald*, the *Messenger*, *News Week*, and the *Saturday Review of Literature*. To this, mainly current magazines and periodicals, which also includes *Life* magazines, *Look*, *Readers Digest*, and the *Minister's Quarterly*, I have added a periodical called “*Christianity Today*.” Occasionally it has excellent, and once in a while unusual scholarship, but mainly it represents a school of thought which never participated in the liberal movement, and yet is somewhat uneasy and incomplete in the fundamentalist camp. This lighter reading I do at night; because then, I'm tired and cannot do justice to more stringent reading.

In the morning, the earlier the better, I can read to advantage. I do not believe in secluding yourself, so that no one can reach you; No matter how unreasonable, any request of a parishioner should be given consideration at the time it is made; it may irk you, it may throw your schedule haywire, it may be unreasonable, but I think it should be done. We should be available to people. This often hits and hurts a reading schedule, but, I have tried to maintain one, with the usual casualties with which you are all too familiar. — I determined that I would read one good book, a year in the following fields, — theology, history, church history, philosophy of religion, psychology of religion, poetry and biography, these books in addition to devotional literature and the reading which is concerned with sermon preparation. In history, I read Toynbee's “*An Historian's Approach to Religion*” — admittedly a controversial work, but one which any minister will more and more rely upon, and want to have handy for reference. In church history, I started again Latourette's history of the Christian Church, trying to read a chapter, or at least a half-chapter a day; it is surprising how much good illustrative sermon material, this can

give you. It also gives you perspective about the church of Christ, and orients you in the church's pilgrimage down the corridors of the centuries. Besides, it's downright informative, good, essential information. In theology, I have read three books, “*The New Being*” by Tillich, a series of two dozen sermons which richly reveal his theological position, “*The Essence of Nothingness*” — a study in Existentialism, by Kuhn, a Dane, and a book of Nels Ferre, “*Making Religion Real*” — the first one of his that my poor mentality has been able to fathom; usually, he is way beyond me. In the psychology of religion, I have read “*Anxiety in Christian Experience*,” by Wayne Oates, the professor of psychology of religion at Southern Baptist Theological Seminary, an excellent book for any minister, and “*Mere Christianity*” by C. S. Lewis, a new revised and enlarged edition of his earlier work. In biography, I would heartily recommend Fosdick's “*The Living of These Days*”; it is informative and inspirational, and sort of traces a path many of us have followed in the past quarter-century or more. In the philosophy of religion, I read a very suggestive book, rich in possible sermon material, by an Episcopalian, Hedley, chaplain of Mills College titled “*Superstitions of the Irreligious*.” It deals with many of the alibis offered by those who stay away from church. Also a book by John Baillie, “*Revelation in Recent Thought*” is well worth the reading in the field of the philosophy of religion. — In the more general realm, I have read several of the small books of J. B. Phillips, especially liking his translations of the New Testament, — the Gospels, Letters to Young Churches and Revelation; Also, his “*Your God is Too Small*” is stimulative; “*Appointment with God*,” a series of related chapters on aspects of the Communion Service belongs on every minister's bookshelf. In the area of church unity, John Knox's book “*The early church, and the Coming Great Church*” is scholarly and probing. — For relations with laymen, I re-read Raymond Calkin's “*How Jesus Dealt with Men*” — a group of chapel talks about the various people Jesus dealt with during his life-ministry. It is suggestive, too, for biographical sermonizing. A book by Dean James Pike was helpful in marriage and premarital counselling “*If You Marry Outside Your Faith*.” — On my desk I keep three books which are used constantly; one is in three parts, a

King James, a Moffat and a Revised standard version of the Bible; the second book is Bartlett's “*Familiar Quotations*” and the third, Orchard's book of prayers, “*The Temple*.” In poetry, I like Browning, Milton, and Goldsmith; gems like Goldsmith's “*And e'en while fashions brightest arts decoy, the heart distrusting asks, if this be you*” are both a commentary on current living and suggestive for sermonizing. — For some unknown reason, I have always had a predilection to Shakespeare, and like to read him, purely for enjoyment and euphony, because he expresses himself simply, clearly, and lucidly, even if in somewhat archaic English. Gems like “*Give every man thy ear, but few thy voice; take each man's censure, but reserve thy judgment*” are worthy of polishing by all of us.

In summary, to answer John Lackey's specifications, I have tried to read at least one good book in each of the fields which impinge upon my ministry, — ethics, — history, ecclesiastical history, theology, philosophy and psychology of religion, biography, and the ecumenical movement, — along with classical prose and poetry. This has been accompanied by the devotional literature that feeds the soul and uplifts the spirit, especially the Bible in its various translations, and has been in addition to books and periodicals that are informative tools for our work.

Each of you will no doubt have differing patterns for your reading, and a differing schedule, as to time and place, for we are individualists in a particularly individualistic profession. This is just one pastor's attempt in the field during this past year. I have not read the very latest books, nor possibly the best books, but at least some which are generally accepted as worth-while. For myself, the program and schedule, often interrupted, has been helpful and progressive. I have learned what every earnest and honest reader knows, — how little I know, and how much there is to know! So, with Job, I can say, “*These are but the fringes of His ways. How small a whisper they are of Him!*” Reading unlocks some doorways to wisdom, only to reveal a lore of knowledge that is infinite, which still summons every seeker after truth. The ways of the Almighty are past our finding out, but to seek them progressively is the fascinating and rewarding pursuit each of us undertakes in his own way!

Superintendent Attends National Meeting

John G. Truitt, Superintendent

Dear Friends:

I was one of the representatives of the Congregational Christian Churches at the National Conference on Policy and Strategy in Social Welfare held under the auspices of the National Council of Churches in Atlantic City, New Jersey, last week.

The Conference heard in its opening session the Under Secretary of the United States Department of Health, Education and Welfare, John Alanson Perkins. His address was most informative, and delivered in the spirit of an active churchman, a Christian layman. His subject was "What the Community Expects of the Church in Health and Welfare."

Much time of the conference was spent in roundtable discussions. The 300 delegates were given space for 30 roundtables. Delegates had chosen beforehand the particular phase of social welfare in which they were interested from a list of three major interests. Naturally I chose childrearing institutions. Discussions were carefully tabulated, and passed on to a findings committee. This committee worked nightly until very late and then a staff of workers took over and put the reports in mimeographed form for discussion and revision, and eventually for final adoption. To this conference had come men and women who were as we say "top brass" in Church, Health, Education, Welfare. It was interesting and helpful to have the privilege of sharing in such a conference — even though I had only the willing mind and vital interest.

While in New Jersey I took the opportunity to visit over the weekend with John, Jr., and Dolores. They were very happy in their work in the Brookside, New Jersey, Congregational Church, and John in his work as a student at Union Theological Seminary in New York. I preached at the morning service, and enjoyed the fellowship of a lovely congregation.

It was good to get back home. To see these boys and girls and all our faithful staff members. And to see the good work that had gone on in my absence. And, again, to see the good report which shows that all you

good folks are really helping us here. Thank you so much, and may God bless you everyone.

Recently a Turk told a young American couple bound for our missionary service in the Near East: "The real ambassadors America sends are not the State Department men. They see and influence only our government officials. You missionaries are the real ambassadors. You work with the common folk and have a lasting influence on our country."

REPORT FOR MAY 13, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$19,251.47
Eastern North Carolina Conference		
Piney Plain	\$ 71.00	\$ 71.00
Eastern Virginia Conference		
Liberty Spring, S.S.	2.50	
Norfolk, First	14.00	
Rosemont	80.00	
Portsmouth, Shelton Memorial	3.00	99.50
North Carolina and Virginia Conference		
Burlington, First	242.40	
Greensboro, First	54.56	
Happy Home, S.S.	65.58	
Monticello	20.00	
Pleasant Grove	20.00	
Rocky Ford	2.00	
Union (Va.), S.S.	5.00	
Lynchburg	5.00	414.54
Western North Carolina Conference		
Pleasant Cross, S.S.	14.73	
Smithwood	10.00	24.73
Virginia Valley Conference		
Bethel, S.S.	2.00	2.00
Total		\$ 611.77
Grand Total		\$19,863.24

SPECIAL OFFERINGS

Amount brought forward		\$31,079.47
Ladies' Bible Class, Henderson Church	\$ 25.00	
Wachovia Bank & Trust Co. (dividend)	45.00	
First Cong. Church, Asheville, N. C. (Beds for Baby Home)	75.00	
J. H. Webster, Pittsboro, N. C.	10.00	
Charles Patterson, Brookside, New Jersey	100.00	
In Memory of James A. Moore	5.00	
In Memory of Mrs. Levi Aldridge	5.00	
In Memory of Mrs. Levi Aldridge	5.00	
In Memory of Mrs. Minnie G. Aldridge	10.00	
In Memory of Mrs. Minnie G. Aldridge	5.00	
In Memory of Mrs. Levi Aldridge	5.00	
In Memory of Mrs. Minnie G. Aldridge	5.00	
In Memory of Mrs. Levi Aldridge	5.00	
In Memory of Mrs. Levi Aldridge	5.00	
In Memory of Mrs. Levi Aldridge	5.00	
In Memory of Mr. & Mrs. George Gilliam, Sr.	10.00	
Special Gifts	224.04	
Total		\$ 544.04
Grand Total		\$31,623.51
Total for the Week		\$ 1,155.81
Total for the Year		\$51,486.75

Ten Year Plan Projected For Religious Broadcasters

A long-range plan that would make religious broadcasting of widest appeal to most Americans has been projected by the top radio-TV executive of the National Council of Churches. The plan, as outlined by Dr. S. Franklin Mack, would involve extensive program experiment and audience research with a view to developing programs that would reach three main segments of the national audience. The executive director of the National Council of Churches' Broadcasting and Film Commission described these viewers and listeners as: "the faithful few," a larger group considering themselves "good Protestants," and the still larger group of those who switch off any program labeled "religious."

The new long-range plan would require a capital fund of \$10,000,000, he told the commission's Board of Managers in annual session at New York.

"Christian education television for children will also get top priority," Dr. Mack said, adding that all programs should be relevant to the people's needs and interests.

More than 200 religious broad-

casters and guests from the industry attending the meetings were also told that the Protestant voice is being heeded in Hollywood with increased respect. George A. Heimrich, head of the BFC West Coast office, declared that contrary to some opinion, motion pictures with a Protestant theme produced in Hollywood last year showed a ratio of almost four to one over Roman Catholic themes. He, too, felt that "the future holds excellent opportunities for expansion and development."

\$800,000 FOR RELIEF

By February, \$800,000 had been received or pledged for relief operations in answer to an appeal in November,

according to reports given to the World Council of Churches. The World Council moved a total of 28,459 refugees during the past year, according to Dr. Edgar H. S. Chandler, director of Service to Refugees, who is a member of the Congregational Christian Church. In one of the most amazing events in history, according to Dr. Chandler, governmental agencies cut red tape and church agencies moved quickly to help resettle the refugees of the revolution in Hungary. By the middle of January, 4,777 Hungarians, registered with the World Council of Churches, had received visas or were paroled to the United States. Dr. R. Norris Wilson, also a member of our denomination, and executive director of Church World Service, pointed out that U. S. churches provided a total of 60,000 assurances for refugees under the recently expired refugee-relief act.

Vacation Bible School Materials

(The suggestions below and the suggestions for Family Night and Children's Day are made by Mrs. E. C. Wilkins and her Children's Committee of the Board of Christian Education of the Southern Convention. If you should like to have further information, write Mrs. Wilkins in care of the Suffolk Christian Church, Suffolk, Virginia.)

Recommended Materials for Daily Vacation Bible School:

1 — Standard Publishing Company, Cincinnati, 31, Ohio, called "Jesus Calls," for the following reasons:

10 Simplified Lessons: All lessons are clearly outlined and simply written. All lesson writers are specialists in the age groups for which they write and know exactly how to aim the lesson and illustrate its practical application for daily living.

Complete: Teachers' Manuals, Pupils' Workbooks, and Director's Manual provide everything essential for a successful 10-lesson course. A variety of supplementary materials, correlated handwork and suggestions for creative activity are also provided.

True to the Bible: Every lesson is solidly based on Bible truths with the primary aim of helping the pupil to listen, hear and answer when Jesus calls.

Full Color: The generous use of bright color on all covers and inside the pupils' workbooks makes them

eye-catching, interest-holding, and more effective.

Easy to Teach: Manuals have been thoroughly prepared with step-by-step daily procedures. Instructions are detailed and adequate for even the most in-experienced teacher. Every teaching method — hearing, seeing, doing, touch-and-feel is made use of in these well-balanced lesson plans.

Low Cost: No need to be concerned about the cost of this outstanding course. It's priced right for your church! Each teacher's manual is only 45c; pupils' workbooks, 30c each; 10 for \$2.50. Get the best — choose the Standard course — "Jesus Calls."

In the Standard Single Theme Plan: All the children in the school — Nursery through Teen-age — study the same topic each day. Individual lessons, however, are graded to the achievement levels and planned to meet the needs of the various age groups.

The Single Theme Plan:

1. Promotes keener interest.
2. Permits unified worship services.
3. Encourages co-operative projects.
4. Reduces staff requirements.
5. Enables more efficient staff training.

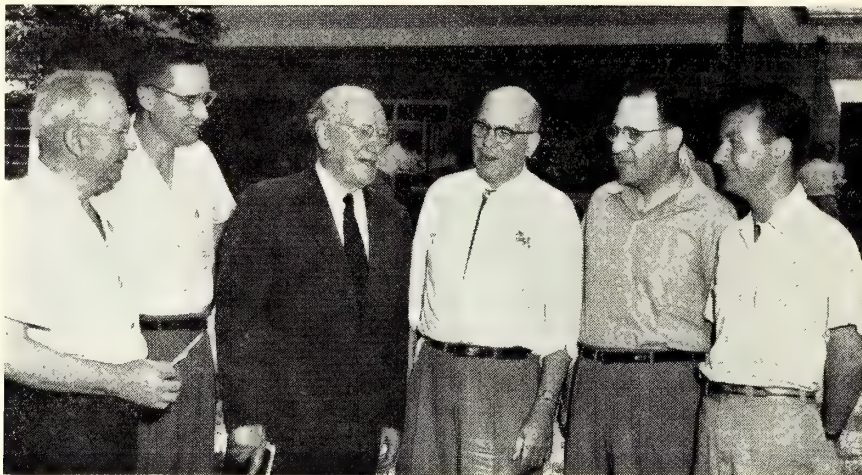
2 — Pilgrim Press, 14 Beacon Street, Boston, 8, Massachusetts, as found on page 58 of the 1956-57 Pilgrim Press Catalog.

CHURCH WOMEN DISCUSS DELINQUENCY AT BIG TEXAS ASSEMBLY

Church women throughout the nation have the power to curtail juvenile delinquency, more than one hundred leaders of the United Church Women of Texas were told last week. Speaking at the twenty-third assembly of the organization in Dallas, Mrs. Theodore O. Wedel told the group that there are many things a single church woman leader can do to curb teen-age troublemakers.

"Churches can provide recreation centers, but that is only one step," Mrs. Wedel said. "The next is to work on the family life of the community," she continued. "We should look at ourselves and our own homes first."

Mrs. Wedel, who is national president of UCW, has traveled in many countries in behalf of church women's work, helping Protestant women abroad form similar organizations. One of the major concerns of UCW, a department of the National Council of Churches, is to find solutions to the delinquency problem, Mrs. Wedel declared.



LEADERS AT MOONELON CONVOCATION

Reading from left to right, Dr. Banks J. Peeler, Rev. Fred P. Register, Bishop Ralph S. Cushman, Supt. Wm. T. Scott, Rev. Frank R. Hamilton, and Rev. John R. Lackey.

Moonelon Ministers' Conference

Fifty-nine ministers and ten ministerial students attended part or all of the Ministers' Retreat at Moonelon last week. The American Board of Commissioners sent their secretary of promotion to speak and the director of communications to report the meetings.

Bishop Ralph S. Cushman, retired, of The Methodist Church, brought two informing and inspirational messages concerning Stewardship. Out of his rich experience he spoke. "If there is any adventure of faith we haven't had, we want to have it" prayed the young minister and his wife when their income was \$350.00 per year. Then the young Cushmans pledged to give one tenth of their income to the work of the Church. Through the years they kept that vow.

Dr. A. J. Walton of Duke University spoke tellingly on "The Problems and Opportunities of the Rural Minister." He is much concerned about "string row" that reaches from cities and towns out into the country but seldom finds friendship and satisfaction in the rural church that is there. Much needs to be done to make a community out of these new developments.

Dr. David Stowe, representing the American Board of Commissioners for Foreign Missions, gave a fresh and clear analysis of the Biblical basis for missions, the present condition of the overseas missionary enterprise, and "The Future Strategy of Missions." He pointed out that in many areas of the world today doors of opportunity are wide open, and that the time for us to enter may be short, indeed. In China today the church seems to be growing rapidly although all missionaries are gone. In India and Africa there are great areas where

people are awaiting some new message of hope, but in the churches of America, in ours like others, the response in money and personnel is far too little to meet the needs.

Three of our own men presented papers and led discussions. Superintendent Scott stirred up the good thoughts within us concerning ministerial ethics, Rev. Carl Wallace told how to select topics for sermons, and Rev. Frank Hamilton made us all wish that we could read more good books.

One of the important parts of the day schedule was the very excellent devotional services led by Dr. Banks J. Peeler, president of the national Board of Missions of the Evangelical and Reformed Church and pastor of Trinity church in Concord, North Carolina. His meditations were deeply spiritual, and his presentation of the privileges of being a minister thrilled those who heard him.

Several matters of mutual concern were discussed from time to time. Fellowship was on a high level, and those times between sessions brought much joy to players of ping-pong and soft ball, pitchers of horseshoes, fishers, and others who just sat around and talked. It was good to be there, said they all as they gave thanks to the officers who had planned the schedule, John Lackey as president, Richard Petersen as vice president, and W. A. Rich as secretary-treasurer. Officers for the coming year are Clyde Fields of Ashboro, president; H. V. Harmon of Haw River, vice president; and Max B. Vestal of Sanford, secretary-treasurer.

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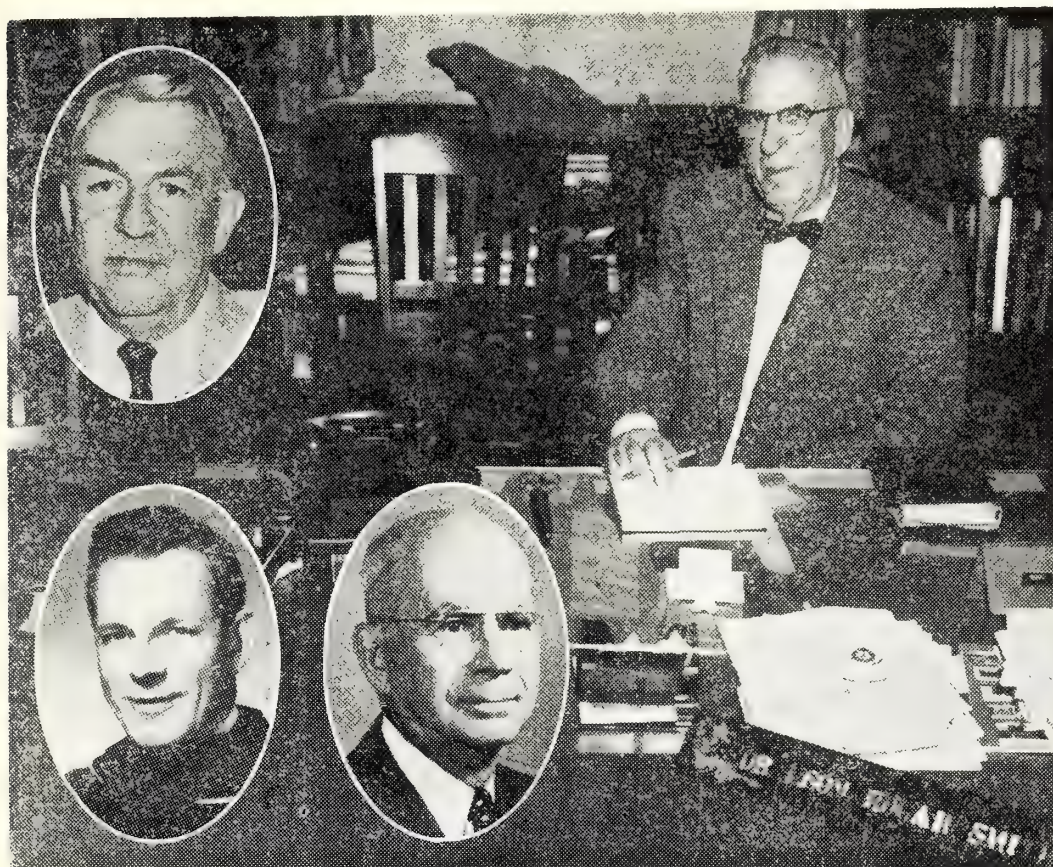
HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

VOLUME 109

MAY 28, 1957

NUMBER 22



THE BIG EVENT in the Southern Convention the past week-end was the sixty-seventh Commencement of Elon College. President Smith presided for his twenty-sixth and last time. Dr. A. Lucious Lincoln of DeBary, Florida, (shown in lower center) a member of the "Golden Anniversary" Class of 1907, spoke at the Alumni Banquet Saturday evening; Rev. George D. Alley, pastor of our church in Suffolk, Virginia, preached Sunday morning; and Senator Sam J. Irvin (upper left) gave the baccalaureate address Monday morning.

Here And There Among The Churches

LIBERTY (N. C.) CHURCH, of which Rev. L. M. Presnell is pastor, is to have a Bible School the week of June 3. Five members were received into this church on Easter. Laymen cooperated in a survey for a new church at High Point on last Sunday.

SUFFOLK CHURCH had for its guest minister last Sunday, the Rev. David R. Holt, post-graduate fellow at Union Theological Seminary, Richmond. Children's Day will be observed on June 9, with Bible School the following week. This church received nine members on Palm Sunday and twenty-one members from the Pastor's Class on Maundy Thursday.

BAYSIDE CHURCH, Norfolk area, of which Rev. Julius Rice is pastor, has its Women's Fellowship and Laymen's Fellowship meetings on the same evening. Last Friday the entire church group enjoyed a picnic supper. A picnic table has recently been made for the church yard by Julian Clark, and Mr. and Mrs. Carey Fox have donated azaleas to beautify the parsonage yard. On Mother's Day the attendance at this new church was 144 for worship, 175 for Sunday school.

TEN WEEKS WITH THE TEN COMMANDMENTS is the theme for this period of the year at the Asheboro, N. C., church. Rev. Clyde Fields is asking members to memorize them, he is preaching about them, and members are being asked to tithe. Children's Day will be observed June 9 with a program at the eleven o'clock service under the direction of Mrs. Cecil Patterson. Bible School, under the leadership of Mrs. Clyde Fields, will follow.

ON MOTHER'S DAY flowers were presented at First Church, Portsmouth, Va., to Mrs. Rosa Councill, oldest mother in the church; Mrs. M. L. Parker, oldest mother present; Mrs. Donald Ayscue, youngest mother present; and Betty Jane Tuttle, daughter of Mr. and Mrs. Tic Tuttle, youngest girl baby in church.

VOCATIONS, with emphasis on church vocations, was the theme of the Elon College Community Church service on May 19. Dr. L. E. Smith shared in the service with the pastor, Rev. W. J. Andes. More than twenty young people came forward to answer an invitation to those who were considering Church Vocation as their life's work. Dr. Smith gave the prayer of blessing on them.

GRADUATION for the church school kindergarten at the First Christian Church, Burlington, was held on May 23. Mrs. King, teacher of the group, is also the president of the Women's Fellowship.

SIXTH ANNIVERSARY of our Beverly Hills church, Burlington, of which Rev. W. W. Snyder is pastor, was observed on May 5. Mr. D. R. Fonville, Sr., was the guest speaker. Vacation Bible School will be held June 3-7 by this church. The first three Sundays in April church attendance averaged 250 and Sunday school, 201.

SUPERINTENDENT OF THE OHIO CONFERENCE, the Reverend Everett A. Babcock, will deliver the baccalaureate sermon at Defiance College on June 2. Commencement address will be given by the Chief Justice of the Ohio Supreme Court, Care Victor Wygant.

DR. ROY C. HELFENSTEIN was the guest of Mr. and Mrs. A. A. Doflemeyer in Richmond last week. He is the former pastor of our Richmond church.

A. KNIGHTON STANLEY, son of Superintendent of the Convention of the South, Rev. J. T. and Mrs. Stanley of Greensboro, has been elected as president of the Press Club at Talladega College.

DON'T FORGET the Historical Pageant to be presented at the Haw River church on next Sunday, June 2, at 7:30 p.m. This is a "repeat performance" of a visit from the White Pilgrim, who relates highlights of the church's history which are represented by tableau.

INTERESTING COINCIDENCE: United States Senator Sam J. Ervin delivered the commencement address at Elon College yesterday and will deliver the one at Catawba College on next Monday. The latter is the Evangelical and Reformed college in the Southern Synod.

REV. CHARLES E. HIATT will become pastor of Brightwood Evangelical and Reformed Church, near Gibsonville, N. C. on June 1, moving from New Gilead church in Davidson County where he has been pastor for seven years.

GRADUATING FROM Duke University Divinity School June 3 are Rosser Lee Clapp, Thomas Madren, and Bill Simmons. All three are busy ministers as well as students. Congratulations, and good wishes for that long road of ministerial service that lies ahead — right through an atomic world.

Volume 109

Number 22

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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VALLEY S. S. CONVENTION

The Valley Sunday School Convention will be held at the Bethel Congregational Christian Church, Elkton, Virginia, on Thursday, June 13, 1957. A very worthwhile program is being planned. Plan now to have your officers and teachers attend this important meeting.

Raymond N. Andes, President

MRS. MAX VESTAL, wife of our popular minister at Shallow Well, is graduating from Elon College this week. She stayed out of school when first married, but now she has finished her college course — a good example for wives of ministers. Congratulations.

FIRST EVANGELICAL AND REFORMED CHURCH, Raleigh, celebrated its first anniversary in its church building on May 19, with the pastor, Rev. Harold Myers, preaching. There are now 101 members.

EASTERN VIRGINIA PILGRIM FELLOWSHIP RALLY was held on May 19 at First Church, Portsmouth.

DR. AND MRS. JOHN TRUITT of Elon College are the proud parents of John Truitt, Jr., who on May 13 was awarded the first prize in preaching as a senior at Union Seminary, New York City.

SOUTH NORFOLK REPORTING

The Joy Class, third year Intermediate girls, of the South Norfolk Congregational Christian Church honored their mothers at a Mother and Daughter banquet Friday evening, May 10. Claudette Miles, president, presided. Linda Smith and Gayle Ferebee were in charge of the program. Maxie White provided flowers and assisted the restaurant in arranging them. Each mother was given a carnation corsage, and an appreciation gift was made to their teacher, Miss Beatrice George.

The Lenten Bible reading contest was won by Mrs. J. William Overton, who received a Schofield Bible for reading 532 chapters during that period.

On Mother's Day at the morning service recognition was given to the oldest mother present, Mrs. Cordelia Sykes, the most recent mother, Mrs. Dan Jones, and the mother with the largest family present, Mrs. Robert Linton. The sermon by the pastor, Rev. O. D. Poythress, was called "An Old Time Mother" and was centered

around Hannah, the mother of Samuel.

On Mother's Day evening the Youth Fellowship had charge of the service and did a fine job with the theme, "Consider Your Call." Among those taking part in the service were Irving Jones, president, who presided, Kay Roberts, Dan Jones, Wade Woods, and the Junior and Junior High choirs. Speakers were Brenda Harris who told how "God Calls to All," Billy Harrell who said "God Calls to Go," David Curling who spoke on "God Calls to Self-Sacrifice," and Irvin Jones who closed the series by asking, "Is God Calling You?" Mrs. C. M. Robinson is leader of the Junior Group, and Mrs. C. N. Harris is leader of the Junior Highs and Seniors.

CONFERENCE VOTED

On motion all the members of Conference, ministers and delegates, shall be required to remain till the close of the sessions, otherwise be censured at the discretion of Conference.

Minutes of Deep River Conference
Parks X Roads, Nov. 9, 1893
J. W. Patton, President
J. N. Cagle, Secretary
H. A. Albright, Asst. Sec.

DR. WILLIAM N. TUTTLE retired as superintendent of the Florida Conference at that group's Annual Meeting held recently at St. Petersburg. He is to be succeeded by REV. ROB-BINS RALPH, who has served as associate superintendent of the Florida Conference for the past three years. REV. MALDWYN PARRY was chosen as minister of Christian Education for the conference, to begin work September 1. DR. AARON MECKEL, who visited the Southern Convention a year ago, was elected moderator of the Florida Conference for the ensuing year.

TURNER'S CHAPEL HAS CONTEST

Jessamine Lassiter

The Youth Fellowship of Turner's Chapel church, near Sanford, North Carolina, has had a contest for the past three months. The losing side was to give a party for the winners. We had a weiner roast at the parsonage. Games were enjoyed throughout the evening, while some roasted marshmallows. We enjoyed listening to records and having good fellowship. We plan several more parties in the near future for our Youth Fellowship.

MOONELON CONFERENCE CENTER SCHEDULE

June 9-15 — Senior High
June 16-22 — Junior High
June 23-29 — Junior
June 30 - July 6 — Pilgrim Fellowship Officers' Camp
July 7-13 — Junior High
July 21-27 — Senior High
July 28 - August 3 — Junior
August 4-10 — Junior
August 11-17 — Senior High
August 18-24 — Junior High

The cost for each camp will be \$15.00 per camper. This covers room, board, crafts and insurance.

Each camp will begin with registration at 4:00 P. M. on the first date specified and will close after breakfast on the last date specified.

Registrations are coming in for all camps. Our young people are asked to sign up as soon as possible as first come-first served must be our policy.

If there are any questions, write Miss Ruth H. Dunn, Box 336, Elon College, N. C.

LAYMEN'S RALLY

Wm. T. Scott

On Sunday, May 17, the Spring Rally of the Eastern Virginia Laymen's Fellowship was held at Planter's Club near Driver, Virginia. The meeting was well attended and the program was very inspirational. Rev. George D. Alley spoke at the afternoon session on "Is Yours a Great Church?" The speaker for the evening session was a prominent Suffolk physician and Baptist lay leader, Dr. William H. Rogers. His subject was, "Using Your Talents for Winning Souls to Christ." Mr. Jimmy Darden is the chairman of the Eastern Virginia laymen and reports a very enthusiastic gathering on May 17.

AN IDEA FROM MINISTER'S CONVOCATION has already been put to work! Pfc. H. Jack Trollinger was given a pocket edition of the Revised Standard New Testament at the service in our Haw River church on May 19. He is leaving for service in Germany and, according to the bulletin the presentation is "to remind us all that he goes overseas not only as a representative of the U. S. Army, but of the Christian Church as well." The pastor, Rev. Henry Harman, says the idea came from Rev. David Stowe.

Commencement

This is Commencement time, as almost every family in the United States knows full well. Boys and girls are finishing grades, young people are graduating from high school, college, and university. Graduation fever is in the air, and almost everyone is infected with it.

Here on this college campus (Elon) as this is written loud-mouthed boys yell to each other, or just yell, as they prepare to leave for the freedom of home and the summertime, lovely-looking and loving couples dawdle in quiet places as they examine the new ANNUAL which carries many pictures and reminders of the happy months spent in college, professors show signs of weariness as they struggle to complete examinations and to give grades that will satisfy their pupils of the past semester. Everybody feels a quickening of heart-beat, for Commencement is almost here.

When this is in print, degrees will have been received and 100 new graduates of our college will be headed for the challenging future that beckons the prepared to attainments yet undreamed. Solomon is said to have thought that nothing new could be discovered, but those of my generation would be hard to convince, for we have seen the "horseless carriage" change to the fleeting auto, the birds challenged in their flight by man-made machines that glide through the air faster than sound, and the old muzzle-loading flint-lock war piece has been relegated to the museum while the atom and hydrogen bombs await only the flick of a switch to destroy the major portion of the human race in the twinkling of an eye. What are these new graduates going to do that has not yet been done?

The answer to that will take a generation to make the record complete. But one can hope.

We are certainly headed for an abundance of things for all the world to use. It should not be too difficult for the new graduates to see to it that all people everywhere have food, shelter, and such comforts as human beings desire. For this they can receive a generous reward in comfort for themselves and families.

But the uncertain for which we hope is a more subtle thing, and exceedingly more important. We want to know how to live together in peace and helpfulness. War has outlived its day. To practice it now is to commit suicide. To prepare for it is a burden that takes money needed for much more important things. College and university graduates may profitably set their minds to finding ways to abolish war and all its fears and destruction, and substitute governments that seek ways to serve rather than destroy. Intelligence and skill consecrated to this task and used with enthusiasm — it is a life or death struggle — may bring to our world in this generation peace that is permanent. That is our hope.

I cannot conceive how a man could look up into the heavens and say there is no God. — Abraham Lincoln

Industry And Education

The back page of this paper carries an advertising promoted by industry and foundations created by industry. It shows the concern business leaders feel about the exodus of teachers from public schools, colleges, and universities.

When America was being carved out of the wilderness, and on down to our time, churchmen have been concerned about educating the youth with the expectation that they would be leaders of a new day. Now, strange as it may seem, business men are becoming greatly concerned about education on the college and university level, concerned so much that they not only give for the support of these institutions but they call to their fellows for help. They do not want to see the great teachers leaving the classroom, and they are trying to make it possible for them to stay where they really belong.

On the other hand, it is industry and big business that offer such salaries that professors cannot afford to refuse their offers. How can a man support his family and educate his children without an adequate income? Why should he stay in a position of poverty when for less work and worry he can make twice as much money? Such questions call for an answer that has not yet been given. A partial solution to the problem is to make it possible for teachers on all levels to receive adequate wages.

Missionaries of the New Day

American missionaries supported by the churches and sent to the far places of the world are fewer by far than in a former day. Especially is this true of the larger denominations that claim top standing in the Christian world. In our denomination the number is about one-third what it was thirty years ago. The same appears to be true of the evangelists in our own country.

But there are thousands, perhaps millions, more Americans scattered around the world than in a former day. Added to this personal army are the moving pictures, radio and television that constantly present American ideals — high or low — to the people of the world. Our soldiers, sailors, airmen, government agents, and salesmen are our modern missionaries. They may not be aware of it, but they are the representatives of American culture, and are quite as effective in making converts as are those we call missionaries of the Church. Of course they may not convince the non-Christian that ours is a Christian culture or that Christianity is what the missionaries have represented it to be, but they are convincing.

It is very important that this horde of people who go abroad know their responsibility to the Christian culture that has made them. Here is where the churches can do much to help those who go overseas to think through this new missionary opportunity.

In our own country ministers are now acting as chaplains in industry as well as hospitals and other institutions. Our Catholic neighbors are far ahead of Protestants in sending missionaries to labor groups. This new phase of church activity opens doors of opportunity for laymen as well as ministers. Wherever there are people, there is need for the Christian witness.

Religion At College

By Richard K. Morton
Chaplain and Assistant Professor
of Jacksonville University

Problems in education are among the most serious facing organized religion today.

People inside and outside the churches are not being educated properly in their faith and in all those insights and values of their faith which could assist them in the problems of daily living. Thus when young people go to college, many of the problems inherent in this situation come to light and evoke real alarm.

Most of us know at least some of the background of this situation. We have gone through a period when religious education was neglected or weak. It has been at times woefully old-fashioned and misdirected. The war added to elements of disillusionment and cynicism. In addition, the world has become such a complex and fast-moving place that many have developed maladjustments for reasons associated with this area. Increased standards in many fields and broadened areas of opportunity have put more pressure on people and required them to produce more. Urban life, too, has brought people closer in their daily relationships and personal incompatibilities have become a greater factor.

Religion comes to college, then, ill equipped to meet many types of challenge. There is vague and narrow thinking. There is poor indoctrination. There is an inability to adjust to new thoughts from philosophy, science, humanities, and much campus life and thought.

Denominationalism also has been in some ways a handicap, for it has tended to cut some students off from others and to segregate them in little groups of their own. In my own field we want to have an effective Religious Council, to which all campus religious groups send delegates. We are operating now an Interfaith Discussion Group, where small numbers gather to exchange ideas and plans of value to the three major modern faiths.

I am finding abysmal ignorance of some basic religious ideas and symbols, some students being unable to spell such words as deacon and sacrament. One student, in a test, alleged that Baptists (spelled Babtists) prefer to call their organization a "domi-

nation" (sic) rather than a church! Another informed me that Methodists hold to a doctrine of "divine immunity!" In a sense, I fear that this is a doctrine rather widely promulgated!

There are some strategies which I feel are of real help.

1. I like to get groups of responsible students visiting around — at other educational institutions, churches, civic groups, and the like. I want to familiarize them with the religious resources and activities of their communities. I require each student in my courses to interview a pastor, youth leader and leading layman. I encourage off-campus participation in some basically religious activity. I encourage young people to go in deputations to speak before groups and to attend conferences far and near. Especially is it well to set up summer work and to give them opportunity to share and even lead in the work of the local church.

2. I believe that one of the greatest needs is for a faculty and staff religious group — for fellowship, consultation and talks. As chaplain, I expect to institute a number of supertime conferences on themes and problems of broad interest and to enlist the learning and experience of many of the faculty and staff. The more informal discussions on themes in this field, the better. I expect to serve as a clearing house for engagements for them in near-by churches and other organizations and to encourage their being guests in one another's classes when religious themes are involved.

3. In my office I feel that there can be a center of real radiance so far as a campus spirit is concerned. Here there can be suggestions for meetings, especially at important seasons; projects needing doing; students that need help, and so on. I expect to engineer the use of much visual-aid material and to spread around a good deal of helpful literature. In addition, there will be a Chaplain's Corner in the daily campus bulletin on class days and special leaflets and brochures for registration and other times.

4. Religious Emphasis Week and Religious Book Week will be important to us.

5. Counselling will remain, of course, a major activity, for it is so broadly needed for so many reasons.

We value, too, the thought of a daily chapel or meditation period.

Ministering on a campus, especially in the case of an institution having no dormitories, presents some special problems. Students leave the campus as soon as class and library work is done, and many find it difficult or undesirable to return for any other reason. Many work — some even carrying full-time studies and work at the same time. Others are heavily committed to local church work and would not have the time to aid in any campus activity. In many an institution, too, regulations and conditions make it difficult for a generally acceptable time of day to be found for religious meetings, and there is likely to be present as well a more or less vocal anti-religious element.

The challenge and the need are great in this field. Any professor busily teaching in a field associated with religion cannot help but feel the importance of making available to students those experiences, insights, books, group activities, and other stimuli which may be of help. Many without this influence will not make the most of their lives and will not understand what their education can do for them.

About * * *

A Man and His Decision

William A. Sutton, a retired superintendent of Atlanta, Georgia, schools, first wanted to be a farmer as was his father. Architecture also appealed to him, so did the ministry, as well as the medical and legal professions. And he also had a desire to write, to become, as he said, a "great author." Thus conflict loomed large in his life, and the conflict was all the more difficult because his graduation from college was near and his father had urged him to decide on a career before receiving his degree.

Sutton solved his problem by deciding to become a teacher. "For," said he, "some of my pupils would become farmers, some architects, some ministers, some doctors, some lawyers, and some authors — possibly great authors. Hence by instructing and inspiring others I will see realized all the ambitions that have disturbed my heart and plagued my soul."

Many 1957 college graduates may face the problem which William A. Sutton faced. . . and solve it as he did.

C. B. Riddle

A Nurse Is Needed

Says Miss Isabel Hemingway
In a letter from Talas, Turkey

Talas Clinic continues its work of healing the many who come. Dr. Nute spends himself literally on the ones who come to the clinic and also in going to see people who have called him to their homes. In each home he leaves a witness that everyone can see, a doctor who will come through snow and cold to tend to their needs.

Evelyn Otting of Springfield, Massachusetts and the Prudential Committee of the American Board, has added much to our group life this year. She has taken a full share in the nursing work of the clinic as well as doing laboratory work. We are all most grateful for her coming for this year to Talas.

Now the question is, can someone else be found who would like to come to share the nursing work in Talas? The very best would be a graduate nurse with experience in laboratory. However, someone with a Nurses' Aid Course who would be willing to fit into the needs would be acceptable. Do any of you know such a person? Talas is a small place with none of the means of recreation that many of you are used to in America. One of the hardest things would probably be having to see the same people day after day, month after month.

Our theme in study and worship with the Turkish-speaking group this year has been the Book of Acts and Letters of Paul. Again we have used flannelgraph figures in telling the stories of Paul and his adventures. . . Living here, we are close to most of the places Paul visited and it is easy to picture him as he went back and forth over the mountains of Anatolia travelling through dust and heat, cold and snow. . . In the last four years here I have visited Tarsus, Athens, Corinth, Ephesus and several of the churches of Asia started by Paul's followers. It makes the story come to life.

At Christmas we put on the play "The Other Wiseman." I had written the story into four acts with the words in very simple Turkish, such as is used by children and villagers. . . The children were so full of it that by the real night they did the actions and said the words without a hitch. Their parents were all present and with little brothers and sisters the clinic waiting room was crowded. I am sure the children will remember

the basic idea of the verse they all learned: Inasmuch as you have done it unto the least of these my brethren, you have done it unto me.

All of my work has been a continuation — clinic, infirmary, Bible school. However, the really big event for me was a trip to Iran to visit my sister Winnie, Phil and the five children. . . Grown-ups don't change much in four years but I was glad to have a chance to get better acquainted with my brother-in-law, who is working in agricultural education under UNESCO in Iran. The three younger children I had never seen before. . . The last two weeks was a Vacation Bible School for the many English-speaking children connected with the Tehran Union Church. . . I enjoyed using Old Testament flannelgraph pictures, and my older nephew and niece also enjoyed the notoriety of being related to the "Flannelgraph Lady."

(A letter from her mother, Mrs. Mary Hemingway, says she is expected home on furlough, arriving in



Miss Isabel Hemingway

New York August 1 on "The Constitution." Her address will be 1 Wyoming Court, Washington 16, D. C.)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JUNE

Turkey

2—The Armenian Evangelical Union

3—Mr. and Mrs. James A. Johnson both graduated from Wooster College (Ohio) in 1953 and were married that year; both engaged for five-year term in Near East in 1956; both teach English, American School for Boys, Talas. She was born in Iran where her father and grandfather were Presbyterian missionaries.

4—Robert L. Jones graduated from Earlham College in 1956; Puerto Rican work camp that summer; went that year for three year term in Near East; teaches English and math in American School for Boys, Talas.

5—W. Buford Jones also graduated from Earlham College (1953); got his master's degree in English Literature at Harvard in 1954; worked in Puerto Rico one summer; went to Turkey in 1954 for three year term as teacher of English, American College, Tarsus.

6—Lenore O. Keene was born in Connecticut although parents taught in Turkey; graduated from Oberlin last year; teaches English and art at American Collegiate Institute, Izmir.

7—Mr. and Mrs. Frank B. Keith; he graduated from Carleton College (Minn.) in 1951; she three years later; married that year and went to Near East where both teach in American Collegiate Institute, Izmir.

8—Mr. and Mrs. Robert S. Keller; he graduated from Manchester College (Ind.) in 1952; got M.A. from Haverford in 1953; engaged in 1953 for three year term; she was Dorothy Birge, daughter of Am. Bd. missionaries to Near East; graduated from Oberlin in 1955, but taught English in Istanbul YWCA summer 1953; they were married in 1955; she was engaged for two-year term and his was extended one year, so now both are teaching in American School for Boys, Talas.

"A Lady With A Lamp"

Frank R. Hamilton

"A lady with a lamp shall stand, In the great history of the land, A noble type of good, heroic womanhood." So Longfellow, one of our American poets, described the manifold ministry of womanhood, and its crowning achievement, motherhood.

This month we pay tribute to mothers, and honor them for the immeasurable contribution they have made and are making to our civilization. Longfellow, in still another context, wrote, "Next to God, we are indebted to women, first for life itself, and then for making life worth living." Thackeray touched an even higher level of idealism, when he said, "Mother is the name of God, on the lips and in the hearts of little children." One of the old Spanish proverbs curtly states, "An ounce of mother is worth a pound of clergy."

Such tributes stem from the personal life-practice of Jesus, who in his own living hallowed for all time the dignity and nobility of womanhood. Inherent in the Gospel is a strong personal and social obligation to make the attitude of Jesus an actual fact in our daily experience.

This is because our Lord wrote into His Gospel a God-conception of the place of women: ever since His earthly ministry, the test of a civilization has been in its attitude toward women. No system can survive very long in which women are treated as vassals; that is why Communism will one day fall. In the Christian concept, a woman is a "lady with a lamp."

She lights the pathway to knowledge, illuminating the road ahead. More difficult questions are asked of mothers by children than one could imagine; many of the questions are puzzlers, and call for rare tact and discrimination in the replies. Children learn of the world, its nature, its form, its content, at mother's knee.

She lights the shadows of doubt and mistrust and wonder, pushing back the darkness of ignorance, misunderstanding and fear. In so doing, she gives to a child a sense of comfort and assurance, a sense of real security.

She lights the way of adventure. We first began to learn about the great, outside world from mother; we learned from her of its adventurous possibilities, its deep obligations, and its far-reaching challenges. How

often our first stir of ambition and desire to grow in knowledge and grace came from mother's encouragement.

She lights the way that leads to God. Glimpses of truth and beauty, views of the wonder and glory of life, the early awareness of an eternal Father, who loves us and gives of Himself for us, — those are from the University of Motherhood. We are ushered into His presence by this gracious "lady with a lamp."

This month and always, "let her works praise her in the gates!"

A COFFEE HOUR in honor of Dr. and Mrs. James McKinley, missionaries of the American Board to the Philippines, is being given by the Woman's Auxiliary of our First Church, Greensboro, today from 11:30 to 1:00 p.m.

NEWS FROM AMELIA

Mrs. B. Lee Penny

Amelia and Clayton churches made their new minister, Rev. Gale Brady, happy by furnishing a truck and helpers to move his furniture from High Point to the Antioch parsonage, where a warm welcome was waiting.

We especially want to thank Dr. W. T. Scott and Rev. Fred P. Register for their many trips and faithful work in helping us secure our new pastor.

Although we have not had a regular pastor since last September, we are so thankful to have had Grant Burns, a freshman at Elon, come to our rescue as supply minister. He has made many friends.

We adopted the envelope system in January and our offerings have almost doubled.

Although our Pilgrim Fellowship is buying a new projector for our church, they joined hands to help the Women's Fellowship and the Laymen's Fellowship equip our new kitchen with a new stove, sink, water heater, cabinets, and folding tables, and venetian blinds for four of our Sunday school rooms. We enjoyed our new kitchen as we observed Family Night on May 10 with a picnic supper. The program climax was a short play, "The Fair Family Worshipers."

Last week, May 17, 18, 19 three of our laymen, T. N. Daughtry, Leon Stevens and Iredell Batten attended the Laymen's Retreat at Moonelon. They reported a wonderful experience that will long be remembered.

I feel sure we are going forward in the name of the Master under the leadership of our new pastor,

Historically Speaking

By Rev. Frank Snider
Historian, Southern Synod

One of the three oldest churches in South Carolina is the Circular Congregational Church. This congregation was organized in 1681 by Scotch Presbyterians, French Huguenots, and Congregationalists. It was first called the "White Meeting House," or the "Independent Church of Charles Town." The first church building was erected in 1685. Benjamin Pierpont was the first pastor of this church. He arrived in South Carolina in 1691 and served until his death seven years later.

During the Revolutionary War William Tennent and 35 families of the Circular Church were banned from Charleston by the British. This is evidence of this church's leadership for freedom.

In 1806 a circular building was erected, hence the name "Circular." This building was burned in 1861 during the Civil War. The present building is also a circular building and was erected in 1891.

The church graveyard is the oldest burial ground in Charleston.

This church is now a member of the Congregational Christian Church. It is the oldest Congregationalist Church south of New England and the oldest non-conformist church south of Virginia. It is 60 years older than any existing Evangelical and Reformed Church in the South. (It is also older than any Evangelical and Reformed Church in America.)

The Circular Church is located at 136-150 Meeting Street, Charleston, S. C. The Rev. Archie B. Bedford is the pastor. — The Standard

Busy Days For Greensboro Women

Mrs. W. H. Duncan

The women of the First Church in Greensboro have found the first days of May very busy and happy ones. First of all, on Friday, May 3, there was a city-wide observance of May Fellowship Day when all of the churches belonging to the Greensboro Council of Church Women joined in a meeting at the College Place Methodist Church. Speaker of the day was Mr. Charles W. Phillips, Director of Public Relations at Woman's College, Greensboro, who spoke on the subject of "Free Schools in a Free America." The morning's business and inspiration was followed by a delicious luncheon served by the women of the church.

Next on the list of events came the Sunday evening Family Night Supper in the church Fellowship Hall, marking the beginning of Christian Family Week. Mrs. Fred Smith, Family Life Chairman of the Woman's Auxiliary, planned the activities and program. Following an ample covered dish supper to which families brought a contribution, a delightful program was presented by several different age groups in the Sunday school. The evening closed with a family worship service led by the W. P. Kasey family.

On Monday evening, May 6, the Woman's Auxiliary held a special

DANVILLE CHURCH REPORTS GIFTS

On the bulletin for May 19 for the Third Avenue church, Danville, Virginia, the pastor, Rev. W. Walter Hall, expressed thanks to the following: Mrs. C. H. Franklin for flowers in memory of her mother, Mrs. Eliza Cox, who had died the previous week at the age of 91; Circle 1 for a lamp, Circle 2 for a desk chair, and H. L. Shelton for wall-to-wall bookcase for the redecorated pastor's study; Mr. Shelton for flower stands by communion table; Circle 3 for dried arrangement of flowers in the sanctuary; Ramah Lumpkin for work done on the carpet; the four circles for sixteen baptismal robes.

Activities reported include meetings of Cub pack, Scouts, laymen, women's fellowship, W. C. T. U., Sunday school council, vacation Bible school workshop, as well as youth fellowship, mid-week prayer service, and early Sunday morning radio broadcast. A revival to begin on May 26, with Rev. Ralph Fowler, Chancellor, Va., as speaker, was announced.

business meeting. There were several projects which needed immediate attention. The women are helping furnish the television corner in the church basement for our junior and senior high young people to use for their gatherings on Sunday evenings. And the church parlor furnishings are now being completed with Memorials and Gifts. There was also a discussion of how the profit from the 1956 Christmas Bazaar should be used. Half of the proceeds will go to foreign and home Missions projects; while a half is kept for the Organ Fund.

Activities At Oakland

Mrs. H. F. Saunders, Jr., Reporter

Spring brings renewed energy and activity, and under the leadership of Mrs. P. D. Howell, Jr., the women's work at Oakland this past quarter has been marked by much activity.

On the evening of March 8, Oakland was the host church at the community's World Day of Prayer service. Cooperating churches were Wesley Chapel, Providence and Woodland Methodist.

Mrs. W. Blackwell Umphlette, interdenominational cooperation chairman of the Oakland Women's Fellowship was in charge of arrangements for this service and a truly inspirational hour of worship was experienced by the large crowd attending. Representative women from the four participating churches led in the worship and prayers, assisted by the choir of the host church.

At the close of the prayer service everyone quietly left the sanctuary and then made their way to the social hall of the church where a coffee hour was enjoyed. Mrs. Mills E. Godwin, Jr., served as chairman of the committee in charge of arrangements for this delightful hour of fellowship.

On the evening of April 3, a general meeting of the Women's Fellowship was held; at which time Mrs. S. G. Chapman, Jr., the vice president of the Fellowship, presented a stimulating review of "Missions U. S. A.", the home study book of the year. By means of posters and charts Mrs. Chapman sought to impress upon her hearers the challenge that today's world presents to the church of Christ here in our own land.

On the evening of May 1, the Wom-

en's Fellowship of Oakland sponsored a Family Night Covered Dish Supper in the social hall of the church.

Mrs. Frank Buppert, family service chairman, was in charge of the program for this meeting of the Fellowship.

A devotional service was presented by the Alton Wagner family with each member of the family participating. Recognition was given to the oldest mother present, who was 76, and the oldest father, who was 89. The largest family present and the youngest parents were also given special recognition.

A most enlightening movie entitled "A Gift for My Son" was shown.

Meetings of the separate fellowships were held in the Sunday school rooms after the program. Members of the Oakland Women's Fellowship filled several boxes with good used clothing as a Friendly Service project for the people of Italy.

PRE-EASTER SERVICES AT LIBERTY (VANCE)

Mrs. Fletcher Fuller

Our service on the Thursday evening before Easter was a candle-light service, with a large picture in colors of the Lord's Supper extending across the front of the church. This service was presented by the pastor, Rev. Lowell Smoot, who served as narrator. He gave a most interesting gist of the life and calling of each disciple. This very inspiring service was followed by celebration of the Lord's Supper.

The Friday evening service consisted of a wonderful message by the pastor, who used as his topic, "The Words of Jesus from the Cross."

On Easter Sunday we had a sunrise service followed with breakfast in the annex. This meal was planned, prepared and given by the Laymen's Fellowship. About sixty-five people enjoyed this hospitality.

At the eleven o'clock service five babies were consecrated, and ten members were received into the fellowship of the church. Five additional members were received the following Sunday.

The Easter Sunday morning message was centered around the topic, "A Visit to the Tomb of Jesus." The Easter Sunday night service led by the pastor was the beginning of the annual revival. The Rev. Mack V. Welch of our Reidsville church came to us Monday and was guest speaker for the remainder of the week. He brought us some wonderful services and gave us much food for thought.

Laymen's Retreat

D. M. McLelland

The first Laymen's Retreat for laymen of the Southern Convention was held at Moonelon, beginning on Friday afternoon, May 17, 1957, and continuing through the noon meal on the following Sunday. Twenty three laymen from North Carolina and Virginia attended. They spent their time in study and worship, and during brief intervals at meals and before bedtime they played softball and table tennis, pitched horseshoes and enjoyed each other's company. The beds were hard but the program, the food and the beauties of God's green world at Moonelon more than made up for the absence of the normal comforts of home.

The principal object of our deliberations was a book by Dr. Elton Trueblood, Professor of Philosophy at Earlham College, called "Your Other Vocation." The book was digested and expounded by James P. Ould, Jr., of Lynchburg, Virginia, in five sessions. At the end of each of these sessions we discussed the matters dealt with by Dr. Trueblood and considered their application to our own situations. We learned many new truths from the very able presentation of the subject matter by Jim Ould and from our serious discussion sessions. Fred Register was the only Minister present for all our sessions, the planning committee having decided that the retreat should be of, by and for the laymen only, and while he behaved like a layman rather than a minister, we profited much from the astuteness of the questions he raised and the answers he suggested.

We began and ended each day with devotional periods led by such outstanding laymen of our Convention as Martin T. Garren of Greensboro, W. B. Terrell of Elon College, Sybrant H. Pell of Ramseur, T. N. Daughtry of Clayton, P. D. Howell, Jr., of Chuckatuck, Virginia, and Buck McLean of Fayetteville. These were almost as educational as our study sessions and were even more impressive. An attitude of serious worship permeated all our deliberations and made us aware of our obligations and opportunities in the extension of God's Kingdom on earth.

On Sunday morning, before the hour for our closing worship service, Jim Ould again led us in an appraisal of our retreat and in the making of preliminary plans for the next one.

So much enthusiasm was expressed that many favored holding our second retreat at Moonelon as early as next September. Since, however, a great deal of preparation must be made to insure success and since no one wished to jeopardize so favorable a beginning by overdoing it, we decided to meet again at the same time next year. A planning committee headed by A. D. Cobb, Jr., of Burlington, was appointed and directed to arrange a retreat along similar lines for that time.

Our retreat ended with an excellent sermon by Dr. W. T. Scott, Superintendent of the Southern Convention, in which he urged us to renew our consecration to Christianity. The sermon was followed by an observance of the Lord's Supper. Mrs. Scott played the piano for us and Reverend Fred Register assisted in the Communion Service. We then shared the noon meal, prepared, as were our other meals, by Reverend and Mrs. Guy Veazey, after which we departed for our homes.

During the course of our several

discussion periods, many good ideas for the advancement of the causes of Christianity were expressed, along with statements concerning their application by the local Fellowships. One such proposition deserves special mention, it is believed, because it was specifically endorsed by laymen from six churches. These six men indicated that they would undertake the organization of a six week study course in basic theology for all interested men and women of their churches, along the lines suggested by Dr. Trueblood in the last chapter of "Your Other Vocation." It was thought that these courses might be based on some appropriate book and might be led, for at least one hour each week, by the minister or by some layman. These courses would be held for those who believe with Dr. Trueblood that there is much work that can be done more effectively by laymen than by ministers but agree that laymen would be more effective if not hampered by inadequate comprehension of basic theological principles. The courses would be for those who believe that our Christian calling requires us to love and serve the Lord with all our minds as well as with our hearts and souls.

Testimonials

Those of use who had the privilege of attending the Laymen's Retreat at Moonelon were indeed fortunate.

The fellowship, friendship, and recreation were also enjoyable features of the retreat.

— W. B. Terrell

I have never spent a week-end that was more worthwhile and inspiring.

— Jack P. Shoffner

To me this retreat has been one of the most inspirational highlights in my Christian experience.

— Parks Teague

In words I cannot express what this meeting has meant to me, but God has really been in my heart.

— Iredell Batten

The leaders and committees did a splendid job.

— Claude C. Ward

We have been impressed with the fact that every layman has a responsibility to do his bit to further Christ's kingdom on earth.

— A. D. Cobb, Jr

It has been a very high spot in my Christian experiences.

— T. N. Daughtry

A meeting of this type offers an unusually good medium for expression and fellowship.

— Eugene A. Gordon

The fellowship was very good. I am looking forward to the next meeting.

— Leon W. Stevens

I hope and pray that more of our laymen might have and take advantage of such a meeting.

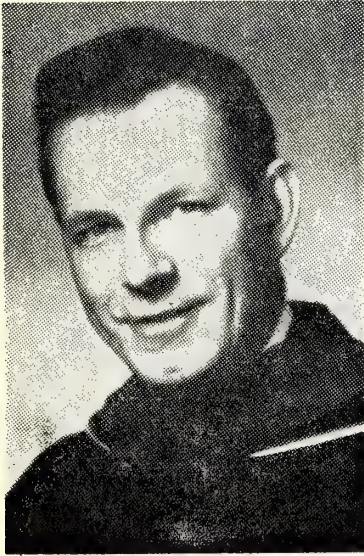
— J. Robert Walker

I encourage every local Fellowship to have a layman at the next Retreat.

— Clayborn Brown

Recipients Of Degrees

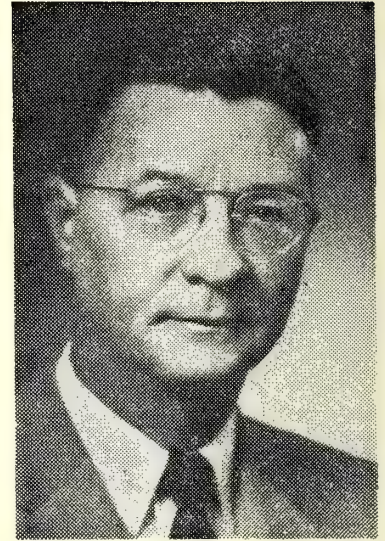
Monday, May 27, 1957, Elon College conferred honorary degrees on the following persons:



Dr. George D. Alley

Rev. George D. Alley, a native of Asheville, North Carolina, educated at Berea College, the University of Chicago, and Chicago Theological Seminary. He served churches in Illinois, and since 1954 has been pastor of Suffolk Christian Church. He received the degree of Doctor of Divinity.

Rev. Ritchie E. Brittle is a graduate of Elon College in the class of 1928. Since then he has served churches in Eastern Virginia, and is currently pastor of Bethlehem and Eure's. In 1952 he was selected as "Rural Minister of the Year in the State of Virginia" and in 1953 the Woodmen of the World called him "Minister of the Year." He was born near Dendron, and lives near Suffolk in his native state of Virginia. He was given the degree of Doctor of Divinity.



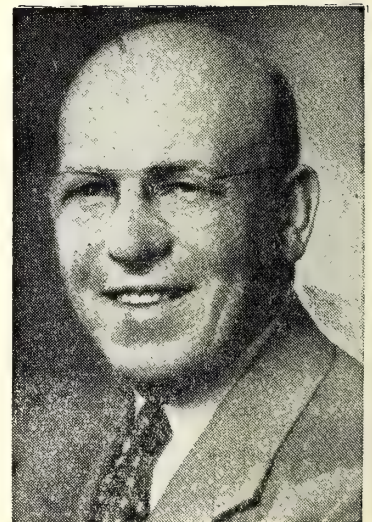
Dr. James F. McKinley

Rev. James F. McKinley was born in Missouri, educated at Drury College, the Divinity School of Yale University, and Union Theological Seminary of Columbia University. As a missionary of the American Board of Commissioners for Foreign Missions he has served in the Philippine Islands, and for several years has been dean of the College of Theology of Silliman University in Dumaguete City. He will be remembered as speaker at Missionary Institutes in the Southern Convention last winter. He received the degree of Doctor of Divinity.



Dr. Ritchie E. Brittle

Dr. William T. Scott is a native of Randolph County, N. C., graduated at Elon with the class of 1924, received the Bachelor of Divinity degree from the Divinity School of Yale University and the Doctor of Divinity degree from Piedmont College, and for ten years has been Superintendent of the Southern Convention. He received the degree of Doctor of Laws.



Dr. William T. Scott

The Christian Sun

New Trustees Of Elon College

Nominated by the Southern Convention and elected by the board of trustees in their mid-year meeting, five new people were installed as Trustees of Elon College at the meeting of the Board May 27, 1957.

The Reverend George D. Alley, D. D., is pastor of the Suffolk Christian Church, Suffolk, Virginia, and a leader in his Conference and Convention. (See picture and story on next page.)

Dr. W. Waldo Boone is a practicing physician in Durham, North Carolina, where he is an active member of our Congregational Christian church. He follows his father who was a member of the trustees of Elon for forty years and was chairman of the board for twenty years.

W. L. Gregory of Virgilina, Virginia, is a member of our church in that town. He has interests in tobacco

warehouses, tool equipment business, and the coal mining industry.

Rex G. Powell is a leader in Wake Chapel Congregational Christian church, is a former teacher and banker, and is currently engaged as an automobile dealer in Fuguay Springs, North Carolina.

Mrs. Frances Chandler Wilkins follows her mother, Mrs. T. W. Chandler, as a trustee of Elon College. She is a home-maker, a community and church worker in Virgilina, Virginia.

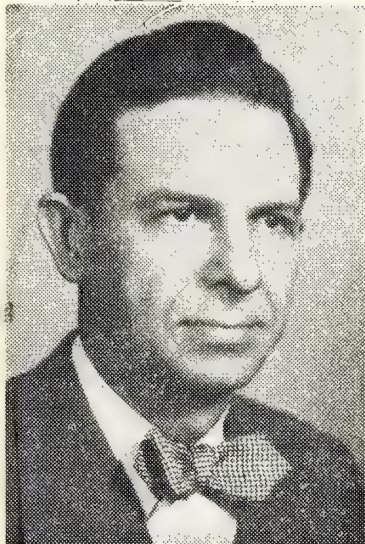
The Board of Trustees of Elon College may consist of thirty-six members, all of whom must be nominated by the Southern Convention, and two-thirds of whom are to be members of the Congregational Christian Churches. When the new president, Dr. Earl Danieleley, begins his work the first of July he will have five new members of the board of trustees with whom to work in addition to others who have served for many years and know the methods of procedure, and the problems which confront our college.



Dr. W. Waldo Boone



W. L. Gregory



Rex G. Powell



Mrs. Frances Wilkins

Final Chapel Talk

At Elon College

L. E. SMITH, President

Some weeks ago Dr. Reynolds met me in the hallway of Alamance Building and said, "You must take one more chapel for us before the year closes." Mrs. Haff and Mrs. Evans, who had the responsibility of the chapel for today, both said to me, "You must certainly conduct one more chapel service for us before you leave."

Since those two "musts" I believe I have conducted one chapel service and assisted the choir in two others.

I am in no hurry to leave Elon College. These 25 years and more have been eventful, helpful and satisfying in many ways. No serious disturbances in the faculty, no student uprisings — we have had differences of opinion and there have been some infractions of college rules by students — on the whole the years have been pleasant and the tasks acceptable and with a reasonable degree of success, I hope. I have enjoyed them all. I love the college, the faculty, the students, the employees — all, and having loved you I shall love you to the end. I shall always be interested in the college and all who are here.

From my earliest recollections I have revered the HOLY BIBLE. I was taught by my parents that it was the inspired word of God. To me it belonged to another world. I learned much about the Bible and specific passages of scripture in my early days in Sunday school in a country church. Really, I thought that the Bible and everything in it, including the places like Bethlehem, Nazareth, Cana of Galilee, Jericho and Jerusalem, all belonged to another world. I recall when it dawned on me that these were towns and cities on the earth, just like other towns and cities. It was really a revelation.

From then on it was my hope and ambition that some day I might have the privilege of visiting these foreign places. As I told you in another chapel talk, I had this privilege in 1927 because of the interest, affection and generosity of the people of the Christian Temple in Norfolk, Virginia. I should like to begin today's talk briefly with my visit to Ballbeck City where the ruins of the Temple of Baal

continue to amaze all who look upon them. From Ballbeck we went across the mountain to Damascus, Syria, reputed to be the oldest continuing city in the world today. I think the reports are correct. I do not see how as much filth could get into one place in any less time than all the years man has lived on the earth. Improvements have doubtless been made since I saw it. From Damascus we went across the country to Palestine. When we came to the River Jordan the whole party stood on the banks of that sacred stream, and, looking to the other side, we sang:

On Jordan's stormy banks I stand
And cast a wishful eye
To Canaan's fair and happy land
Where my possessions lie.

We crossed the river, entered the Land of Canaan, drove on to the Sea of Galilee. On the eastern banks of the Sea was the city of Tiberias. We lodged in a hotel, occupied all the available space. Many slept on top of the roof. The following morning we rose early, went down to the improvised wharf to see the fishermen come in. I often wondered why one said to the Master, "We have toiled all night and taken nothing." Here we learned that in the summer time the fishermen had to fish at night. It was simply too hot to fish during the day. One boat followed another to the officials that inspected the catch and in most cases let them go on. One boat came along for inspection and there was a commotion. One of the inspectors jumped into the boat and threw the whole catch overboard. He had taken fish that were illegal during that time of the year. During the inspection, inhabitants of near by homes came down to the water's edge, waded out into the lake, washed their clothes and took pails of water out of the lake to take back for domestic purposes. It did not seem to make any difference that soiled clothes had been washed in the water.

I started this story to tell you about the unusual experience on the evening before. Following dinner we all went down to the lake. Darkness had settled all about and the water was smooth and clear. There was not

MRS. SMITH HONORED

Mrs. Leon E. Smith, Sr., a member of the Elon College "Golden Anniversary" Class of 1907, was honored at the Alumni Banquet on last Saturday evening by being chosen as "Alumnae of the Year." She was presented a scroll as symbol of the honor and cited for her services to the college during the years of her husband's administration.

a cloud in the sky. The moon was just rising above the horizon. It never rains, you know, in Palestine during the summer months. The atmosphere was so clear that it seemed that you could see for miles beyond the moon. It seemed to be a planet hanging out in space, resting on nothing. The moon was full, round and red. One at the extreme right of the party exclaimed, "See the red streak that the moon is casting across the water? It is coming directly to me!" One at the extreme left of the party exclaimed, "No, it is coming directly to me!" The fact was that there was but one moon in the sky but the reflection of red in the water went to every individual there, and would have gone to anyone.

So it is with man's relationship to God. There is but one Son, the Son of God, in our heavenly skies. The reflection of this Son on the wide seas of human experience is tinged with red, made red with his own blood. The reflection came to those who were in earth following the crucifixion and it has come to men down through the years. As I look from this rostrum and you look out on the sea of life from the pew where you sit, that reflection of His love and sacrifice comes to us individually and personally. He loved all men regardless of their faults, mistakes or sins and because of His love, He laid down His life; and having loved us, He will love us to the end.

APPORTIONMENT GIVING

I am learning in a realistic way that time is running out and that it may be later than I think. I am now writing acknowledgement of contributions from our Sunday schools and churches for Elon College. This has been a pleasure. It certainly is a pleasure to send this acknowledgement. The contributions for the week make a fine total. Elon College is indebted, and personally I am grateful.

This, like all other pleasures, must

— Continued on Page 15

Brothers Divided — Temperance

Memory Selection: He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. I John 4:20.

Background Scripture: Genesis 25:27-34; 27, 28.

Devotional Reading: I John 4:14-21.

The Lord God can use some rough tools in fashioning his program and fulfilling his purpose for mankind. Take for instance this fellow Jacob. He was a smooth operator — crafty, unscrupulous, grasping, over-reaching, dishonest, two-faced, unethical, greedy, covetous. But he made God's "Hall of Fame" and his "Heroes of Faith" in the eleventh chapter of Hebrews! God always sees the finer possibilities in even the worst of men. And he took this unlikely and unlovely material and made him the father of the twelve tribes of Israel, the nucleus of the Chosen People. God works in mysterious ways, his wonders to perform.

SELLING A BIRTHRIGHT

Esau was a rough and ready, out-of-doors man. He loved to hunt to work in the fields, to wander over the country. He did not want to be "fenced in." Jacob, on the other hand, was a quiet man, dwelling in a tent. Esau worked his hands; Jacob worked his head. Esau, of course, was the older, and as such entitled to the birthright. The difference in temperament, in itself did not matter much. But unfortunately there was favoritism in the home. Isaac loved Esau because he often bagged a deer and brought his father some savory venison. But Rebekah loved Jacob, and made no bones about it. Isaac and Esau were really behind the "eight ball" for they were plain, plodding men, and they had to deal with two of the slickest and smoothest operators in the country. The fact is that they did not have a chance against the craft and crookedness of Jacob and Rebekah.

One day Jacob had made some venison "stew." It had such a delicious aroma, and it was as good as it smelled. Esau had been working in the field and wandering around the place and he was dog-tired — the record says he was "faint." When he got rear home he smelled that "stew," and he felt he must have some of it or he would die. "Feed me, I pray thee, with the same red pottage;" he said, "for I am faint." Shrewd Jacob saw his chance. "O. K. I will give you some of this pottage if you will give me your birthright," shamelessly said Jacob. It was a high price — too high of course — but Esau was in no mood to argue or bargain. He was so hungry and weak he thought he was going to die anyway, so what good would his birthright be to him. So he "sold his birthright unto Jacob." For a mess of pottage, to satisfy his

physical appetite, he bartered away his precious heritage as the first-born son. Thus do men sell for the satisfaction of physical appetite and sensual pleasure their spiritual birthrights. How many people there are today whose lives of high promise and splendid possibilities have been bartered away for petty pleasures and sinful self-indulgence. And how often the temptation to make this sorry bargain comes when people are tired and lonely and discouraged. There are always Jacobs lying in wait for the folks whose guard is down or whose resistance is lowered by weakness or weariness or loneliness or friendlessness. Commercial vice thrives on the weakness of human nature, and its willingness to sell honor and integrity and purity and position for pleasure.

STEALING A BLESSING

One thing leads to another. Not content with buying Esau's birthright — if it can be called that — Jacob and Rebekah plot to steal Esau's blessing from his aged father. It is a sorry and sordid story. Isaac, now an old man, blind, and knowing the end is near, wants at least one more good "venison stew." Calling Esau to him, he asks him to take his bow and arrows and go out into the field and kill a deer, make a "savory meat" seasoned to his taste and bring it to him, that he may eat. He would then bless Esau

before he to died, Gladly, eagerly did Esau go at his father's word.

But Rebekah overheard the conversation and she went into action. Calling Jacob quickly she told him to get her a couple of young kids from the flock and to bring them to her. She would make a savory dish out of them, and Jacob could present them to his father, and thus get his father's blessing. Jacob suggested that it would be hard to fool the old man for Esau was a "hairy man" while he was a "smooth man." (How right he was, smooth is the right word!) "Easy as pie," said his mother. "We will put one of Esau's best garments on you, and we will take some of the skins from the kids you kill and put them on your hands and around your neck. When your father, who is blind, smells the garment and feels your hands or your neck, he will think it is Esau — he'll never know the difference." No sooner said than done, and before you could say "Jack Robinson" Jacob appeared before his father with a steaming dish of stew and some delicious hot bread.

The old man was somewhat perplexed. How did it come about that the thing had been done so quickly? And why did the voice sound so much like Jacob's voice? But when he felt the hands and neck of Jacob and learned by the sense of touch — he was blind and could not see — that there was hair on them, he took it for granted that it was Esau after all. And he gave Jacob the blessing. The whole thing was a sin, compounded of deceit, evasion, lying, and breach of trust.

No sooner had Jacob gone out of the room when Esau came in with his bowl of savoury meat. And then the duplicity and deceit all became clear. Then they both learned that Jacob and his mother "had pulled a fast one on them." The tragedy was that once bestowed, the blessing could not be revoked. What had been done, had been done. Frantically begging for some kind of blessing from his father, Esau learns that it is too late. He had made his bed, now he must lie in it. In a country rich in soil and hidden wealth, Esau was to struggle for existence and for freedom. While Jacob would be living in lush green valleys, Esau would be wrestling a meager existence from a rugged and mountainous country.

The lesson is written in letters large enough so that he who runs may read. Once a man turns his back

—Continued on Page 15

SUNDAY SCHOOL LESSON

June 2, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Children In Our Church Home Make Good In High School

John G. Truitt, Superintendent

Dear Friends;

It is very interesting to turn through the beautiful high school annual this year and see how students from the Congregational Christian Home for Children show up in it. We have two graduates, Betty Lou Wilson and Robert Rowland. We also count Ray Kinch since he was here for 11 years. When is brother Robert and his sister Anne were both graduated, he went to be with his mother who lives here in Elon. Incidentally Robert Kinch is finishing up at State College, and Anne Kinch has already graduated from Rex Hospital Nursing School in Raleigh. We are very proud of the three of them.

As I was saying it is interesting to see these three names, Betty Lou, Robert, and Ray in the annual. Betty Lou was a member of the English Club, the Glee Club, F. H. A., Art editor of the school paper one year and Sports editor another, cheer leader four years and chief of the cheer leaders this year, and on the annual staff. Her fellow students voted her "Most popular," "Friendliest," "Best sports" (girls), and "Best Dancer." Betty Lou has been here from almost babyhood and is greatly loved by us all.

Robert Rowland has made a good record in school, too. He has excelled in athletics, having made the basket ball and baseball teams for four years, and was co-captain of both during his senior year. He was selected for the May court three years, on the Student Council for last two years, student director of the Athletic club, and was in the junior play. His fellow students voted him two superlatives; "Best Dressed" and "Neatest."

Ray Kinch made several honors during his school career and ends up by receiving the vote of being the "Most Popular" boy in school. Ray will enter Elon next fall. We are to have two seniors next year: Ben Black and Bobby Daughtrey. They are both good students and Ben Black is capable of making A-grades all the time. His sister, Jo Ann, who will be among several of our high school students is a good athlete and an outstanding student.

As I browsed through the annual I saw a goodly number of other fine

students who will come on to take good places in the next year or two. To tell you the truth I am proud of our over-all records. I am ambitious

enough for each one of them to be quite disappointed when some of them let us down a little. Here I wish to thank all the school folks for their help and each member of our staff here for their guidance, patience and faithful service to the children under their care.

Thank you, too.

REPORT FOR MAY 20, 1957

MONTHLY OFFERINGS

Amount brought forward		\$19,863.24
Eastern North Carolina Conference		
Amelia	\$30.00	
Fayetteville	8.00	\$ 38.00
Eastern Virginia Conference		
Newport News, S.S.	16.40	
Rosemont	80.00	96.40
North Carolina and Virginia Conference		
Apple's Chapel	18.00	
Mt. Zion	11.42	
Salem Chapel	15.00	
Hendersonville	5.00	
Greensboro, First — Special (for beds) ..	85.00	134.42
Western North Carolina Conference		
Big Oak	1.00	
Providence Chapel	1.00	
Randleman	12.00	14.00
Total		\$ 282.82
Grand Total		\$20,146.06

SPECIAL OFFERINGS

Amount brought forward		\$31,623.51
Women's Christian Fellowship, First Cong. Church,		
Hendersonville, N. C.	\$ 5.00	
Philathea Class, Cong. Christian Church, Reidsville, N. C.	20.00	
Lawrence S. Holt Trust Fund	150.00	
First Cong. Church of Ludlow Center, Mass.	30.00	
Mr. and Mrs. Joseph J. Bird, Burlington, N. C.	25.00	
In Memory of Miss Russell McKinney	6.00	
In Memory of Mrs. Levi H. Aldridge	10.00	
In Memory of Mrs. Levi H. Aldridge	5.00	
In Memory of Mrs. Levi H. Aldridge	5.00	
In Memory of Mrs. Levi H. Aldridge	5.00	
In Memory of Mrs. Elisha Rawles	5.00	
In Memory of Charles A. Ballentine	10.00	
In Memory of Charles A. Ballentine	5.00	
In Memory of Charles A. Ballentine	5.00	
In Memory of Charles A. Ballentine	10.00	
In Memory of Charles A. Ballentine	7.50	
In Memory of Charles A. Ballentine	5.00	
Special Gifts	105.00	
Total		\$ 413.50
Grand Total		\$32,037.01
Total for the Week		\$ 696.32
Total for the Year		\$52,183.07

APPORTIONMENT GIVING

(Continued from Page 12)

someday come to an end and present indications point to the fact that that day won't be very far in the distance, not that I am thinking of passing out, but according to rules and regulations, so far as this pleasant duty is concerned it must come to an end. I trust that every church will pay its total apportionments for the year 1957-58.

Eastern North Carolina Conference

Raleigh\$ 26.10
Youngsville 43.00

TOTAL\$ 69.10

Eastern Virginia Conference

Holland\$121.00
Liberty Spring 10.00
First 26.00
Rosemont 95.35
Shelton Memorial 7.00

TOTAL\$259.35

North Carolina and Virginia Conference

Burlington, First\$334.37
Greensboro, First 65.68
Happy Home 20.60
Monticello 20.00
Pleasant Grove 40.00
Rocky Ford 3.50
Lynchburg 11.00

TOTAL\$495.15

Western North Carolina Conference
Union Grove\$ 10.00
TOTAL RECEIPTS\$833.60

SUNDAY SCHOOL LESSON

(Continued from Page 13)

on the higher values of life, it is difficult, if not impossible to win them back. Some do, of course. Some atheists become Christians, some drunkards stop drinking and become sober, fine men; some prostitutes reform; some gamblers become honest; some thieves earn an honest living; and so on. But they always have a fierce struggle on their hands when they try to "come back."

PLANNING A REVENGE

"The days of mourning for my father are at hand; then will I slay my brother Jacob." The bond between the brothers had been broken. Anger turned into hate, deep-seated, revenge hungry hate. In order to save his life, Jacob had to flee from his home and live for many years in a foreign country. But more of that later.

Project Of The Month

JUNE, 1957

Missionary Education Committee Division of Christian Education

The month of June brings to many of our church schools the traditional service of Children's Day. This day takes on added meaning when the offering taken that day is for Student Summer Service — a program sponsored by our Board of Home Missions.

Each year during the summer months hundreds of young people (most of them college and seminary students) bring new life to churches in a great variety of situations across the country. In scattered farming areas with no organized Christian fellowship, in mining settlements, in migrant camps, or crowded city areas where people have formed no church affiliation — people are given new strength and direction through Student Summer Service workers. In many situations, a summer or two with these young Christian workers has proved just the necessary incentive to reopen a church on a full-time basis.

Since much of Student Summer Service is carried on through vacation church schools for children, this is a project which can have real meaning for the boys and girls of your church, for it will give them an opportunity to share this church school experience with boys and girls who live in areas where weekly church attendance is impossible. Young people, too, should be able to see that they will be helping to form youth groups in communities where facilities for recreation and Christian fellowship

such as they enjoy are virtually non-existent.

One student worker reported at the end of his summer: "A vacation Bible school was a new and thrilling experience for the young and old, since they had not had one in about twenty years. We were handicapped because we did not have enough room. There were three tiny Sunday School rooms. The older young people came too. We had two meetings at night with the Pilgrim Fellowship age group hoping they would rather go to that, and they did attend; but they wanted to go to Bible School, too."

The Board of Home Missions depends to a great extent on the offerings of our churches on Children's Day to provide the funds for this Student Summer Service. The Spring Program Manual of Pilgrim Series (available from Pilgrim Press for 30c) has an interesting Children's Day program in which the offering for Student Summer Service is integrated. The Missions Council has provided for your aid a special Children's Day Calendar Service cover (inside pages blank for mimeographing your program or order of worship) and free offering envelopes. These materials are available from 287 Fourth Avenue, New York 10, N. Y.: the covers cost \$1.00 per hundred. Offering should be sent to your Conference, marked "For Student Summer Service in Our Christian World Mission."

IF YOU ARE MOVING, please send the change of address for THE CHRISTIAN SUN to the Southern Convention Office, Elon College, N. C., a month in advance, if possible. In this way you will avoid missing a copy, for a new mailing list is made at the first of each calendar month.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

MEMORIAL GIFTS



*“He might have inspired
another Pasteur...”*

“You should have watched him in the classroom. Any college president would have been as proud of him as I was.

“It was almost magic the way he created a love for learning in his students. You could see it in their eyes . . . and in their work.

“He looked worn out the day he finally made up his mind. Told me there wasn’t anything in the world he’d rather do than teach . . . hardest decision he’d ever made to give it up.

“‘But how can I provide the kind of life I want for my family on my college teacher’s pay?’ he asked.

“I didn’t have an answer for that one. So, he’s leaving for a new kind of job at twice the salary.

“But . . . who knows what a world of good he might have inspired as a teacher!”

Unfortunately for America, this same scene is being repeated all over the country. Men and women whose talents as teachers could bring great things to pass are leaving academic life for other fields.

This incredible waste hurts all of us. For we may well be losing the inspiration that could lead some young mind to discoveries benefiting the whole human race.

As a nation whose very destiny depends on the development of brainpower, can we afford to let this situation continue?

Help the colleges or universities of your choice. Help them plan for stronger, better-paid faculties. The returns can be greater than you think.



If you want to know what the college crisis means to you, write for a free booklet to: HIGHER EDUCATION, Box 36, Times Square Station, New York 36, New York.

Sponsored as a public service, in cooperation with the Council for Financial Aid to Education.

The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

JUNE 4, 1957

NUMBER 23

NEXT SUNDAY

CHILDREN'S DAY

PENTECOST

YOUTH

VERSES FOR CHILDREN'S DAY

By Wofford C. Timmons

O give us, Lord, thy secret wise
To see in childhood's brimming eyes
The vision Thou has written;
Let not our fixed tradition's pride
From us their glowing passions hide
'Ere we in death be smitten!

But let us look on sunny hills,
The unspoiled fields Thy purpose tills
This generation's furrow;
Help us to weed the sweet, young corn,
Thy fruitage sure so newly born,
'Ere famine comes tomorrow!

Our faith surmounts our weakest fears,
Thy Truth outlives the passing years,
For new days now are dawning;
Our old defeats shall mock in vain,
Our setting suns shall rise again,
With Youth's returning morning.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication Offices at Asheboro, North Carolina.

Subscription office:
Colon College, North Carolina.

Here And There Among The Churches

MRS. L. W. STAGG, member of The Christian Temple in Norfolk and a long-time worker in Congregational Christian churches, has recently been elected as Historian of the Norfolk Council of Church Women. Congratulations to the Council.

EXCHANGING PULPITS the last Sunday in May were Dr. Wofford C. Timmons of Southern Pines and Rev. Carl Wallace of Fayetteville.

THE ELON COLLEGE church is having Day Camp at Moonelon this week under the leadership of Rev. John Graves. Junior through Senior departments are welcomed.

PLEASANT RIDGE (Ramseur) had Memorial and Home-Coming on May 26. The bulletin for the day carried a bit of the church history. The church was organized under the leadership of Rev. Thomas C. Moffitt in 1842, and was established April 10, 1852 with ten charter members. In recent years the building of 1913 has been greatly improved and twelve Sunday school rooms added, and a parsonage has been built. Rev. Lynwood L. Hubbard is now pastor, and he entered Elon College this week.

SHALLOW FORD church, near Elon College, is in the process of erecting a large and needed educational plant. When that is completed, a new church building is anticipated. Rev. Richard Peterson is the efficient pastor. The Memorial services were held May 12 with the pastor conducting the morning service, the editor of THE CHRISTIAN SUN giving a talk in the cemetery, and a large congregation enjoying renewed friendships around a bountiful dinner table.

REV. M. A. POLLARD has resigned as pastor at Pleasant Hill, Liberty, N. C., and expects to retire at the end of the Conference year. Instead of living in the new house he is building, some church should insist that he live in a parsonage and serve as a pastor for many years to come.

BURLINGTON church is having worship services in the basement while the sanctuary is being completely remodeled. Growth of the church has demanded a larger place of meeting. The beautiful and commodious educational building was completed a few years ago and has been paid for in full.

LEAKSVILLE near Luray, Virginia, will have Memorial and Home-Coming June 9. All former pastors, members and friends are cordially invited. Editor of THE SUN is acting pastor.

VACATION BIBLE SCHOOLS are announced in practically every church bulletin that comes to us. Which reminds us that more bulletins are wanted so more news can get into the paper.

APPRECIATION

The student Sunday school class at Elon College has been most fortunate during the past year to have Mrs. Sylvia Dean Harbert as pianist, and Professor Clyde McCants and Rev. John Graves as teachers. Mr. Thomas Griffin has directed our devotions each Sunday, and they have been most helpful. Our class has been very successful this year, and we are looking forward to a similar one next year.

Louis Duke, President

IT IS IMPORTANT to put the name of the church on bulletins used by churches. A surprising number of people forget this when they are making bulletins, but when someone miles away and weeks later tries to write history the bulletins are worthless. Please, bulletin makers, be sure that the name of the church and the pastor are on each issue.

PILGRIM FELLOWSHIP Loyal Robin Tetzloff of Colwell, Iowa, will be missed at youth meetings in that area and in his home church for he has just been appointed by the American Board for a two-year term at Ohwa Training School, Ponape, Micronesia. He graduated from Iowa State Teacher's College last year and since has worked with the John Deere Company in Waterloo.

WILL THIS BE THE FIRST?

Joint celebration of the merger of Congregational Christian churches with Evangelical and Reformed churches is being planned by Dr. Arthur Newell of St. John's Reformed Church and Dr. Rufus Ansley, minister of our Richmond church for June 23. Present plans contemplate the assembling of both congregations on the lawn of St. John's church at 10:50 that morning and marching into the church, where choirs and ministers from both churches will lead the united church group in religious services.

This will be the Sunday before the actual merger in Cleveland. It is anticipated as a great occasion, and is probably the first such cooperative endeavor in this area, if not in the whole country.

Volume 109

Number 23

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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UNION GROVE OBSERVES FAMILY NIGHT

Mrs. Paul Tedder

Union Grove Christian Church, near Asheboro, North Carolina, observed "Family Night" on Saturday, May 25, with supper in the Fellowship Hall at six-thirty. Later we went into the sanctuary for a program by Mrs. Earl Coble.

The devotional was given by Mr. and Mrs. Paul Tedder and their daughter, Brenda.

We had the privilege of having as guests Mr. and Mrs. Bennie Eakes and their daughter, Sylvia, from San Salvador in Central America. Mrs. Eakes is the daughter of Mr. and Mrs. Garfield Cox of our own group. Sylvia Eakes spoke to us on "Family Life in Central America."

To close our program we showed film, "A Gift for My Son."

Catholic Relief Services. The Christian Overseas Relief Program assisted with distribution, and the people of Japan responded to appeals of the *Japan Times* by giving \$28,000 for transportation. The supplies were labled "A Gift of the American People through Japan World Service."

In accepting the supplies the Governor of the island said: "Relief was received first from your organizations. For this we are grateful. But it was spiritual aid also. For it gave us new courage, and helped to make possible the large expression of aid from within Japan. . . Certainly the response of your agencies has been of immeasurable significance in encouraging our whole nation."

ACTIVITIES AT FRANKLIN

Dorothy C. Beale

Under the leadership of our pastor, Rev. Tucker Humphries, the Franklin church is constantly moving forward. Since his arrival last September, a young adult Bible class has been organized with Jerry Humphries as teacher. Recently a couples' club, for those in the blossoming years, under forty, was organized.

The young people sponsor a hospital tray with all the things you might forget to bring with you to the hospital. They visit the sick twice a week in our local hospital, taking the tray with them. Each visit concludes with a prayer by one of the youths.

Our women are doing a big part in helping carry on the activities of the church, both local and otherwise. Family night was enjoyed in May with the ladies in charge.

The Sunday school is sponsoring an attendance contest, which ends with the losing side entertaining the winners in August. Since the contest started in March, our average Sunday attendance has passed the 200 mark, with many more in attendance for the morning worship service. This month our morning services are being broadcast over radio station WYSR.

Not only is our pastor a popular man in his parish, but also in the community. He delivered the memorial address on May 30 in Poplar Springs Cemetery and the baccalaureate address on June 2 in our local high school. He is an active Lion, a willing and excellent speaker, and next year's president of the Franklin Parent-Teacher Association.

CHANCEL FURNISHINGS INSTALLED AT ASHEBORO

Clyde Fields, Pastor

A recognition service for chancel furniture and equipment was held as a part of the service of worship at the Asheboro Congregational Christian Church on June 2 at 11:00 A. M.

The new chancel furniture, finished in beautiful oak, included the following: The altar given by the Dr. F. C. Lester family; the baptismal font given by the Dr. John Davis and the Clifford Bowers families; the narthex table given by Mrs. J. R. Parks and children; the lectern by the Hubert Beane and A. R. Cox families; and contributions on the total cost by the Woman's Fellowship, Mr. and Mrs. John Pugh, Jr., Mr. and Mrs. Lester Pritchard, Mr. and Mrs. Roy Boling, Miss Vella Brown, Mrs. Ruth Flynt, Mr. and Mrs. Jim Gaddis, Mr. and Mrs. Joe Holloway, the Truitt Bible Class, Mr. and Mrs. Everette Cox, the Wright Keeling Class, Mr. and Mrs. John Griffin, Mr. and Mrs. Worth Winslow, Mrs. J. R. Parks and children, Miss Lura Kennedy, Mrs. T. G. Bingham, and Mrs. Grier Gray.

A new pulpit Bible, Revised Standard Version, was given in memory of the late Everette Caudle by his friends. It was quite fitting to use the new Bible for the first time with the new altar and chancel furniture.

MINISTRY TO MIGRANTS

The North Carolina Council of Churches announces that Mrs. Alma C. Rowland of Henderson will direct the center for migrant children in the Elizabeth City area June 10 - July 12, and that Mrs. Genevive R. Hall will direct the one at East Flat Rock in the Hendersonville area July 17 - August 23.

In this sixth year of the Council's steadily growing ministry to migrants, sixty children will be served through day care centers, doubling the number of 1956. Meanwhile additional numbers of adults and families will be reached through its mobile ministry.

The long-forgotten migrants who harvest crops as the season progresses from south to north across our country are being served by the churches. Little children who have had to play in the fields or stay by themselves will be cared for by intelligent and trained workers. This is another way in which churches are serving people.

RIOTS AVERTED BY FOOD

Severe famine last year in Hokkaido, one of the northern islands of Japan, affected all 190,000 farm families with losses in farm products running from fifty to seventy percent.

Rice, butter, powdered milk, beans and wheat arrived just in time to supply desperate needs and to prevent rioting. The food was a gift of the United States government sent through Church World Service, the American Service Committee, and

Pentecost

"When the Day of Pentecost was fully come" the disciples of Jesus were united, expectant, and submissive. They were ready for the fulfillment of the promise made by the Master that they should receive power to become world evangelists. They had tarried in Jerusalem as commanded to do, and the prayer meeting started very early in the morning. They were ready, and the divine spirit came upon them.

Exactly what happened was difficult to describe when the historian, Dr. Luke, undertook it some thirty years later. There was noise, there was light, there was power. Timid disciples became flaming evangelists; fearful followers took leadership responsibilities. Unlearned Galileans spoke the language of many nations. A church was born with three thousand members added the first day.

Such a transformation of Christians is not expected next Sunday, the day called Pentecost in the calendar of the Church this year. Why? Well, it was not really expected the first time. The disciples were sure that something would happen, but what happened was doubtless far beyond their fondest hopes. Duplicates seldom if ever are found in religion. That is because people are different, and needs are different. What we need now is the vision of a world ready for the message of Christ, the assurance that in bearing that message we will be accompanied by the Christ-Spirit, and a willingness to put ourselves into the work of Christ without reservation.

Our prayer needs to be for self-forgetful dedication to the work commissioned to us. God's power is just as great and available today as it ever was. He is eager to give us all the power we need to do the things that will build his Church.

Those Precious Children

When they are little we call them precious; when they are older they are even more valuable, though sometimes called by other names. The children of the home are of infinite worth. A recent report says there are 5,000 children born every hour.

The second Sunday in June is Children's Day in our churches. Then they lead in church services, or otherwise are brought to the front in the thinking of church people. It is good to hear them speak and sing, and to see them in their Sunday best clothes. They make us smile more than we usually do in church. That is good.

But smiles are not all that is needed by children of the church. Rooms for class study and worship, playgrounds for supervised recreation, and parents, pastors and teachers who are skilled in training children — these are all important. It is a continuous process over long years, and one generation begins before another is grown to adulthood. The children we have with us always, and we should constantly do them good.

Remember Papa

The coming Sunday will be a busy day in our churches if all the important things and people are remembered properly. Pentecost and Children's Day will surely claim our attention. But Sunday is also Father's Day, is it

not? Perhaps he had better wait until the third Sunday. He won't mind. He is used to waiting.

But be sure to remember Papa. He is a rather important person after all. Of course he would not dispute Mother's throne, and the children must romp all over the place. But somewhere in the house — and in the church — there must be a place for Papa. Maybe he doesn't bring home all the bacon any more, but he does help. He may not be the smartest fellow ever seen, but he does plan for the family to have a home and a car to drive.

Youngsters might be surprised at how much he really knows about life, if they were to snuggle up for a conversation 'long about this time of year. He might tell them of things they never knew. An intelligent conversation would be much more pleasant to all concerned than an argument about who is to use the family car.

Well, of course there isn't much to this item, but since the writer happens to be one of those fathers, it did seem sorta nice to suggest that once in a while everybody should remember Papa.

A Matter Of Names

One objection to the merger of Congregational and Christian churches with Evangelical and Reformed churches is based on the name of the new church which is to be the United Church of Christ. A few Congregationalists are screaming across the continent in all the type they can afford that "Congregational" is the right name for the church, and there are members of Christian churches who are profoundly convinced that Christian is the only name for the followers of Christ.

In the light of all this it is interesting to look up the old New England churches. They are usually found on the green at the center of the city. Names like these are familiar: "First Church of Christ," "Church of the Redeemer," "Church of the Covenant," "North Parish Community Church," and words like Center, North, South, United occur very often. Strangely enough, it appears that almost a century passed before the word Congregational became very important in the history of the church of the Pilgrims. Moreover, when churches met in groups they called themselves Synods, not Associations nor Councils.

Hereabouts many meeting places of the Christians were known as chapels connected with some local person: O'Kelly's Chapel, Hanks' Chapel, Apple's Chapel. Places had their share in designating the name of churches, also: Holy Neck, Poplar Branch.

While there is nothing wrong with the name Congregational Christian for the church, surely there is something fine about the United Church of Christ. When we get used to it, we will like it. And if it lasts long enough, somebody a century or two from now will surely contend that it belongs to things sacred and should not be changed.

There is no happiness in having or in getting, but only in giving. — Henry Drummond.

Eastern Virginia

Pilgrim Fellowship Meeting

Joy Ann Akin,
Corresponding Secretary

The regular quarterly meeting of the Eastern Virginia Pilgrim Fellowship was held Sunday afternoon, May 19, at 3 p.m., at the First Church, Portsmouth, Virginia. The Vice-President, Martha Brittle, presided and opened the meeting with the reading of the PF Purpose. The devotional period was in charge of Joy Ann Akin. After the hymn, "This Is My Father's World," was sung, the scripture used was Luke 4:14-21 followed by the discussion "The Fellowship of the Way" and prayer.

A schedule of the various camps at Moonelon this summer was given to each one present and several campers from last year — Judy Smith, Glenda Kraus, Sandra Hicks, and Raymond Cobb — discussed certain phases of the program there. In conclusion, a counselor for last year's camps, Mrs. George Robinson, told something about the purpose of the camps and Mr. Robinson showed some pictures they had taken at Moonelon last summer.

Since this was Church Vocations Sunday in our denomination two girls, Kay Buck and Martha Brittle, who had attended the recent Vocations Conference at Moonelon told the group about it. Mrs. E. C. Wilkins, who was a counselor at the conference, was recognized and the host pastor, the Rev. Russell Shaffer, gave a concluding talk on "Christian Vocations."

During the business period, the roll call of the churches showed that 60 were present from the various groups. Reports were given by Raymond Cobb, action chairman and Richard Milteer, Fellowship Chairman. Mrs. Jack Akin, Superintendent of Young People for the Eastern Virginia Women's Fellowship, gave a summary of the 21 reports sent to her for the Second Quarter's work. The group voted to pay the expenses of their President, Tom Murphy, to the various meetings of the Virginia United Christian Youth Movement in which organization he serves as Faith Chairman. Mr. Shaffer was asked to serve as one of the Counselors for the group for the rest of the year since the present counselor, the Rev. James Lightbourne, Jr., is

moving away from Eastern Virginia June 1. The following were appointed by the Executive Committee to prepare a packet of Program Materials for the coming year: Mrs. W. B. Williams, Chairman; Mrs. R. E. Brickhouse, Martha Brittle, Nancy Rountree, Mrs. E. C. Wilkins and Mrs. Jack Akin.

For the next quarterly meeting which will be August 25, the group decided to have a picnic supper and Vesper Service from 4:30 to 6:30 at the Bayview church in Norfolk. Mr. George Robinson led the closing prayer after which the host PF group served refreshments of soft drinks and cookies to those present.

DEDICATION SERVICE AT LEBANON

Mrs. Ezra Stowe

It was a great day for all of us at Lebanon Church, Semora, North Carolina on the third Sunday in May, for this was our Dedication Service and Memorial Day.

The program began with a large Sunday school, which was followed by the service at 10:45. Our pastor, Rev. Robert Bennett, began with the call to worship. He proceeded with the service and then there was the act of burning the note. Mr. Walter Taylor, senior deacon, was in charge of this, along with the chairman of the building committee, Foster Pointer, and church treasurer, O. H. Winstead. This was an achievement we were all very grateful for and it made us feel very proud to be able to free our church of all indebtedness. A beautiful solo, "Bless This House," was sung by Miss Tommy Jean Matlock. Special music was also rendered by our choir. Rev. W. L. Hoskins, pastor of a neighboring church, offered prayer.

It was good to have our former pastor, Rev. Bland Leebrick, and his family back with us on this special day. He was in charge of the act of dedication, in which we rededicated our church to the service of the Lord. We all felt like this was our day at Lebanon, because we had looked forward to it for so long — five years, to be exact.

After the service everyone enjoyed

a picnic lunch outside. The Lord blessed us with a nice rain after everyone finished eating. So you see we have a lot to be thankful for. We are still looking forward to greater things at Lebanon Church.

About

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Editors and Their Usefulness

In the train yard of every large railroad terminal may be seen a network of fan-like tracks covering many acres. Switch engines, cars, and trains move with ease and precision. High above these ribbons of steel sits a man, unseen by the public, with his fingers on push buttons and levers that are used to control all operations electrically. Two trains may be approaching on the same track, one behind the other, but a switch is thrown by the unseen worker and the two trains reach the station on different tracks. Switch engines and cars are directed to their respective places by the same method.

This is an example of the value of so many people whose work is rarely ever seen. They are unseen benefactors — guardians of property and life who serve without flag-waving and trumpet-sounding.

A publication's editor is, from a work standpoint, an unseen servant. Through his intelligence and training he aids a host of people in telling their story more effectively to the public. There are errors of grammar to be corrected, unnecessary words and redundancy to be eliminated, dates to watch, uniformity of style to be observed, space to be conserved, and judgments to be exercised to insure the widest possible reading and understanding. In addition, the editor of a weekly publication is supposed to write all editorials, and usually does. Metropolitan dailies have a staff of editorial writers.

More than 75 per cent of book authors benefit by the experience of trained editors. Every book publisher of importance has the services of one or more editors to criticize manuscripts, although the material may have been carefully prepared by the author. All large radio stations have editors to review and correct, if necessary, all messages before they are put on the air.

The editorial hand is not on public display but its effects are. The most careful writers are benefitted by those who edit their copy.

C. B. Riddle

Mrs. J. A. Williams Dies

Mrs. Dorothy Lee Williams, 78, well-known resident of Franklin, Virginia, and a great leader of church activities in the Southern Convention, died Thursday afternoon, May 23, at her home.

She was the wife of the late John A. Williams and the daughter of the late Albert T. and Mary Harris Lee of Nansemond County.

She was one of the oldest members of the Franklin Congregational Christian church, her family being one of its founders. For many years she was one of the church's leading and most willing workers in all phases of its activities. She taught the young peoples' class, which now bears her name, the Dorothy Williams Bible Class. She was one of the first presidents of the women's work in the Southern Convention and the founder of Life Memberships and Memorials in the Convention. She and her late husband were delegates from the Franklin Church to Ohio, when the

Christian Church voted to merge with the Congregational Church.

Mrs. Williams was the founder of the Franklin Book Club, a literary organization which still is active and to which she still belonged. She was a member of the Daughters of the American Revolution and the United Daughters of the Confederacy.

Surviving are two daughters, Mrs. Everette R. Bryant and Miss Dolly Williams, both of Franklin; one grandson, John Everette Bryant, also of Franklin.

Funeral services were conducted at the home on Saturday, May 25, at 2:30 p.m. by the Rev. Tucker Humphries, pastor of the Franklin Congregational Christian Church, assisted by the Rev. James W. Turner, pastor of the High Street Methodist church, and the Rev. Ira D. Hudgins, pastor of the Franklin Baptist church. Burial was in Poplar Springs Cemetery.

— Dorothy C. Beale

Mrs. Riggs Writes From India

Dear Friends of the Southern Convention,

So many things have happened since last we wrote that I feel confused and not sure where to begin. I think that at that time we were in the middle of the rainy season, and felt quite isolated, because of all the mud. Our storage reservoirs were brimming full, but because of the newly built dikes, the water was kept in control and we had the best crops around here we have yet seen. Even tho' we were isolated, we didn't mind it much, because it was so interesting to watch the people reaping their crops and at last getting what looked like really enough to eat and enough field work wages to tide over during the dry season. One of the interesting results of the good crops has been that people have felt for the first time in years that they could build and repair their homes. Another side effect is that the bullocks are better fed and therefore friskier; as a result we are having more cases in the hospital of wounds from bull goring than most years!

We went to Madura as a family for Thanksgiving, and I think it was one of the hardest trips we ever made. The pools we had to cross were so deep that our suitcase with party clothing was dunked once. But it was the first time we had seen our missionary friends together for a long time, and we all had a pleasant and relaxing time. Our children were bubbling when they got back.

The next big event in our family was Christmas. We had been having some rather unfortunate things happening in the relationship of some of the workers close to us; and as Christmas drew near the spirit of the Day really did seem to draw our hospital family together.

Right after Christmas we took our annual vacation early, so that Ed could be back in time to receive the new group of Rural Health Guide Trainees. That first month after coming down from the hills we had so many visitors (some of them coming to inspect the Health Guides Training Center) that it seemed as if the city had really come to us. It was wonderful to have people care enough to make the rough trip out, for we have little to offer in the way of excitement. It meant that people

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JUNE

Turkey

9—The community outreach of our Near East Institutions.

10—Joan E. Kellogg graduated from Wellesley College in 1955; graduate American Youth Foundation Camp; engaged 1955 for three-year term as teacher of English and music at American Collegiate Institute, Izmir.

11—Mr. and Mrs. A. Donn Kesselheim; he was from Montana, she from New York city, but both went to Stanford University (Calif.); married 1949; both got M.A. degrees in 1951 from Colorado State College; went to Near East for five-year term; she teaches in American College, Tarsus, where he teaches and is associate director.

12—Rev. and Mrs. John A. T. Kingsbury were in Raleigh, N. C., when they were married in 1948; he was teaching at State College; she sponsored Pilgrim Fellowship for two years at our United Church; then he went in chaplaincy; in 1954 they went to Near East, where both teach in American Collegiate Institute, Izmir.

13—Marjorie J. Kirkpatrick graduated from Iowa State College in 1955, where she majored in Home Ec. and English; teaches in American Academy for Girls, Istanbul.

14—Alice Lindsley has her master's degree from Pacific School of Religion; she was associate teacher at Scutari 1928-34; appointed for full-time service in 1935 and since then has taught Home Economics at American Academy for Girls, Scutari.

15—Ethel Lovatt, R. N., went in 1940 as superintendent of nurses Lu Ho Hospital, Tunghsien, North China, 1941-43, 1946-51; in U. S. 1943-46, when she got B. Sc. from Boston University and studied at Yale Institute of Far Eastern Languages; transferred Near East Mission 1951; director of nursing service, Azariah Smith Memorial Hospital, Gaziantep.

are really interested in the rural work and workers. We especially appreciated the friends that came, for they are full of useful suggestions and advice that have served to make our work more efficient.

Then, as the hot season crept upon us, travel became less easy, and we are again cut off from the outside. The patients seem to be sicker in the heat, and the School is in full swing, and our foreign friends are mostly away in the hills for their vacation which they didn't have earlier when we were taking ours.

The children are brown and bouncing. They don't seem to mind the tropical weather in the slightest. We sleep under the stars so we can stay cool at night, and the children are beginning to identify some of the constellations. Joy was thrilled when she finally found the Big Dipper.

We can't say enough to show our appreciation for the friendly letters that come our way, and the packages that show such good will toward India.

Cordially,
Fran Riggs

The Mountain Revisited

"FORGIVING AND BEING FORGIVEN"

(Sermon on the Mount
as translated in RSV)
J. CARTER SWAIM

Among African tribes in the Gold Coast, a man who commits a sin, such as murder, for which he is ostracized, flees to the chieftain of another tribe and begs for hospitality. The chieftain confers with the elders and if they deem the man worthy, they go and plead his case before the chief and elders of the man's own tribe. If they persuade them to take him back then he returns as a completely forgiven man. This means that even the memory of his past misdeeds is to be wiped out, and the old relationship is restored. If anyone dares so much as mention the man's misdeed, he is himself subject to severe punishment.

This is similar to the attitude which prevails among other primitive people. When the missionaries of the Moravian Church first went to Labrador and wanted to translate the Gospel, they found that there was no word for forgiveness — no word for forgiveness because the idea of for-

Musings of a Country Woman

DEATH IS LIKE A DOOR

Mrs. Elizabeth F. Caviness

If you've spent months in weary illness
And on God's help you depend;
If you cannot know earthly wellness,
When death comes you meet a friend.

If in life you have broken His laws
And done many sinful things;
Then your terror has just cause
When death comes on sudden wings.

If you didn't give up your youth
And away your life did fret;
Only the evening for the Master. In truth
You'll meet death with sad regret.

If you've given your heart and more
And there's nothing you'd wish to hide;
Then death is like a swinging door,
The same God lives on each side.

giveness had not dawned upon them who had not heard of one who said: "Father forgive them, for they know not what they do." After a long search, the missionaries came up with a lengthy picture word meaning "not able to think about it any more."

We sometimes hear people say: "Well, I guess I'll forgive — but I'll never forget!" That is not forgiveness at all. Forgiveness means going on as if the old relationship never had been broken. This helps to illustrate a petition in The Lord's Prayer which is translated accurately in the Revised Standard Version. Matthew 6:12, in the King James Version, reads: "and forgive us our debts, as we forgive our debtors." The tense of the second Greek verb at this point indicates action that has been completed before that in the former clause. This the Revised Standard Version correctly renders:

"And forgive us our debts,
as we also have forgiven our
debtors."

He who prays this prayer must have engaged in an act of forgiveness before he requests God to forgive him. Our petition is not for the kind of forgiveness we are now offering others, but for the kind we have already granted others. God can forgive us only as we can forgive our brethren. This does not mean that we work out a deal with God, or arrange a bargain with Him. Nothing we can ever give could be offered as a fair return for God's forgiveness. This means rather that God's forgiveness can be received only by the forgiving. A heart that bears a grudge has no room for an infusion of divine grace.

MISSIONARY MATERIALS

The Missions Committee of the North Carolina and Virginia Conference wishes to call attention to the Friendship Press Missionary Education materials for 1957-58. These materials work well for the missionary emphases that most of us wish to include in our Vacation Bible Schools. Some of us spend some time each day on missionary stories and activities; most of us work them in some way; some even do the entire program of one or more classes around them. Here they are for the 1957-58 season; available from Pilgrim Press:

Foreign Missions theme: Japan	
Home Missions Theme: Christ, The Church, and Race	
For Primary (grades 1-3)	
Hana's New Home (Lois Eddy McDonnell)	\$1.25
Primary Teacher's Guide on Japan (McDonnell)	.50
The Apple Tree House (Anne M. Halladay)	1.25
Primary Teacher's Guide On Christ, The Church, & Race	.50
(Edith F. Welker)	
For Juniors (grades 4-6)	
Kenji (Gertrude Jenness Rinden)	1.25
Junior Teacher's Guide On Japan (Mabel Niemayer McCaw)	.50
The Swimming Pool (Alice Cobb)	1.25
Junior Teacher's Guide On Christ, The Church, & Race	.50
For Junior High (grades 7-9)	
The Full Circle (Yoshika Uchinda)	1.25
How To Use 'The Full Circle' (June Parker Goldman)	.50

What Tithing Means To Me

By Marvin F. Sherrill, M. D.

I believe I can best describe what Tithing means to me, by tracing the process through which our family came to practice Tithing.

The idea of tithing had fascinated me ever since I became a member of the Congregational Christian Church and learned about the principles of Christian Stewardship as it is practiced and believed in this church. The idea that everything belongs to God, and that man through the will of God is given custody but not possession is to me the most satisfying concept of Christian living and responsibility that I have encountered. But the idea of tithing was frightening! Imagine giving one-tenth of our income to the church — it added up to a substantial sum in a year, a sum that we could well use for something else and were quite sure that we needed for something else. We made a pledge and we stuck to it faithfully, but it was not a tithe; and every time the subject of tithing was mentioned or every time I read something about it I felt a little uncomfortable and dissatisfied.

Then in a very short period of time our whole way of life and living changed and we were in a much better financial situation than we had been before and the future was very bright. If ever there was a time to begin tithing, this was it; but it was even more frightening than before, now that we were making more. The tithe would amount to quite a tidy sum that seemed like an awful lot to be giving to the church when there were so many other things that we could do with it. So we pledged but didn't tithe, and though our pledge was larger it didn't seem to take care of that uncomfortable feeling. At this same time we had joined a new church — one that had just been organized and was going through all of the struggles inherent in building a new church in a young, bustling community. This young church needed the time and talents of every member in order to survive, and the founding members were a determined, dedicated group who were willing to give all that they had to see that it did. This kind of spirit is infectious and we soon caught it; but in doing so I found that I had a remarkable lack of talents, especially the kind that

erecting a church building required. I was asked to be chairman of the Every Member Canvass committee; and in preparing for and conducting this canvass I learned a great deal about the principles and the results of tithing. The idea of tithing became even more challenging and fascinating than before, but still I couldn't muster courage to make the pledge. Then, as though premeditated, or something, our minister asked me to write a letter to the congregation about tithing as a method of church financing and a means of raising money for our new church building. By the time I had finished studying and thinking about this letter I was convinced that only by tithing could I be satisfied that I was doing my part; and with the letter I turned in my pledge to tithe and my first check to the church as a tither.

That is how it happened — now what has happened as a result of it and what does it mean to me? Since the moment I wrote that first check I have had a wonderful sense of sharing in a partnership with God by returning to Him a definite percentage of the material wealth that has

come to me through my use of His gifts to me. I feel that in a practical sense I have placed God at least on the same level as the department of internal revenue to whom I have faithfully dedicated a percentage of my material wealth for many years. George Craig Stewart writes: Our country isn't satisfied to hear us sing, "My Country, 'tis of Thee!" and then contribute what we please as a token of our loyalty and love. America says, "What is your income? Your love and loyalty will be shown in a definite percentage of that!" And Jesus Christ demands something more from us than casual giving accompanied by lusty singing of "All things come of thee, O Lord." He quietly says, "Let me see your income? Your love and loyalty will be shown in the percentage dedicated to me." — — — I feel that I am returning only a small portion of what I have to God from whom all of it came in the first place and to whom all of it belongs. What I keep is God's too, and I feel a new sense of responsibility to use it wisely in caring for the needs of my family and in the promotion of my work and research. I find that now I can enjoy the material things I hold more fully, knowing that I have fulfilled to a certain degree my responsibility to the church and through it to God's

— Continued on Page 9

Tithers Sunday - June 16

The third Sunday in June is a day used in a growing number of our churches, to point out the opportunities of Christian Tithing. On this day guest speakers both from within and outside the local church will bear their testimony for Christian Tithing.

The practice of Tithing has thousands of years of usage behind it, dating back even beyond the Old Testament. It has the value of being definite and specific in an area where man is often tempted to be very general and vague. Man needs a standard for his giving, a check to be sure he is not rationalizing. Many accept the tenth as a principle of giving, a minimum that helps them know whether they are keeping a proper proportion between their income, their living expenses, and their giving.

Christian giving is an expression of our personal interest in the sharing of the Grace of God, and at the same time an act of thanksgiving for having been the recipient of that

Grace ourselves. If Christian giving is both to express gratitude and to actively participate in the work of the Kingdom, then surely the tithe is low enough for a beginning proportion.

There is a valid argument for Tithing on the basis of the needs of our world and what this practice would do toward meeting those needs. There is also a valid argument for Tithing on the basis that it is good discipline for the soul of man — giving him a constant awareness of God's ownership of all and helps protect him from selfishness.

The enlistment of Tithers offers a splendid opportunity to deepen the lives of our own people and to release a new force for Christ across our world.

If you are a tither, help your minister plan for June 16 or another convenient time for enlisting others in this satisfying practice.

How To Take It With You

Mr. James P. Ould, Jr.

For years men have been wondering "How can I take 'it' with me?" The question which naturally follows is, "what part of me will be going?" The answer to this is "my soul."

So we must convert "it" into the same medium as the soul — that is, to a spiritual quality, if it is to exist in the world of the unseen.

And in the spiritual realm many things are paradoxes as seen through the eyes of the physical world. One expression Jesus used in this connection was: "For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." (Mark 8:35 RSV)

Applying these truths to our possessions, we see that to have, we must give away. Thus, when we give material things for the use of the Lord, we develop our souls in a Christ-like fashion. We trade physical things which are temporary for Kingdom qualities which are everlasting, and which we take with us forever as a part of our spiritual selves.

This is the way to take it with you.

Note: Mr. Ould is a Certified Public Accountant, in Lynchburg, Vir-

ginia, and a member of the Church of the Covenant. He is married and has a young daughter. He is a leader in the Laymen's Fellowship.

WHAT TITHING MEANS TO ME

Mrs. R. C. Badger

Tithing, to me, is a part of living. With the dawn of each day when I think of the blessings that have come my way, I am inspired to get up and get going. I have the assurance that I am sharing my good fortune with those less fortunate than I, and that I have given to my church that which duly belongs to it. My heart is filled with hope and faith in living.

The practice of Tithing has gotten into my blood. The highways of my heart are free of all dangerous curves of intolerance, prejudice, and hate and instead there's love for my fellow man and understanding of his needs.

At the close of day when the sun softly fades, there is the satisfaction that I've left a smile along the way and the day is well done.

Note: Mrs. Badger is a member of the Liberty Spring Church near Suffolk, Virginia. She is a school teacher.

Tension

Walter Graham

A friend says that he never worried as much in his life as he does now about money; money for himself, his family, his church and his town.

An acquaintance says that she is continually upset about her husband and her two sons, one in college and one presently unemployed.

A father is frustrated because he can not spend more time with his family, feeling also that his best talents may not be used in a job that requires constant travel.

A pastor is perplexed because his attendance at Sunday worship services has dwindled and apparently his sermons are not reaching the people.

A merchant is distressed because more people are building up unpaid accounts on his books and are failing to honor payments when due.

A teacher is baffled because the children in her room show a growing dislike for authority and disregard the rights of other students.

A cop is disappointed by failure of people to obey traffic regulations, going through red lights and ignoring speed zones.

The one element common to all of

TITHING

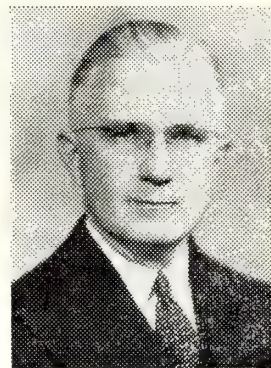
James V. Barker

Tithing is a systematic, practical, business-like method of supporting the work of the church, and I heartily recommend it. It is ordained of God, approved by Christ, has stood the test of time, and keeps me from allowing my church support to degenerate into the "what's left over" class.

When I tithe, I acknowledge that all I have is of God, and that he is entitled to the return of a reasonable portion of it. When Jesus said "Where your treasure is, there will your heart be also," he touched upon one of the basic facts of human behavior.

Let's use the tithe as a guide to investing the proper share of our treasure in the on-going of Christ's Kingdom here on earth. We should tithe not because we must, but because we love our Lord so much that we welcome this opportunity to give concrete evidence of this love.

Note: Mr. Barker is District Manager of the Virginia Electric and Power Company, South Boston, Virginia, and is a member of our Center church there.



the above seven cases is "TENSION." Our world seems to be full of it and no doubt you can well express it out of the experience of your own life.

Whether you have a little or a lot of it, the question is the same: what can be done about it? There is no simple or easy answer.

You can admit its presence; try to understand its cause; do everything possible to get rid of it and THEN, build a quality of life, of calmness and peace, because of an unshakeable faith in God and a desire to feel the power of His presence.

Tension is everywhere and while you may never get rid of it, you can learn to live with it and master it.

What Tithing Means to Me

(Continued from Page 8)

work. When I see our new church building I feel that I have had a real part in helping erect this house of God, though I cannot lay a brick or string a wire, and have not had time to paint or to wash windows.

What about this "Staggering financial burden — this tremendous ten percent of our earnings we are giving away?" Honestly, we haven't noticed it! It hasn't been anything like the burden that paying for a new car was a few years ago. In reality, by setting aside God's tithe first and then planning our budget out of what is left, we have found that we are able to do as much or more than we did before; and at the end of the month we find we have just about as much left over as we always did. **Our only regret is that we didn't do this a long time ago** as there is nothing that can compare with the feelings we have had since we started it.

Note: Dr. Sherrill is a Pathologist at Warwick Hospital, Warwick, Virginia. He and his wife, Marna, are the proud parents of two sons and a daughter.

Ministerial Classes

THE CHRISTIAN SUN

August 17, 1860

W. B. Wellons, Editor

First Class: Those having good education and first rate common sense.

Item: This class has but a few members; and its number, we have often thought, to be growing beautifully smaller. Maybe we are mistaken; maybe not.

Second Class: Those having a poor education, but first rate common sense.

Item: Mostly fisherman; but not very extensive in number.

Third Class: Those having a first rate education, but no common sense.

Item: Something more than a few in this class: a lank, lean, withered and whitelivered set of men; quartered at respectable salaries, and, as is often said of homeopathic medicine, so it may be said of them, if they do

no good they will not do any hurt! God bless them, for they stand in need of some such aid, and it will be well bestowed.

Fourth Class: Those having a poor education and no common sense. The members of this class are so numerous that they are, in this particular, like the host spoken of in the Revelation of St. John — no man can number them. Having stolen a few sermons and committed the same to memory, they wander about from year to year, getting their bread and in turn, cursing Societies, churches, and Christianity, by their inability of mind and laziness of body. We can account for their presence in the ministry only by the excuse made by the wag for cheating a town-man in the sale of a miserable dog. Here's the story:

A man's corn was being destroyed by "coons," and he went out in search of a dog to hunt the destroyers. Wag had one; just the thing the man wanted; could not be beat any way or any how at that work. Bargain

made offhand; but dog turned out to be useless. Wag called to an account for the cheat — and in reply said that it was an old adage, "that nothing was made in vain," that the dog being useless for every other purpose, he supposed him to be a perfect roarer, at coons.

So of the members of this fourth class — being useless for all other purposes, they have marched into the ministry, supposing themselves perfect roarers at preaching? — Maybe they are; but the people are not swift in finding it out.

Reader, are you a clergyman? If so, of which class?

DR. & MRS. C. C. RYAN TO CELEBRATE WEDDING ANNIVERSARY

John T. Kernodle

Dr. and Mrs. C. C. Ryan of 305 N. College Street, Spencerville, Ohio, will hold open house to their friends from 2 to 6 o'clock on Sunday afternoon, June 9, 1957, in celebration of their sixtieth wedding anniversary.

The Ryans will be well remembered by the older members of the Southern Convention group, especially those of the Eastern Virginia Conference, where he twice served as a minister. He first served in the Norfolk area, and after an interval in Ohio he returned in 1926 to Eastern Virginia as pastor of the young Richmond Church. Here he served six years. It was during his tenure that there was erected at Richmond what was then one of the most complete Christian Education buildings in the entire State of Virginia.

Dr. and Mrs. Ryan are the parents of three children. The older daughter, Nora, who was for many years an invalid, has gone to her reward. The other daughter and their son are expected to be present for a wedding anniversary dinner in honor of the occasion, as are seven grandchildren and seven great grandchildren.

Dr. Ryan writes that he and Mrs. Ryan are in fairly good health, except that his eyes are failing, and he is unable to do any reading and cannot drive his car. We know that these are two heavy crosses, as he was a voracious reader, and he dearly loved a new car. But he says, "I can still preach!" and to him of all things that was the most important.

Dr. Ryan asks that THE CHRISTIAN SUN tell his friends of the Southland that he wishes that they might be present with them for this occasion, but that wherever they are his prayer is that God may bless them.

First Offering For New Church

A check for \$1000 is waiting to be claimed by a church which has not yet been born.

When the new United Church of Christ is formed in June of this year it will receive into its treasury \$1000, which represents a special Easter offering, earmarked as the first gift of the new Church. The donor is the Central Congregational Church in Providence, Rhode Island.

The United Church will be created by the union of two leading Protestant denominations — the Congregational Christian Churches and the Evangelical and Reformed church. The two groups will unite in Cleveland, Ohio, on June 25 of this year.

Rev. Dr. Fred Hoskins, Minister of the General Council of the Congregational Christian Churches, announced the unprecedented gift to the General Council's Executive Committee, in session at New York recently.

Rev. Mr. Lawrence Durgin, pastor of Central Church, explained that the gift represents "the first treasury of the United Church of Christ and is presented by the people of Central Church in gratitude to God for the privilege of being a part of the first significant reunion in the history of Christendom."

The idea for the special offering

came from Central Church's Prudential Committee (board of trustees), which voted that the Church's Easter offering "be made for a gift to the United Church of Christ on the occasion of its Uniting Synod in June of this year for the purpose of expediting the union of the Evangelical and Reformed church and the Congregational Christian Churches."

Central Church is the largest Congregational Christian Church in Rhode Island. The 1,861 member church voted in 1948 to approve the union. Only two members dissented.

Since that time, according to Mr. Durgin, the church has "worked for the consummation of the union." The Easter offering was a tangible expression of their enthusiasm for the union.

Mr. Durgin pointed out that the Easter offering was a special offering, "over and above the regular pledges which most members of the church make weekly."

One member of Central Church, Rev. Dr. James H. Lightbourne, will be an official delegate to the Uniting Synod in June. He was elected, along with more than 350 others, by the General Council of the Congregational Christian Churches meeting in Omaha, Nebraska, in June of last year.

Brothers Reconciled

Background Scripture: Genesis 29:33.

Devotional Reading: Hosea 14.

Memory Selection: Even as Christ forgave you, so also do ye. Colossians 3:13.

A "RAGS TO RICHES" STORY

The runaway boy had made good. Some years before, he had left his home alone with only a staff and the clothes he wore. Now he is coming back home a rich man, with two wives, many concubines, eleven sons, several daughters, great herds of cattle and sheep and goats, and much more material wealth. It is a "rags to riches" story. It makes interesting reading. It is a great human interest story. The biblical writer tells it in simple language in a straight forward way. It is filled with interesting experiences. It tells how this crafty fellow, not altogether bad, met his future wife, fell in love with her, worked seven years for her, and then was cheated out of her by a clever trick on the part of her father. It tells how he worked another seven years for the woman he loved and who became his second wife. It tells how he made a shrewd bargain with his father-in-law, and outsmarted him in a deal whereby he got not only the larger number of the cattle and sheep and goats, but also the largest and healthiest of the flocks. It tells how, after these many years, he decided that it would be best for him to get away from his father-in-law's house, because that gentleman(?) did not feel the same way toward him as before, and of how when he did go away, he stole away while the old fellow was away from home. And it tells the story of how Laban pursued him and overtook him and the caravan and "had it out with him." Fortunately, there was no exchange of fisticuffs, — in fact the two "slickers" (and one was as crooked as the other), the father-in-law and the son-in-law, parted peaceably. Their parting, by the way, has been immortalized by what is known as the Mizpeh benediction — "The Lord watch between me and thee, when we are absent one from another." Now used by thousands of Christians as a gracious benediction, it was originally used by two crafty men invoking God to see to it that neither "pulled a fast one" on the other! And so Jacob and his party went on toward Canaan. It looked as if it would be smooth going from now on. But such was not the case.

A MAN'S PAST CATCHES UP WITH HIM

In spite of the fact that Jacob had a family and flocks, health and wealth, all was not well with him. He felt a little queasy and uneasy inside. There was the little matter — or was it the big matter? — of what he had done to Esau many years before, the matter of gypping him out of his birthright and the blessing. He wondered how Esau felt about that. And when he learned that Esau was coming to meet him with four hundred armed men, he became panicky. He was really on the "hot spot." Something would have to be done about the matter.

A man's past has a way of catching up with him. Sooner or later one has to come to terms with it. Sooner or later a man's sins find him out. Sooner or later, men or God bring a man to judgment for the deeds done in the body. We see here in this story that a man ultimately does not "get away with it." And many a man, in spite of success and wealth, is uneasy because he has never dealt satisfactorily with his past. He knows, that all too often, "chickens come home to roost." And chickens can be troublesome when they start to scratching around in the garden of one's past.

Jacob was scared, but he was not scared out of his senses. He was the same, crafty, calculating, conniver. He sent his servants to speak to Esau. He told them to say "Thy servant Jacob" and to refer to him as "my Lord Esau," to give him a good dose of "blarney." When he learned that Esau was coming with a band of four hundred armed men, he tried bribery instead of "blarney." He divided his flocks and goods into smaller groups, and sent them on ahead as pretended gifts. He took a calculated risk — if

Esau fell on the first deputation, perhaps he would have time to get away with the second group. It was his hope, however, that by the time Esau had accepted the huge present, broken up into smaller groups, he would be mollified. "For I will appease him with the presents that goeth before me, and afterward I will see his face, peradventure he will accept of me." It was, of course, a policy of appeasement. We know something about that.

ALONE WITH GOD

Jacob not only sent his goods on ahead; he sent his wives and his family on ahead. And there that night by the brook Jabbok, he "was left alone." The story tells how he wrestled all night with a man, of how the struggle was so strenuous that Jacob's leg was thrown out of joint, of how at dawn Jacob prevailed and of how he won a blessing. It is the story of his encounter with God, of the struggle with his conscience, of an inner change that made him a new man, and started him on a new life. He had met God face to face, and he was a new man in and under God. Indeed the change was so deep and so complete that he was given a new name—he was to be no more Jacob, but Israel. And thus reconciled to God he was prepared to be reconciled to his brother. Life's relationships are delicately balanced or interrelated. A man's relationship with God is intimately related to his relationship with his fellowman. Life's horizontal and life's perpendicular relationships are all of one piece. A lot of people are out of fellowship with God because they are out of sorts with their fellowmen. It is a great moment, a destiny-making moment when a man, struggling with God, persists until he gets the blessing, when he will not let go until he has won the victory.

RECONCILED WITH HIS BROTHER

This fellow Esau was a rough character. He is not a character to be followed as an ideal in many respects. But he showed a quality of mind and heart that one does not always find in so-called "good people." He was willing to forgive and forget. In spite of the fact that his brother had given him a dirty deal and had defrauded him, he did not hold a grudge, he did not plot revenge, he did not cherish hate, he does not take vengeance. Care-free as ever, easy-going, good-natured, he forgives his brother and lets bygones be bygones. One wishes that more people, more good

—Continued on Page 15

SUNDAY SCHOOL LESSON

June 9, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A Testimonial

**Unanimously Adopted By the Board of Trustees At Its Regular Meeting
On May 27, 1957, Upon the Retirement of Dr. Leon Edgar Smith as
President of Elon College on July 1, 1957.**

On November 1, 1931, Dr. Leon Edgar Smith came to Elon College to take charge of its affairs after having, two months previously, been extended a unanimous invitation by the Board of Trustees to accept the Presidency of the College. Thereafter, on May 28, 1932, Dr. Smith resigned as Pastor of the Christian Temple in Norfolk, Va., and officially assumed the duties as President of Elon College.

These years have been eventful in the life of this college. They have, in part, been years of trial, of frustration, of disappointment, of faded dreams and unfulfilled hopes. The path has been rough and, at times, almost blocked. Progress was often slow, and sometimes not at all. Detours seemed inevitable, and men of little faith and lesser courage seemed lost and afraid. The easy course was to turn back and surrender. One could not stand still. The college, which had been founded and nurtured by men and women with high ideals and unflinching loyalty, strengthened and sustained by a resolute faith inspired from on high, seemed on occasion ready to collapse. Many facets of life in general contributed to the darkened picture, for the midst of a dreaded depression was a reality on every hand.

If ever God placed His hand upon one man for whom there was a mission waiting, it must have been Dr. Smith during those fateful days. Here was a man called by God to a noble task. Here was a man inspired by the challenge and ready to completely dedicate himself to its fulfillment. Seldom has one man made so great and lasting a contribution to any institution of higher learning.

With vision, courage and rare ability, coupled with an enthusiastic loyalty to this college and to the cause of Christian Education, Dr. Smith set about his task with vigor and energy which has lasted until this day. He faced every challenge and made of it an opportunity. His disappointments led to new avenues of service. With faith in God, the future beckoned him on. He charted his course, set his sights and dili-

gently pursued his goals. Because of him, the history of Elon College gives all of us ample reason to be proud. Its present strength and character hold much promise for the years ahead.

At the beginning of his administration, the physical assets of the college were in deplorable condition. There was a staggering debt of \$768,000. There was no money, no credit, very few students, very little hope and no enthusiasm. In September, 1932, there were 68 students enrolled, and the faculty had 22 members. The total student enrollment for the current year is 1,634 and there are 59 members of the present faculty. The building and physical properties of the college today are the best in its history and compare favorably, and are much superior, to many similar institutions of higher learning. The endowment and invested funds of the college are substantial, and the current funds are in excellent condition.

The contributions of Dr. Smith to Elon College are beyond measure. It is impossible to detail them for you now, but his handiwork surrounds us.

Elon today is largely a monument to his efforts. His shadow falls across us at every angle. The very atmosphere about us sings his praises. The dignity and dedication of his life and his consecrated spirit will abide with us, and Elon College will thereby be forever blessed. The achievements and accomplishments yet to come will be inspired because of his long devotion and distinguished Christian service. Shakespeare might have said of him:

"Here was a man, take him for all in all, I shall not look upon his like again."

SMITH LIKES ATHLETICS

Over the years, no collegiate athletic program ever had a stronger backer or a more enthusiastic fan than Elon has had in its president, Dr. L. E. Smith.

His philosophy of college athletics has been that as long as you're playing, you might as well play to win. Elon's numerous championships under his administration attest that he put this philosophy into practice.

And his young athletes have found through experience that no fan in the stands cheers any louder, nor shows any more devoted loyalty to their teams than does Dr. Smith.

—Moses Crutchfield in
GREENSBORO DAILY NEWS

Resolutions Of Appreciation

**BY THE GENERAL ALUMNI
ASSOCIATION OF ELON COLLEGE**

MAY 25, 1957

WHEREAS, Dr. L. E. Smith, one of the most distinguished members of the General Alumni Association of Elon College is retiring after twenty-six years of outstanding service as president of Elon College, and

WHEREAS, He has through his leadership and counsel inspired our Association, for a quarter of a century and more, to its major undertaking, and

WHEREAS, There is, amongst us all, a sincere appreciation of his services to Elon College; and of his far-sighted counsel as a member of our Association, therefore,

BE IT RESOLVED,

First, That we hereby take official recognition of his untiring services, his courageous and valiant spirit, and

his unexcelled loyalty and devotion to Elon College and to the Church;

Second, That we thank him for his help, unstintingly extended, to the Alumni Association as president of Elon College, both in wise and friendly counsel, and in financial assistance without which we could not have carried on as we have; and,

Third, That we extend to Dr. Smith, and to Mrs. Smith, who has shared with her distinguished husband the heavy load and the rich rewards, our very best wishes for much joy and further attainments and increased happiness in the years to come; and that we reaffirm our allegiance to their alma mater, and ours, as a further evidence of our sincere appreciation of their services.

Signed
John G. Truitt
Gladys Yates
J. W. Barney

Members Of The 1957 Graduating Class Of Elon College

Following a baccalaureate address by United States Senator Sam J. Ervin of North Carolina at the Elon College Commencement Monday morning, May 27, the retiring president, Dr. L. E. Smith, delivered diplomas to the following people who had finished the four years of college work:

James Austin, Altamahaw; Larry Barnes, Portsmouth, Va.; Navarre Barron, Franklin, Va.; Emma Batts, Elon College; Robert Bergman, Uncasville, Conn.; James Black, Spray; Robert Bodenheimer, Burlington; Whitney Bradham, Sumter, S.C.; Richard Bradsher, Halifax, Va.;

Gale Brady, Bennett; Gerald Bray, Elizabeth City; Jean Cannady, Alamance; Richard Carter, Leaksville; Frances Carver, Sanford; Charles Cassell, Draper; Elmer Chaney, Concord; Melvin Chrismon, Elon College; Chris Collins, Burlington; Janet Crabtree, Durham; Paul Crawford, Swepsonville; Jack Crockett, Wytheville, Va.; James Crump, Aberdeen;

James Daniel, Oxford; Edwin Davidson, Brackenridge, Pa.; Clark Dofflemeyer, Elkton, Va.; William Drummond, Graham; Roy Duckett, Gainesville, Ga.; Eugene Duncan, Siler City; Henry Fogleman, Burlington; Claudy Fowler, Burlington; Evelyn Fritts, Lexington; Glenn Garrett, South Norfolk, Va.;

Thomas Gough, East Bend; Earl Grant, Burlington; Bobby Green, Brown Summit; William Griffin, Gibsonville; Walter Harding, Winston-Salem; Melvin Hare, Aberdeen; Earl Harris, Burlington; Thomas Harris, Winston-Salem; Alfred Hassell, Durham; Jeannette Hassell, Durham; Thomas Hawthorne, Haw River; Billy Hockaday, Burlington;

Jerry Holt, Graham; James Hughes, Graham; Charles Johnson, Chuckatuck, Va.; Donald Johnson, Dunn; Neil Johnson, Burlington; Leslie Johnston, Holland, Va.; Carl Jones, Graham; Bill Joyce, Mayodan; Ben Kendall, Kokomo, Ind.; Thomas King, Raleigh; Patricia Kittenger, Elon College; Suk-Goo Lee, Chung-Nam, Korea; James Leighton, Durham;

Paula Loy, Burlington; Wayne Martin, Morganton; Robert McAdams, Elon College; Donald McDaniel, Fayetteville; Gertrude McEwen, Manchester, N. H.; Curtis Medlin, Sanford; Jerry Moize, Gibsonville; Archie Morgan, Suffolk, Va.; Ernest Murray, Burlington; William Oakes, Burlington; Wilma Parrish, Burlington; Margaret Patillo, Burlington; Joyce Perry, Siler City;

Sylvia Pittman, Saxapahaw; Fred Prior, Laurel, Md.; Richard Pugh, Ashboro; Jack Reavis, Burlington; Kerry Richards, Mahanoy City, Pa.; Harold Riley, Efland; Richard Routh, Greensboro; Charles Rush, Graham; Joseph Ryals, Dunn; Ray Scott, Seagrove; Laura Seamon, Henderson; Wilma Sharpe, Burlington; John Shelden, Burlington; Richard Simpson, Elon College;

Larry Smith, Brookneal, Va.; Jimmy Sparks, Cliffside; Earl Stone, Wentworth; Paige Stout, Haw River; James Taylor, Charlotte; Ray Thomas, Burlington; Gireta Vestal, Sanford; Vincent Vitale, Burlington; Betsy Watson, Burlington; William Watson, Sanford; Paul Watts, Taylorsville; Odell Welborne, Thomasville; and Shirley Womack, Olivia.

Four of the senior group were graduated with honors. They were Paula Loy and Margaret Patillo, both of Burlington; Charles Rush, of Graham; and Jerry Moize, of Gibsonville.

A two-year certificate in business education was given to Janie Burch of Yanceyville. Thirty-seven received one-year certificates in secretarial practice.

Diplomas in organ and piano and

a certificate in public school music were earned by Mrs. Janette Hassell of Durham. Certificates in public school music went to Donald McDaniel of Fayetteville, Margaret Patillo of Burlington, and Laura Seamon of Henderson.

The Monroe awards for students making the greatest all-around improvement during the year went to Ben Kendall of Kokomo, Indiana, and Jackie Williamson of Townsville. Shakley awards for greatest improvement in piano and organ went to Jackie Love of Burlington and Jeanette Hassell of Durham. The Basnight trophies were awarded to Rex Thomas of Sanford as the outstanding Bible student, and to Anthony Careaterra of Inwood, Long Island, New York, as the outstanding athlete of the year.

A Graduate's Soliloquy

Wofford C. Timmons

I suppose you feel somewhat relieved, now that you have that diploma in your hand!

"Yes, I do; for sometimes I wondered whether or not I would make the grade!"

How many people do you suppose will ever see your diploma?

"Why, I don't know; I never thought of that!"

Are you going to have it framed?

"No. I don't think so."

Just roll it up with a pretty ribbon and put it away?

"Perhaps."

But how will the world know you are a graduate?

"Let me think a minute — that's what I have been taught to do whenever there is a question to be answered:

"I could tell people I am a graduate (No, that won't do).

"I could be an active member of the Alumni Association, and that would give me contacts — a standing —

I could wear my cap and gown on occasions —

"Maybe I could write the letters of my degree after my name!"

Ah, your name! Are the letters after your name more important than your name itself?"

"Why, no; I don't think so."

Why don't you think so?

"Because my name is what I am known by."

Are you sure about that?

"How else am I known?"

Well, if you want me to answer I'll do so by asking you this question — Is a tree known by its name as much as by its fruit? Wouldn't the rose be just as sweet by any other name?

"I guess you are right; for I remember the greatest Teacher of all said 'by their fruits ye shall know them'!"

Then what are you going to do about it?

"I see." (As he folds up his cap and gown and puts his sheepskin in the trunk.)

Our Church Home For Children Should Be Good

John G. Truitt, Superintendent

Dear Friends:

June 21 our boys and girls will begin to go on their vacations. They may have two weeks. Sponsoring groups or individuals who wish to have a child for vacation in their home would probably render the most practical help by having them for one week only, thus giving the boy or girl the opportunity to spend the other week with relatives or personal friends of his family. Some children have no such connections and they may be with their sponsors for two weeks, if desired.

Frequently sponsors provide a week at camp for the child they are sponsoring. Several have already informed us of their intention of doing so, and some have sent the \$15.00 plus some spending money already. We seek to see to it that no child is left without a vacation, as they look forward to it and have such a good time talking about when and where they will go.

May 26 I taught a combined adult class at the Sunday school at our Liberty (Vance) church, followed that by a brief talk (both the "brief" and the "talk" were by request!). Then at the 11:00 o'clock hour I preached. At night I preached the baccalaureate sermon at the Gibsonville High School. Everywhere I went the people were very interested in our Home for Children.

And well they should be, for here the Church is doing an excellent piece of work making a home for eighty children. These children are really happy. They have just enough play and recreation, training, work, study and fellowship with one another, and friends in all the staff members, to acquire the right preparation for whatever opportunities may lie ahead. Some will remain until a home is rehabilitated. Some will find new homes. Some will remain here until they finish high school. Each one will have a good place to go before he leaves; each one will get a lot of good training and help while here.

To be sure there are children in the world much more needy, but

these are native born little citizens of the most blessed country beneath the stars. These children deserve something comparable to what the average American family can afford. In fact, if we keep them here at all, we must keep them right. They cannot be neglected, packed about in ill-kept rooms, beneath leaking roofs, half-clothed and cold, half-fed and sick. If we keep them here at all we must all take an interest in keeping them clean, happy, healthy, well-be-

haved, well-trained and with as little hurt from having been deprived of a father and mother as we possibly can.

What the Church does in a beautiful, bounteous, heaven-blessed land like this it must do as a real blessing to the child, a credit to the Church, and in humble gratitude to God for His goodness to us. With little children, homeless and needy, let the Church be the Church. "For," says the Christ, "isasmuch as ye have done it unto one of the least of these, ye have done it unto me." Look at the two youths graduating this week at our community high school and you will see two well-adjusted and happy young people. And thanks to you.

REPORT FOR MAY 27, 1957

MONTHLY OFFERINGS

Amount brought forward		\$20,146.06
Eastern North Carolina Conference		
Christian Chapel	\$25.00	
Mt. Auburn, S.S.	29.94	
Wake Chapel	41.30	\$ 96.24
Eastern Virginia Conference		
Newport News	70.00	
Christian Temple	20.00	90.00
North Carolina and Virginia Conference		
Durham, S.S.	68.02	
Tryon	50.00	
Union (Va.), S.S.	5.00	123.02
Western North Carolina Conference		
High Point, First	10.00	10.00
Total		\$ 319.26
Grand Total		\$20,465.32

SPECIAL OFFERINGS

Amount brought forward		\$32,037.01
Mr. and Mrs. H. B. Newman, Henderson, N. C.	\$ 20.00	
Pleasant Union Christian Church, Lillington, N. C.	25.00	
Philathea Class, Suffolk Christian Church	5.00	
S.S. Class and Jr. Fellowship, Liberty (Vance) (to send two children to camp)	30.00	
Miss Lura Kennedy, Worthville, N. C.	25.00	
Lehigh Valley Railroad Co. (dividend)	1.20	
In Memory of Charles A. Ballentine	5.00	
In Memory of Charles A. Ballentine	5.00	
In Memory of Charles A. Ballentine	5.00	
In Memory of Mrs. Levi Aldridge	5.00	
In Memory of Mrs. John A. Williams	5.00	
In Memory of Mrs. John A. Williams	5.00	
In Memory of Mrs. Dorothy L. Williams	6.00	
Special Gifts	266.53	
Total		\$ 408.73
Grand Total		\$32,445.74
Total for the Week		\$ 727.99
Total for the Year		\$52,911.06

SUNDAY SCHOOL LESSON

(Continued from Page 11)

people, had more of the spirit of Esau in this matter. In how many hearts is there the spirit of revenge, of desire for revenge, of unwillingness to forgive, of ill-will and hate! And it is all so indefensible and so deadly. Unless a man is willing to forgive his fellowman, God cannot forgive the man himself. And the spirit of ill-will and an unforgiving spirit are as a cancer on the soul. All this is not easy, of course. Only the grace of God can enable a man to forgive his fellowman. But God's grace can make it possible.

AMERICAN MISSIONARIES FIND IT HARD TO RETURN TO EGYPT

The majority of requests to the State Department for permission to re-enter Egypt are still unanswered, according to American mission workers who are trying to resume their work in that country. Many who were evacuated at the height of the crisis are being told by Washington that their return is "not yet in the national interest," an official of the National Council of Churches reported recently. He added, however, that most of those who have been permitted to go back to their posts are medical missionaries and technicians.

"Nevertheless it is only a trickle so far," the Rev. Dr. Roland W. Scott said, "when you think that under normal conditions several hundred Americans live and work in mission schools and hospitals in Egypt."

Dr. Scott, who is executive secretary of the Joint Office for the Southern Asia and Near East Committee of the Division of Foreign Missions, described the situation in Egypt as "settling down." No American church properties were damaged, he reported, and there was no loss of life. While the British and French church properties were sequestered by the Egyptian government and their bank accounts frozen, Dr. Scott said that all American mission properties were at least partially manned during the recent conflict.

"Many of those still waiting to return to Egypt," Dr. Scott pointed out, "are families of the men who remained at their posts." However, he remained hopeful, he said, that efforts now being made to obtain re-entry permits for all will ultimately prove successful.

IF YOUR "SUN" IS LATE, inquire at your local post office about delivery. It is being put into the post office at Asheboro, N. C. on Tuesday, and M. T. Garren, Southern Convention president, who is Personnel Assistant in the U. S. Post Office Department at Greensboro, has checked and finds that mail is being promptly processed and dispatched from there. He says, "In practically every instance of complaint by publishers of delay we find that the fault is in the local delivery office."

"BOOK OF ACTS" FILMS TELL CHURCH HISTORY.

The "BOOK OF ACTS SERIES" of ten new motion pictures, 15-20 minutes in length, is rapidly approaching completion by Family Films at their Keywest Studios in Hollywood. The series is based on the Book of Acts and closely related Scriptures, and deals with the history of the early church. The Rev. Earl Waldrup is supervising, and the Rev. Murray Severance is in charge of research, on behalf of Broadman Films, audio visual production subsidiary of the Southern Baptist Convention.

This series differs from previous films dealing with this period of Church history in that its episodes single out specific emphases of Christian doctrine, such as evangelism, missions, witnessing, salvation and fellowship, rather than a chronological treatment. This is the only motion picture series dealing with this period in color. It does not concentrate solely on the life of the Apostle Paul, but presents his great mission instead as a vital part of the expanding Christian fellowship in the turbulent days that followed the crucifixion. The new series also shows the effect of

Roman rule on the early history of Christianity.

Each episode is particularly suitable for use in Bible study, as well as in the special study areas outlined by the departments of Christian education of the various denominations.

These new motion pictures will be distributed exclusively through Family Films' worldwide network of religious film libraries.

REPORT FROM AFRICA

At Worawora, we are just getting into the swing of working in our wonderful new hospital (dedicated January 7, 1957). How can I describe to you the vast change: moving from the native compounds, with dirt, bugs, no routine or discipline, relatives of patients and more relatives — to neat, clean wards, white linens, patients in bed resting as they should (without three or four others in bed with them), nurses following a routine and all things going better than we anticipated? The operating room, which is the "gem" of Worawora buildings, has been buzzing, and certainly we know that a Guiding Hand has been with us in some of the very difficult cases we have had. When we think of the X-ray, we really get dizzy. It is the only X-ray in British Togoland (there are some X-ray units in the Gold Coast). Our maternity ward of 10 beds has been full and overflowing. The introduction of linen into the hospital also meant the introduction of a laundry. Sister Elfriede has assumed this responsibility in addition to her many others. Now she checks on washmen, ironers, soap supply, wood supply for heating water, and all the other things that go to keep a laundry and linen in good order in the tropics.

— Dolores Harkins, R. N.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

MEMORIAL GIFTS

PENTECOST

June 9, 1957

As presidents of the World Council of Churches we greet our brethren in the member churches.

On this birthday of the Church of Christ we should remind one another that the Church was born when the Holy Spirit was poured out on the apostles, constraining them to proclaim to all around them the mighty works of God. Thus the last promise of the risen Lord was fulfilled:

"You shall receive power when the Holy Spirit has come upon you; and you shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth."—Acts 1:8 (R.S.V.)

To be the Church is to live by the power of the Holy Spirit. It is this power, which we need if we are to find repentance and renewal of life. It is this power which enables the Church to give hope to the hopeless.

The nations are looking with fear to an unknown future. Grave problems of human relationships which cause the suffering of millions of our fellow-men remain unsolved. This is not because the necessary intelligence is lacking, or even some general goodwill. It is rather because men have not the power to do the good that they know they ought to do.

In closing the inconclusive Disarmament Conference held some twenty years ago the Chairman said: "In such a situation as the present nothing can help us but faith . . . The obstacles are not in the world around us, but in our minds and hearts. We will the end, but we do not will it hard enough to risk the means." That is still our position today. We long for true international understanding and peace, but we cannot bring ourselves to pay the price. In the churches we find a real desire for renewal, for unity, for evangelism, but not enough readiness to consecrate ourselves so fully to the service of Christ that we become the willing instruments of His saving work. Now Whitsun comes to tell us that the one and only way in which our weakness can be transformed into strength is by receiving the life-giving Spirit which turned disappointed disciples into courageous witnesses.

We therefore beseech you, brethren, so to wait upon God that we may be endued with power from on high. We are often in such a hurry to do things for God that we forget God Himself and do not wait for the Spirit. "Not by might nor by power, but by my spirit" says the Lord of Hosts.

May the fellowship in Christ which we have in the World Council show the nations that there exists a People of God which lives in the strength of the Holy Spirit. May it render clear witness to the ends of the earth, that this Spirit really does enable man to carry out God's gracious plan for His children.

THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

Signed

John Baillie
Sante Uberto Barbieri
George Cicestr
Otto Dibelius

Juhanon Mar Thoma
Michael
Henry Knox Sherrill

Geneva, 1957

The

Christian Sun

Elon College Library

Elon College Library

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

JUNE 11, 1957

NUMBER 24

Special Women's Issue



DR. ARTHUR MASON BROWN

Dr. Arthur Mason Brown, of New York City, will move with his family of three children and his wife to Tryon, N. C., July 1, where he will become pastor of the Congregational Church of Christ of Tryon. We welcome Dr. Brown into the ministry of the North Carolina and Virginia Conference and the Southern Convention.

Dr. Brown was born in Beirut, Lebanon, March 16, 1921. He was graduated from Dartmouth College in 1943, and was in the service of the United States Navy from 1942 to 1946. He received his Bachelor of Divinity Degree from Union Theological Seminary, New York, in 1949. From 1951 to 1956, he was Chairman of the Department of Philosophy of Religion at the American University, Cairo, Egypt. At the same time, he was pastor of the Maadi Community Church, Maadi, Egypt. While in Egypt, he was a member of the Egypt Inter-Mission Council, and is representative to the Near East Christian Council, which is the ecumenical body of the Near East, which has among its duties a special committee for Arab refugees. Dr. Brown has been Assistant Dean of Students, Union Theological Seminary, New York, 1956 and 1957.

Dr. and Mrs. Brown, together with their children, will receive a cordial welcome to our church at Tryon, and we all wish for them a very happy and satisfying ministry there.

William T. Scott

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication Offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina.

Here And There Among The Churches

PICNIC for Western North Carolina ministers and their families was held yesterday at High Point Park.

VOCATIONS was the subject used by Rev. W. J. Andes when he spoke to the Burlington Women's Fellowship on June 3.

MISSIONARY TO PAKISTAN, Mrs. G. R. Thompson, spoke at Women's Fellowship of First Church, Portsmouth, on June 6.

REV. CLYDE L. FIELDS gave the baccalaureate sermon for Franklinville High School and memorial addresses at Pleasant Ridge and Ether churches.

FRIENDS OF REV. FRANK H. PETERS of Defiance, Ohio, will be glad to know that he keeps up his interest in our work in the Southern Convention through the pages of the SUN.

MEN'S CLUB of Cleveland Park Congregational Church, Washington, D. C., of which Rev. Alfred Hurst is pastor, had as their speaker on May 1 Dr. Earl Danieley. His topic was "An Adequate Laymen's Program for the Local Church."

HAROLD B. BELCHER, for more than twenty-five years, treasurer of the American Board of Commissioners for Foreign Missions and formerly a missionary in China, was awarded the degree of Doctor of Laws by Olivet College on June 2.

WESTERN NORTH CAROLINA CONFERENCE will meet at Union Grove church November according to announcement by the Executive Committee.

WESTERN N. C. LAYMEN will meet June 15 (two weeks earlier than usual) at 6:30 at Fayetteville Street School Cafeteria in Asheboro, with Bailey's Grove women as hostesses, according to announcement by H. V. Cox, Jr., president.

RECREATIONAL ACTIVITIES for children and young people at our Sanford church are being held as follows: Grades 4-6 Friday at six; grades 10-12 Friday at eight; grades 7-9 Saturday at seven o'clock.

"COLONIES" with a leader for each eight families to visit and help "strengthen the brethren" have been organized in our Haw River church.

THE COLLEGE GRADUATES from five colleges and SIX HIGH SCHOOL GRADUATES from two high schools is the record this year of members of the Elon College Community church.

PERFECT ATTENDANCE GOLD STARS for perfect attendance at Newport News church for three months were awarded recently to forty-eight persons. Among them is Johnathan House, son of a former editor of this paper.

CONGRATULATIONS to Gale Brady and Glenn Garrett, ministerial students who graduated from Elon College recently.

GUEST PREACHER at Third Avenue Church, Danville, for two weeks beginning May 27, was Rev. Ralph D. Fowler of Goshen Baptist church, Chancellor, Virginia. He was a fellow-student with the pastor, Rev. W. W. Hall, at the Missionary Training Institute, Nyack, New York.

THE CHAIRMAN OF THE USHERS at the United Church, Chapel Hill, Hilton Goulson, received his Ph. D. degree at the University of North Carolina June 3.

SUMMER CHURCH SERVICES at United Church, Chapel Hill, of which Rev. Harvey Carnes is pastor, are being held at ten o'clock with church school at nine.

FIRST CHURCH, PORTSMOUTH has recently purchased a 16mm projector, slide and filmstrip projector, and screen.

DONALD McDANIEL, who graduated from Elon College with the class of 1957 as a music major, became the Minister of Music and Christian Education at our Sanford church June 1, assisting the pastor, Dr. Will B. O'Neill.

DEACONS and their wives of Mt. Carmel church, Walters, Virginia, held their regular monthly meeting Sunday evening, June 2, in the form of a fish supper at the home of Mr. and Mrs. Fred Johnston.

RALEIGH MONTHLY MEETING OF FRIENDS, which is a part of our United Church, has underwritten two \$50 units of insurance for Koinonia Farms at Americus, Georgia.

REV. AND MRS. R. E. NEWTON are located near Luray, Virginia, for the summer. Mr. Newton preached at High Point June 2, and that evening he and his wife and their daughter, Mrs. Glen Walker, and her family from Greensboro, and Rev. and Mrs. F. C. Lester and family were guests of Rev. and Mrs. Henry Harman of Haw River at a picnic supper.

Volume 109

Number 24

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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PRESIDENT OF EASTERN VIRGINIA WOMEN

Mrs. Ray Gordon of Suffolk, Virginia, is the efficient president of the Eastern Virginia Women's Fellowship. She attended the Mid-Winter Meeting of the Missions Council last January, in order that she might be better informed about women's work and the entire program of Our Christian World Mission.



WOMEN'S EDITOR

Mrs. J. H. Booth, Jr., is the editor of the Southern Convention Women's Fellowship. Local societies, conference and convention officers are urged to send frequent articles to her for publication in the SUN. Her address is 143 Winchester Drive, Hampton, Virginia.

Christian Family Week Observed At Winchester

Ruth Whitten

The Betty Thelin Mission Circle of our Women's Fellowship sponsored a special service on Sunday evening, May 12, culminating our observance of Christian Family Week.

At 6 o'clock we had a buffet supper in the parsonage social hall for church families. This was greatly enjoyed.

At 7:30 a skit was presented called "Family Fellowship." A typical American family was pictured at home on Sunday afternoon. The Sunday school superintendent calls, and has an interesting and helpful visit. In order to better inform the mother and father an imaginary trip is taken by plane to our various mission fields. In imagination the crew of the plane interview Oline Nicholson and Miriam Brown with the Indian children, Saraja and Sunderam who are kept at Lucy Perry Noble Institute in Madura, India, by our Junior and Primary Departments. They go to see Angie Crew, at Kobe College, in Japan. They have the privilege of visiting with Edith Galt in Korea who thanks them graciously for the layettes which went as Friendly Service gifts to the women of Korea. The next stop was with Guy and Betty Thelin, in the Philippines. Guy reminds the visitors that he has been in their church on several occasions and tells them that he has among his own collection a colored picture of their parsonage on Clifford Street, Winchester. Betty recalls with pleasure the Circle in the Winchester Women's Fellowship that bears her name. The last stop was with the

SUMMER SCHEDULE CHURCH HISTORY ROOM ELON COLLEGE, N. C.

The summer schedule for the Church History Room, Library Building, Elon College, is changed from Wednesday and Thursday to the following:

Monday — 11:00 - 5:00
Tuesday — 11:00 - 5:00
Friday — 11:00 - 5:00
Saturday — 8:00 - 12:00

The room will be open at these times and at other times by appointment. It will be open during the School of Missions.

F. C. Lester, Curator

Delmo Community where Mrs. Hanson receives them most hospitably, thanking them for the recent gift which came from one circle and the promise of more from the others. She also remembers that Winchester women are now packing a box to be sent to her there in Missouri.

The presentation was interspersed with missionary songs, Bible verses, a solo, "All God's Chillun Got Shoes," and a closing number, "The Lord's Prayer," as a solo.

Mrs. Clark Mauzy, Family Life Chairman, was in charge of the pageant, in which 39 people took part.

It was a good program, well presented, informative as well as inspiring and well received by a large appreciative audience.

Family Life At Palm Street

Mrs. James Winslow, Reporter

In observance of Family Life Week the families of Palm Street Christian Church in Greensboro had an enjoyable event.

The Women's Fellowship sponsored a Family Banquet which was held in the church basement on Saturday night, May 11. All families sat together. There were 27 families represented with a total of 75 people present. A silver cream & sugar set was presented to Mr. & Mrs. S. C. Brady for having the largest number of children present. They had five children present, along with their families.

All children present blessed the food. We had group singing of all the old favorites, including a round. Everyone took part in this and it really sounded good. Mrs. Paul Squires, president of the Fellowship, gave a short talk on "What Family Life Means." A short play was given by the Pearl Hall family entitled "The Fair Family Meets Moses." This also was enjoyed by all.

In conclusion we sang "Blessed Be The Tie That Binds Our Hearts In Christian Love." And I think everyone went away with a closer love for each other as a result of this Family Fellowship together. We need more of this sort of thing.

Glad To Help

This issue of THE CHRISTIAN SUN is made especially for the Women's Fellowship, and copies are furnished for their packets of study materials. In it will be found information concerning their work, and some things of rather permanent value.

We are delighted to share in this way, and in every possible way, both because we like to be useful and also because the women are really doing important things successfully.

One of the jobs the women have set for themselves is to get this paper into the homes of the people. It is our hope that they will be successful in this, as in other things, because we believe that the weekly visits of this paper to our church homes will help parents to train their children, young people to find a life-work that is rewarding, church workers to know what is being done by the churches, and everyone who reads to live a little better. Some churches — more than thirty — are sending the paper to all their families. It is hoped that all churches will do likewise; and the hope is based not on the desire just to get more subscriptions, but more particularly on the belief that the paper can really help. Please, kind ladies, see what you can do about this important matter.

Woman's Place In Modern World

In a recent issue of a Cleveland (Ohio) newspaper, Sidney Andorn had a very interesting column concerning woman's place in American life. In this article it is claimed that in all realms of nature the male is the boss, that American men once put woman on a pedestal and worshipped her, and that now woman has become the ruler of men while the men get ulcers, have heart attacks, and enter an early grave.

In 1954 the women spent 15 billion of the 24 billion dollars which went for clothing, accessories and jewelry. It is claimed that women buy 85% of all consumer goods, and that home builders, appliance makers, and automobile manufacturers plan all designs to please the ladies. This may be because 28 million women are working and earn a neat 42 billion dollars annually.

When voters are counted there appear to be 53,000,000 women and 50,600,000 men eligible to cast a ballot. Why? There are more women, and they live longer than men.

This change in American life is making a tremendous difference in homes, schools, industry, and all phases of activity and community relationships. One may feel inclined to congratulate the women on their accomplishments, which are many. But we must give consideration to what is happening to the home. A baby-sitter paid by the hour can never take the place of a mother who loves and trains her children. It may still be possible for men to produce enough to supply the needs of the country. Men like the feeling of being able to support their own families.

Family life is one phase of the study of women's societies. It will be both interesting and important to learn what is causing so much juvenile delinquency, why ministers and missionaries are not being supplied in adequate numbers, causes of the increasing divorce rate, and

what can be done to strengthen the home-life of the American family. Here is a task worthy of the best intelligence in each church.

Merger Should Change Us

Without change there is no growth; without growth there is inevitable death. The Church should live and grow. These are truisms that are quickly agreed to until there is specific application.

The Uniting Synod meeting in Cleveland June 25-27 will bring real changes to Congregational Christian and Evangelical and Reformed church people. The old foundations will not be removed. The Gospel of Christ will be the same, and human allegiance to Christ will still be required of all who walk in wisdom's way. The name of the local churches will change only if the members want it done. The same applies to Conferences, Conventions, Synods and all organizations associated in the General Synod of the United Church of Christ. Ministerial standing will be unchanged. Missionary endeavors will continue undisturbed. Colleges, orphanages and homes for the aged will continue to render their service.

The real changes should come to us who are members of these uniting churches. If looking at a sunset over the Golden Gate, hearing a great oratorio, or humbling one's spirit in individual prayer — if such things as these make an indelible impression, then surely the joining of hands across denominational lines, turning the face from history to future accomplishments, daring to try that which has never been done before (the uniting of unlike denominations), the willingness to surrender some cherished possessions for that which is believed to be the will of Christ (the unity of the "body of Christ"), such things as these will make changes in us that will be permanent, that will make us more Christian.

If the delegates to the Uniting Synod can feel that they "stand in the holy place," that they share in a modern Pentecost, and if those who remain at home look wistfully to the mountain of this new Mosaic experience and await eagerly for their returning delegates to bring them reports of newly released spiritual grace, if such things as these can happen — and they can — then the churches will feel a new upsurge of life that will be the big event in this generation.

Summertime Evangelism

Summer is the season selected by many churches for evangelism, and the revival is the method used. Large numbers of our church members have come through these seasonal efforts at evangelism.

A look at the church rolls will indicate that more recruiting needs to be done. A community survey will locate numbers of people, sometimes whole families, who need the message and ministry of the church.

Hence it is important for all of us to join in prayers and efforts to bring the message of Christ to bear on the lives of others so there may be stronger churches, and so more people can have the joys of salvation.

Revivals have a friendship and social quality, but the real reason for them is evangelism, a serious effort to win converts to the Christian way of living. If your church is planning a summer revival be sure to make it a time of spiritual renewal for the members and a united effort to reach the unreached.

Widen Your World

With New Mission Study Books

Mrs. Jack Akin,
Chairman Missionary Education

It is "uncanny" that the Board of Managers of the Joint Commission on Missionary Education of the National Council of Churches (that selects and plans missionary education materials cooperatively used by 28 denominations) several years ahead should have chosen mission study themes on areas and problems that have reached a peak of importance at the exact time they are being studied in the churches. 1957-58 is indeed a year of challenge for the themes: **HOME- LAND — Christ, the Church, and Race** and **WORLD — Japan**.

Use the following books in the various Fellowship groups in your churches to help clarify your thinking and to determine a Christ-centered course of action at a time when Christian leadership is imperative. In a larger sense, it is hoped that the world theme may stress the ecumenical nature of the church and the place of Japanese Christianity in the total pattern.

BOOKS ON THE HOMELAND THEME

ADULTS: The Kingdom Beyond Caste by Liston Pope from Thomasville, North Carolina, who is now Dean of the Divinity School of Yale University and a member of our denomination. This is the book recommended for review. It is in the packet. Dr. Pope traces the history of prejudice and its underlying causes; objectively pictures what the church is doing and can do in the field of better race relations. Paper, \$1.25.

Guide: Adult Guide on Christ, the Church, and Race by Sease, 50c.

SENIORS AND OLDER YOUTH: Seeking to be Christian in Race Relations. by Benjamin Mays. Paper, \$1.00. Written on the thesis that our relations with others are governed by our religious faith, he shows from the New Testament that love of God and love of man are inseparable.

Guide: Youth Guide on Race Relations, Little, 50c.

The Story of the American Negro by Ina Corrine Brown. Paper, \$1.50. This covers a 300-year period of history, from central Africa through the

changing social and economic patterns in America.

JUNIOR HIGH: Room for Randy by Jesse Jackson. Paper, \$1.25. This engaging story of Randy, a thirteen-year old Negro boy, and his red-haired pal Rick involves a series of everyday adventures that could happen in many towns. The story's message, as it points the way to better intergroup relations, is an integral part of the plot and not "tacked on."

Guide: Junior High Program Guide on Race Relations by Bennett, 50c.

JUNIORS (Grades 4-6): The Swimming Pool by Alice Cobb. Paper, \$1.25. An all-American assortment of boys, with various backgrounds, personal gifts and problems, and a collective plan to earn money for a swimming pool, make this a lively story. It has a satisfactory end although the boys have a number of experiences that almost break up their club before they learn that democracy isn't always easy.

Guide: Junior Teacher's Guide on Christ, the Church, and Race by Frances Eastman, 50c.

PRIMARIES (Grades 1-3): The Apple Tree House by Anne M. Halladay. Paper, \$1.25. Mystery, humor and the problems of making a real neighborhood in a community of "mixed" people are all ingredients in this swiftly-moving story. It takes a serious accident to make all the families feel and act like neighbors.

Guide: Primary Teacher's Guide on Christ, the Church, and Race by Welker, 50c.

BOOKS ON THE WORLD THEME

ADULTS: Cross and Crisis in Japan by Charles Iglehart. Paper, \$1.25. The author, for many years a missionary in Japan, is intimately familiar with the life of the people and the work of the church in that country. He traces the development of Japanese Christianity and shows the vital role it is playing in the new Japan. This recommended for review.

Guide: Adult Guide on Japan by Ada Stearns, 50c.

This is Japan by William Axling. Paper, 50c. This picture book tells about the land, the people, education,

industry, and the story of the Christian church in Japan. It is in the packet and is recommended for individual reading.

Songs from the Land of Dawn is an illustrated edition of the poems of Toyohiko Kagawa and other writers. Paper, \$1.50.

SENIORS AND OLDER YOUTH: Ten Against the Storm by Marianna and Norman Pritchard. Paper, \$1.25. The ten stories in this book tell the experiences of Japanese Christian leaders who rode out storms of danger and persecution to live their faith. The final chapter shows how the Japanese church is growing today and how young Christians are taking places of responsibility.

Guide: Youth Guide on Japan by Marianna Prichard, 50c.

JUNIOR HIGH: The Full Circle by Yoshiko Uchida. Paper, \$1.25. This fictionalized account of the story of Umeko-Kagawa, daughter of the famous Japanese Christian, will give teen-agers an intimate picture of daily life in Japan during war and peace.

Guide: How to Use The Full Circle by Goldman, 50c.

JUNIORS (Grades 4-6): Kenji by Gertrude Rinden, who has been one of our missionaries in China and Japan, Paper, \$1.25. At the age of eleven Kenji determines to shoulder responsibility as the man of his family. He leaves school and gets a job in the city, but things do not go well there and he is persuaded by a new village teacher to return to school and a part-time job.

Guide: Junior Teacher's Guide on Japan by McCaw, 50c.

PRIMARIES (Grades 1-3): Hana's New Home by Lois Eddy McDonnel. Paper, \$1.25. Hana is dismayed when her family decides to move to the city. She does not know about all the interesting things she will discover or friends she will make. Our children will enjoy following her and sharing her most important discovery.

Guide: Primary Teacher's Guide on Japan by McConnell, 50c. **KINDERGARTEN: Surprise for Robin** (Japan) by Jeanette Perkins Brown, 75c.

Most girls hitch their wagon to a man who works like a horse.

Leaders At School Of Missions

Tuesday, Wednesday, Thursday, Friday
June 18-21, 1957



MISS LITTLEJOHN

Miss Jean Littlejohn is that "young missionary" we have been looking for at our School of Missions. In 1950 she went to Japan has a missionary of the American Board. For three years she taught at Kobe College (English and Bible) for junior high and high school students. At Kyoto the next year to attend language school, she taught church school, taught at Doshisha Night High School, and was an active member of the Missionaries' Study Group. Her last year in Japan she went to Chiba Prefecture, a rural Christian center and cooperative farm near Tokyo, where she trained church school teachers, helped in church school, the day nursery, and girls' club work, as well as assisting the pastor and aiding in women's work.

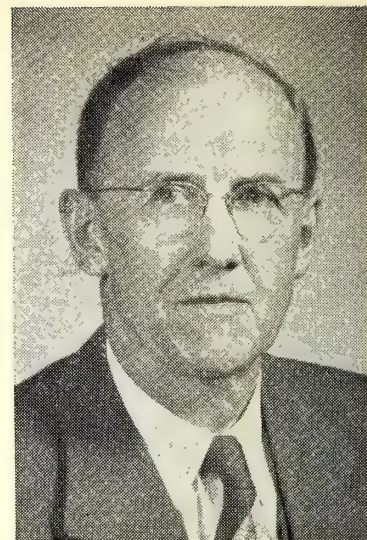
A Pennsylvania girl, Miss Littlejohn was educated at Schauffler College, majoring in religious education. Her mother, the incoming president of our Pennsylvania Women's Fellowship, expects to accompany Jean to Elon, and to Japan the last of July. Jean is to marry a Presbyterian missionary at Doshisha soon after arrival there, so this will probably be her last appearance as a "missionary of the American Board!" We will learn about Japan from her.

MRS. WISSEMAN

Graham Rowland Wisseman is well-known to our Southern Convention women. She was born in Franklin, Virginia, where her father was our minister. She was educated at Elon College and Boston University, where she found not only a degree in religious education but Texas-born William Wisseman.

Daughter and wife of the ministers of our First Church, Greensboro (you figure that one out!), she has found time to "major" in such activities as building a Christian home, writing articles for such magazines as **Children's Religion**, mimeographing church bulletins, working with the Council of Church Women, being vice president of the Board of Home Missions of the denomination, serving as president of the North Carolina women and the Southern Convention women (in both of which positions her mother had preceded her), and is now the chairman of the Southern Convention Mission Board.

The committee knows of no one they would rather have present the interdenominational home mission study for next year, "Christ, the Church, and Race" than our own Graham Wisseman.



DR. LESTER

As a last-minute substitute for Dr. Timmons, Reverend F. C. Lester will teach the Bible study at the School of Missions. This will be based on a group of Psalms chosen by Miss Ione Catton for inclusion in the Bible study booklet she has prepared for this year entitled, "Thy Word in My Heart."

WORKSHOP LEADERS

District Superintendents—Mrs. H. E. Robinson
Christian Education — Mrs. David Shepherd
Friendly Service—Mrs. Clyde Fields
Missionary Education — Mrs. Jack Akin
Social Action—Mrs. M. F. Sherrill
Spiritual Life—Mrs. Mark W. Andes
Stewardship—Mrs. Harvey Carnes

THOSE ATTENDING SCHOOL OF MISSIONS

All those attending the School of Missions will need to bring with them sheets, pillow and pillow case, quilt or blanket — if you think it will be cool enough to need the latter. Of course, you will bring towels, wash cloth, etc. for personal use. Plan to register between 1:00 and 2:30 on Tuesday, June 18. Everyone is requested to attend the general session at 2:30 and no registrations will be received during this period. Those coming late may register between 3:00 and 3:30.

School Of Missions

Whitley Memorial Auditorium
Elon College, North Carolina

THEME — 1957-58

For the Living of These Days

PROGRAM

Tuesday, June 18

1:00—Registration in West Dormitory

Afternoon Session

Mrs. F. C. Lester, Presiding

2:30—Call to Order

Worship Service, Mrs. E. G. Middleton
Introductions
Announcements

3:00—District Superintendents' Workshop
Purchase of Literature Packets

3:45—Departmental Workshops (Mooney Bldg.)
Christian Education
Friendly Service
Missionary Education
Social Action
Spiritual Life
Stewardship

6:00—Dinner

7:00—Tour of Campus led by
President L. E. Smith

Evening Session

Mrs. Ray Gordon, Presiding

8:00—Devotional Moment

"Hail and Farewell," Dr. L. E. Smith
"What the Southern Convention

Expects of you," Supt. W. T. Scott
Presentation of Feature Film,
"Measure of a Moment"
Benediction

Wednesday, June 19

Morning Session

Mrs. Tom W. Good, Presiding

7:50—Morning Devotions in Dining Hall

8:00—Breakfast

9:00—"Psalms" Dr. F. C. Lester

10:00—Break—Bookstore Open

10:15—"Christ, the Church, and Race"
Mrs. W. E. Wisseman

11:15—Break—Bookstore Open

11:30—"Japan" Miss Jean Littlejohn

12:45—Lunch

Afternoon Session

2:15-3:15—District Superintendents' Workshop
(Mooney Building)

Ministers' Wives Meeting
(West Dormitory Parlor)

Bookstore Open

Church History Room Open

3:30-4:30—Departmental Workshops
(Mooney Building)

Christian Education

Friendly Service

Missionary Education

Social Action

Spiritual Life

Stewardship

5:30—Picnic Supper at Moonelon

Vespers led by Junior High Campers
under direction of Rev. J. S. Graves

Evening Session

Mrs. Garland Spratley, Presiding

8:00—Devotional Moment

"Japan As I Saw it" Jean Littlejohn

Benediction

Thursday, June 20

Morning Session

Mrs. H. E. Robinson, Presiding

7:50—Morning Devotions in Dining Hall

8:00—Breakfast

9:00—"Psalms" Dr. F. C. Lester

10:00—Break—Bookstore Open

10:15—"Christ, the Church, and Race"
Mrs. W. E. Wisseman

11:15—Break—Bookstore Open

11:30—"Japan" Miss Jean Littlejohn

12:45—Lunch

Afternoon Session

2:15—Workshop for District Superintendents
Bookstore Open

Church History Room Open

3:45—Departmental Workshops

6:00—Dinner

7:00—Vesper Program in Chapel at Christian
Home for Children

Evening Session

Mrs. R. A. Whitten, Presiding

8:00—Presentation of "Praise Him With
Psalms" including Communion
Service—Greensboro, First, Wom-
an's Auxiliary, Mrs. M. W. Blakey,
President.

Friday, June 21

Mrs. F. C. Lester, Presiding

7:50—Morning Devotions in Dining Hall

8:00—Breakfast

9:00—"Psalms" Dr. F. C. Lester

9:50—Last Visit to Bookstore

10:10—"Christ, the Church, and Race"

Mrs. W. E. Wisseman

11:00—"Japan" Miss Jean Littlejohn

11:50—Closing Session, Reports and Impressions
Devotions led by Mrs. E. G. Middleton

These Are Our Leaders

OUR NATIONAL EXECUTIVES

Nationally, our women's work is administered through the Reverend Lillian S. Gregory, secretary, and Miss Lucille Frost, associate secretary, whose offices are in Chicago, Illinois.

Miss Gregory is known and admired in the Southern Convention, for two years ago she was the Bible teacher at our School of Missions at Elon College. A New Yorker by birth, she is a Vermonter by virtue of the fact that she grew up there, went to college there, served as a minister there — and is an ardent admirer of the Green Mountain State.

One can imagine that Lillian Gregory might have been successful in business, where she worked for five years, or as a lawyer, which she originally intended to be. But we are glad that the call came to her to do full-time religious work. She was trained at Hartford Seminary Foundation School of Religious Education. She was ordained as a minister in 1945 in Vermont and served churches there until she became associate secretary for women's work in 1953.

At the Mid-Winter Meeting last January Miss Gregory was elected and installed as Associate Secretary of the Missions Council, a place she will serve with distinction.

Lucille Frost, who was known as "Frosty" in Indiana, where she was director of Christian education of the Plymouth Congregational Church, Fort Wayne, assumed her duties as associate secretary for women's work for our denomination the first of last



REV. LILLIAN GREGORY

January. We are looking forward to the time when she can visit the Southern Convention women.

Interestingly enough, Miss Frost is a former member of the Evangelical and Reformed Church in Ft. Wayne. She interrupted a teaching career in the public schools there to enter Schauffler College of Religion and Social Work, Cleveland, from which she graduated in 1950. After working in Paducah, Kentucky, as Evangelical and Reformed representative to work under the National Council of Churches in a program for trailer court people, she became a member of the staff of our Ft. Wayne church (1952).

A member of the office staff of the

National Women's Fellowship in our Chicago office who has endeared herself to those from the Southern Convention who know her, is Miss Mildred Walker. Formerly from the Central South Conference (Oklahoma City, to be exact), she "graduated" from activity in women's work in that area to a secretarial job for our women.

We salute Miss Gregory and Miss Frost, our two executives, and their office helpers who make it possible for us to have **Guide Posts**, a national program booklet, material for our six areas of work, and will guide the destinies of our share of women's work in the United Church of Christ.



MISS LUCILLE FROST

DIRECTORY

SOUTHERN CONVENTION WOMEN'S FELLOWSHIP

President — Mrs. F. C. Lester, 840 Sunset Ave., Ashboro, N. C.

First Vice President and Chairman of School of Missions — Mrs. Garland Spratley, Dendron, Va.

Second Vice President and Chairman of Report Blanks — Mrs. Robert A. Whitten, Box 355, Winchester, Va.

Recording Secretary — Miss Susie D. Allen, 924 Williamson Dr., Raleigh, N. C.

Corresponding Secretary — Mrs. W. J. Andes, Elon College, N. C.

Treasurer — Mrs. J. D. Strader, Sr., Box 767, Burlington, N. C.

Editor — Mrs. J. H. Booth, Jr., 143 Winchester Dr., Hampton, Va.

Historian — Mrs. W. W. Sellers, Box 1028, Burlington, N. C.

Christian Education — Mrs. David W. Shepherd, Virgil-Department Chairmen: ina, Va.

Friendly Service — Mrs. Clyde L. Fields, 929 Cliff Rd., Ashboro, N. C.

Missionary Education — Mrs. Jack Akin, Route 3, Great Bridge Station, Norfolk, Va.

Social Action — Mrs. M. F. Sherrill, 216 Seldon Road, Warwick, Va.

Spiritual Life — Mrs. Mark Andes, 708 Marshall Ave., South Boston, Va.

Stewardship — Mrs. Harvey L. Carnes, 78 Hayes Rd., Chapel Hill, N. C.

Special Women's Gifts

LIFE MEMBERSHIPS AND MEMORIALS

Our new Stewardship Chairman for the Southern Convention Women is Mrs. Harvey Carnes, 78 Hayes Street, Chapel Hill, North Carolina. As outlined in our new Constitution and By-Laws, part of the duty of this chairman is to be responsible for Life Membership and Memorial certificates. Which, being interpreted, means that from now on your certificates will be signed by her and your Convention president.

As voted at the Women's Convention last month, the money from Life Memberships and Memorials will continue to go to the Church History Room for this biennium, as it has for the past two years.

A room has been set-up, materials on hand have been cleaned and put in order, files have been purchased. However, much remains to be done in the way of cataloguing what is already in the room, and in obtaining additional materials for the room.

Our women will continue their interest in this new project, as they honor their leaders through Life Membership and Memorial certificates. These cost ten dollars each. The money should be sent to your conference treasurer, along with the name of the person being honored and the society sending in the money.

FRIENDLY SERVICE GIFTS

According to reports given at the Spring Rallies, one of the forms of giving our women have enjoyed most is Friendly Service.

Missionaries and missionary institutions at home and abroad send to Miss Marjory Martin, national friendly service secretary, lists of their special needs. She divides them among the states. Just recently Mrs. Clyde Fields, our friendly service chairman, has received the quota for the Southern Convention for 1957-58. Mrs. Fields divides this quota among the three conferences, and then each society is given a quota of things needed.

Mrs. Fields would like to meet the Conference chairmen and the district superintendents in her Workshop at the School of Missions on Tuesday, and others interested in Friendly Service on Wednesday and Thursday.

WE SHARE IN WOMAN'S GIFT THANK OFFERING FOR 1957

Women in our local fellowship groups are putting sacrificial gifts in Woman's Gift boxes throughout the year. In November these will be dedicated at a special service.

Two-thirds of this money will be used as a share of the National Woman's Gift program, which provides money for "extras" greatly needed by our American Board, Board of Home Missions, Council for Social Action and Service Committee which cannot come out of their regular budgets — "authorized specials" which have been assigned to the women. These are described in detail in material found in the Stewardship envelope in the new packet.

The one-third remaining in the Southern Convention is to be used for helping in the construction of a building for the Elon College Community Church.

We hope that all of our women are sharing in this gift program.

Thanks To Southern

FOR INDIAN AMERICAN SCHOLARSHIPS

Galen Weaver

We are indeed greatly moved by the generosity of the women of the Southern Convention churches in making this very substantial contribution (\$4,710.30) to our scholarship program for Indian Americans through their Thank Offering last fall. The money reached us in March and April.

Within the past seven or eight years there has been something like a revolution in the attitudes of Indian leaders, so that today there is a genuine desire on the part of parents and of young people in many, many cases to acquire the kind of training that will enable them to cope successfully with their personal and social problems. This is why we (Race Relations Department of the Board of Home Missions) started in 1954 a ten-year program of leadership training. For the coming academic year we will assist approximately 75 students

\$50,000 Goal Adopted

The highest goal in our history, \$50,000 in two years, was voted at the Women's Convention on May 1. This will be divided as follows:

Valley of Virginia	\$ 3,000
Eastern Virginia	22,500
North Carolina	24,500

We can reach these goals, which include our total giving through our Conference Treasurers of apportionment, Thank Offering, Life Memberships and Memorials, and specific gifts, only if each society will do better than it has been doing.

Each local group is asked to seriously consider how much more it can give to missions next year than it gave last year. Those who were at the Convention and heard the needs of the world presented could do no less than increase our goals. Now let us all pledge ourselves to do our best to reach them!

Mrs. F. C. Lester,
President

Convention Women

with a total amount of \$40,000 in grants. We aim to maintain this level through the rest of the six years of the life of the project.

Of the 65 already given grants for next year, twenty-seven are to new applicants; ten of them are of Spanish-speaking background, fifty-five Indian; thirty-two are men and thirty-three women. The Indian young people come from approximately 26 Indian Tribal groups.

We are profoundly grateful to all of you who have made this splendid generous gift possible. Of course, not everyone of those who have received grants have successfully passed their work and made the other social adjustments that are necessary. However, a surprisingly large proportion of them have succeeded in a way that enheartens us very much indeed. It may further interest you to know that because of our somewhat pioneering program in this field other groups have intensified their interest or have developed a beginning program in this field.

Constitution And By-Laws

OF THE WOMEN'S FELLOWSHIP OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

ARTICLE I — *Name*

The name of this organization shall be the WOMEN'S FELLOWSHIP OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, an auxiliary of The Southern Convention of Congregational Christian Churches, affiliated with the National Fellowship of Congregational Christian Women.

ARTICLE II — *Purpose*

The purpose of this fellowship shall be to cultivate the spirit of Christ in every area of human life; to promote the cause of Missions and to stimulate interest in sacrificial giving; to enlist and unite the women of the Fellowship in a cooperative program of worship, service, education and giving to undergird the whole program of the Congregational Christian Churches as they serve the cause of Christ in the community, the nation, and throughout the world.

ARTICLE III — *Membership*

Membership in this Fellowship shall include all women of Congregational Christian Churches throughout the area of The Southern Convention of Congregational Christian Churches. The constituent bodies of the Fellowship shall be:

The Women's Fellowship of Eastern Virginia.

The Women's Fellowship of the Valley of Virginia.

The North Carolina Fellowship of Congregational Christian Women and such other bodies as may be properly organized and approved by the governing body.

ARTICLE IV — *Administration*

SECTION 1. (a) The officers of this Fellowship shall be: president, first vice-president, second vice-president, recording secretary, corresponding secretary, treasurer, historian, and editor.

(b) Each officer shall be an active member of a Women's Fellowship and of a Congregational Christian Church.

SECTION 2. The departments shall be: Spiritual Life, Christian Stewardship, Christian Education, Missionary Education, Christian Social Action, and Friendly Service. Each department shall be directed by an elected chairman.

SECTION 3. The standing committees shall be: Executive, Program, Nominating.

SECTION 4. The detailed work of the organization shall be conducted by the Executive Board and the Executive Committee.

ARTICLE V — *United Church Women*

Since the National Fellowship of Congregational Christian Women is a member of the General Department of United Church Women through the membership of the General Council of Congregational Christian Churches in the National Council of the Churches of Christ in the USA, the Women's Fellowship of the Southern Convention of Congregational Christian Churches encourages active participation in the program of United Church Women on the local, state, regional and national levels.

ARTICLE VI — *Meetings*

Meetings of the Women's Fellowship of the Southern Convention shall be held biennially, alternating with the biennial sessions of The Southern Convention, unless otherwise set forth in the By-Laws or by order of the Executive Board.

ARTICLE VII — *Amendments*

This Constitution may be amended by a two-thirds' vote of those present and voting at any regular meeting of the Fellowship upon recommendation of the Executive Board, provided that written or printed notice of the proposed amendment or amendments has been given to each con-

stituent body or to the membership as a whole at least thirty days prior to the vote.

BY-LAWS

ARTICLE I — *Meetings and Representation*

SECTION 1. Regular meetings of the Women's Fellowship of The Southern Convention shall be held biennially in the spring, alternating with the biennial sessions of The Southern Convention. Date and place of meeting may be determined by vote of the Fellowship or by the Executive Board.

SECTION 2. Other meetings may be scheduled by the Executive Board or by the membership through a petition to the Executive Board, stating the purpose or desirability of such a meeting or meetings.

SECTION 3. Delegates with voting privileges shall consist of The Executive Board

Officers of the constituent bodies of the Fellowship
Life Members

One elected member of each local fellowship, and
Fellowships having more than twenty-five members shall be entitled to one delegate for each additional twenty-five members, or major fraction thereof, provided that no fellowship shall have no more than four representatives.

SECTION 4. This voting body shall serve for the biennium to which elected or until their successors are elected.

SECTION 5. Alternate delegates may substitute for elected delegates at regular meetings upon presentation of properly-accredited credentials.

ARTICLE II

Nominations, Elections, Terms of Office, Vacancies

SECTION 1. A Nominating Committee, composed of five members, shall be elected for four years (or two biennia). Two members shall be elected in one biennial session and three members shall be elected in the succeeding biennial session. This committee shall prepare a slate of officers, chairmen of departments and of standing committees, and the required number (either two or three) of the Nominating Committee to be submitted to the Fellowship in its biennial sessions. Additional nominations may be made from the floor, provided the nominee is present or has given written consent.

SECTION 2. Officers, chairman, and two (or three) members of the Nominating Committee shall be elected by a majority vote at the Biennial Meeting of the Fellowship. The vote may be by ballot or by acclamation. Where there is only one nominee for each office, the Secretary may be instructed, by majority vote, to cast the ballot.

SECTION 3. The term of office shall be two years or one biennium. Officials, except the treasurer and the historian, shall not be eligible to hold the same office for more than two consecutive terms or four years. The treasurer's term of office shall be limited to four consecutive terms or eight years. The historian may serve an indefinite length of time, subject to the discretion of the Executive Board.

SECTION 4. The new slate of officers and officials shall be installed preceding adjournment of the biennial session and shall assume office at the close of the session. Retiring officials shall complete their records and shall deliver them and any other property pertaining to the office to their successors within thirty days of the expiration of their term of office.

SECTION 5. All vacancies occurring in elective office, unless otherwise provided for, shall be filled by vote of the Executive Board to serve until the next biennial meeting. The Nominating Committee shall submit names of candidates who will be elected by ballot. A majority vote shall be necessary to elect.

ARTICLE III

Executive Board and Executive Committee

SECTION 1. The Executive Board of this organization shall consist of: The elected officers, chairmen of departments and of standing committees, and presidents of constituent bodies of the Fellowship. The immediate past president may serve as a member for one biennium.

SECTION 2. The Executive Board shall hold at least one meeting each year. Time and place of meeting may be determined by the president. Additional meetings may be called if conditions warrant. It shall be the duty of the Executive Board to promote the work of the Fellowship as set forth in its PURPOSE. It shall have the power to transact business of the Fellowship between biennial meetings. A majority of the Board members shall constitute a quorum.

SECTION 3. The Executive Committee shall be composed of the president, first and second vice presidents, recording secretary and treasurer. It may transact business requiring attention between meetings of Executive Board. Three members shall constitute a quorum, provided proper notification has gone to all members.

SECTION 4. Upon written request of the president, a vote of the Executive Board and/or of the Executive Committee may be secured via U. S. Mail, which shall have the force and effect of a vote obtained in the usual manner.

ARTICLE IV — *Finances*

SECTION 1. A budget shall be prepared by the Executive Committee or by an appointed committee to be submitted for approval and adoption at the biennial meeting. It should suggest quotas and pledges to Home and Foreign Mission work, special projects, promotional work in the several constituent bodies, expense of officers and special committee work, and such other items as may be added from time to time which have been authorized or recommended by the Executive Board.

SECTION 2. All authorized expenses should be paid from the Fellowship treasury.

ARTICLE V — *Biennium and Fiscal Year*

SECTION 1. The Fellowship biennium shall be from the adjournment of one regular biennial session to the adjournment of the following regular biennial session.

SECTION 2. The fiscal year of the Fellowship shall be the calendar year (January 1 through December 31). Financial reports should be based on the fiscal year.

ARTICLE VI — *Duties of Officers*

SECTION 1. The President shall preside at all meetings of the organization and of the Executive Board and Executive Committee. She shall appoint all committees not otherwise provided for. She shall be a member ex-officio of all departments and committees, except the committee on nominations, with all privileges including the right to vote. She shall issue orders on the treasury for payment of all bills. She shall have general supervision of the work of the Fellowship and shall submit periodically reports to the Fellowship. She shall be a delegate to the National Fellowship Presidents' Conference in connection with the Midwinter Meeting of the Missions Council.

SECTION 2. The First Vice-President shall assist the president in executive and promotional work; presiding in the absence of, or at the request of, the president. In case of a vacancy in the office of president, she shall succeed to the presidency to fill the unexpired term or until a president is elected. She shall serve as chairman of the Women's Fellowship summer conference.

SECTION 3. The Second Vice-President shall, in the absence of both president and first vice-president, preside and perform the other duties of the president. She shall be responsible for the Report Blanks.

SECTION 4. The Recording Secretary shall record and preserve the minutes of all meetings of the Fellowship, the Executive Board and the Executive Committee. She shall preserve all other records and data entrusted to her.

SECTION 5. The Corresponding Secretary shall assist the president in the correspondence of the Fellowship upon request of the president.

SECTION 6. The Treasurer shall be custodian of all funds

of the Fellowship and shall disburse these funds by order of the president or upon authority of the Executive Board. She shall publish or furnish for publication such reports as the Executive Board may request and shall make a detailed report to the Fellowship at each biennial session. She shall have her books audited by a Certified Public Accountant every year or every two years as recommended by the Executive Board. She shall furnish bond as determined by the Executive Board.

SECTION 7. The Historian shall collect and preserve data relevant to the work and program of the Women's Fellowship and of the women's organizations predating this Fellowship which will serve as a history of women's work. She should encourage other officers to compile interesting data in permanent form during their tenure of office, suitable for filing in the Church History Room.

SECTION 8. The Editor shall publish or furnish for publication in *The Christian Sun* or other religious periodicals pertinent facts and articles concerning the work of the women in the Southern Convention area, the nation and throughout the world. She should submit reports of her work as requested by the president and the Executive Board.

ARTICLE VII — *Departments*

SECTION 1. THE SPIRITUAL LIFE DEPARTMENT shall seek to develop personal religious growth among women; shall suggest devotional material for constituent groups and for personal worship; shall promote the use of the suggested Bible study in a variety of ways; shall stimulate church attendance in seeking to develop a deeper concern for others and to keep alive the consciousness of dependence upon God and of the abundant blessings from His hand.

SECTION 2. THE CHRISTIAN STEWARDSHIP DEPARTMENT shall seek to reveal to all women's groups the true meaning of Christian Stewardship; shall suggest plans for reaching goals; shall interpret the needs for financial support of OUR CHRISTIAN WORLD MISSION; shall promote the Life Membership and Memorial project; and shall promote and direct the Thank Offering project.

SECTION 3. THE CHRISTIAN EDUCATION DEPARTMENT shall strive to stimulate growth and development in all phases of Christian life by promoting Family Life programs; by selecting and promoting the use of Christian literature; by promoting the use of Visual Aids; and by encouraging and planning leadership training for all women.

SECTION 4. THE MISSIONARY EDUCATION DEPARTMENT shall further missionary education and giving in all age-levels of the Church; shall suggest methods of study in interdenominational and denominational mission fields; and shall promote the use of approved mission study books.

SECTION 5. THE CHRISTIAN SOCIAL ACTION DEPARTMENT shall seek to interpret the major social, political, economic and international problems through study and application of the teachings of Jesus Christ. It shall co-operate with the Council for Social Action of the General Council in promoting its program. It shall cooperate with United Church Women in promoting three special days — Community, Day of Prayer, May Fellowship.

SECTION 6. THE FRIENDLY SERVICE DEPARTMENT shall promote the work of the National Fellowship of Congregational Christian Women by presenting the needs in missionary and reconstruction centers for material aid through Friendly Service quotas. It shall encourage the entertainment of International Students by individuals and by women's groups. It shall seek to broaden the concept of and the concern for the needs of others by participating in friendly service projects at home and throughout the world.

ARTICLE VIII — *Amendments*

The By-Laws of this organization may be amended by a two-thirds vote of those present and voting at any regular meeting of the Fellowship upon recommendation of the Executive Board.

ARTICLE IX — *Parliamentary Authority*

The rules contained in Robert's Rules of Order, Revised, shall govern this organization in all cases in which they are applicable, and in which they are not inconsistent with the Constitution and By-Laws of this organization or of the National Fellowship of Congregational Christian Women.

Joseph, A Favorite Son

Background Scripture: Genesis 37.

Devotional Reading: Psalm 68:1-6.

Memory Selection: **And be ye kind, one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephesians 4:32.**

PATERNAL FAVORITISM

"Now Israel (Jacob) loved Joseph more than all his children." The lad was "Pappy's Favorite," the "apple of his eye." There were some extenuating circumstances. The boy had come along when the father was an old man — the record says "he was the son of his old age." And it was only natural that the old man would have a special place in his heart for the "baby." It is usually that way — at least that is the way that older children often feel about the "baby." "Mon and Pop never treated us like that," they will say. Or "that kid is spoiled rotten," or words to that effect.

Then, too, the lad was a likeable kind of fellow. He had a good personality. He was alert, alive, active. One could not help liking him, generally speaking. The old man's heart went out to him. And as a special token of his affection he "made him a coat of many colors," perhaps a coat woven out of materials of many colors, a thing of beauty and a joy to the boy's heart. But it did not set so well with the other brothers. They did not like either the father's favoritism or the fine feathers in which the father decked out the boy. Family favoritism, partiality between children often, in fact usually, causes trouble and brings dissension in the home.

FRATERNAL JEALOUSY

"And when his brothers saw that their father loved him more than all his brethren — it seemed as if he loved him more than he loved all the rest of them put together — they hated him, and could not speak peaceably unto him." It was a cloud that was perhaps no bigger than a man's hand, but it betokened a gathering storm. There was an uneasy truce between them. Sooner or later there would be trouble.

YOUTHFUL STRUTTING

Joseph did not help the situation very much. In fact he threw fat into the fire. He had a couple of dreams, and he did not hesitate to tell his father and his brothers about them. In one dream he saw the sheaves of

grain which he and his brothers were harvesting, doing obeisance to his sheaf of grain. Worse still, in the other dream which he had, the sun and the stars and the moon made obeisance before him. He made it clear than these dreams had a personal implication — there would come a time when they would bow down before him. (And of course these dreams did have literal fulfillment later on as we shall see.) To their jealousy, there was added envy — "and his brethren envied him." And Jacob, his father "observed the saying." The old man said to himself, "There may be something to this thing after all.

Young folks do not always help the situation in the family. Sometimes their exalted self-confidence, their brashness, their strutting, rubs others the wrong way. And their dreams and fancies and follies are not always understood by their elders or their brothers and sisters.

SOLD INTO SLAVERY

Herdsmen as they were, Jacob's sons had to seek pasture for their flocks. Away from home for some time, the old man sent his youngest son, Joseph, to see how the men were getting along. All unwittingly, he played right into their hands. When the brothers saw "this dreamer" coming toward them, they saw a golden opportunity to "get even with him." One of them suggested that they kill him outright. But Reuben and Judah had more of the milk of human kindness in them — although it had curdled in them — and they suggested that they put the lad in a pit or well in which there was no water, and leave him to his own devices. No sooner said than done, and into the pit

or well he went. A little later, however, a band of gypsies came along, and with that instinct for greasing their palms for which that race is well-known, they decided that they could make a few shekels by selling their brother into slavery, and thus not have their brother's blood on their hands. Accordingly they bartered him away for twenty pieces of silver. They wanted to get rid of him, and they might as well make a little money on the side while they were doing it. They did not have a highly developed ethical sense. So Joseph was sold to the Midianites, who in turn sold him unto Potiphar, one of Pharaoh's captains.

But what were they to tell their aged father when they returned home without Joseph? They had the answer for that one too. They took Joseph's coat of many colors, killed a kid out of the flock, and sprinkled blood on the coat. With an effrontery and brazenry that hardly seem possible, they brought the coat to Jacob and asked him "whether it be thy son's coat or no?" They knew it was, of course, and so did their father. And it just about broke the old man's heart when he saw the blood-stained coat, and surmised that some wild beast had torn him to pieces. He went into mourning for many days, and would not be comforted. He felt sure he would go down into his grave mourning for his lost boy.

MAKING THE BEST OF A BAD SITUATION

"And the Midianites sold him (Joseph) into Egypt unto Potiphar, an officer of Pharaoh's and captain of the guard." Here he was, a lad of seventeen, a slave, far away from home, believed to be dead by his father! Not much promise in that situation, which was a bad situation indeed. But this young man was not one to whine or to whimper, or to give up. What if he were in a bad situation? He would make the best of it, and the most of it. And the story of what he did, and how he used this experience to learn discipline and to develop character and achieve success, makes the best of reading. It is a "success story" in the truest sense of the word. We shall be hearing more about this in the next few lessons. Joseph's life is an illustration of the fact that God can make all things to work for good to those who love him, to those who are the called according to his purpose. God can bring good out of evil, and make the wrath of men to praise him.

SUNDAY SCHOOL LESSON

June 16, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Preamble Of Report To Board Of Trustees

L. E. SMITH, President

In September, 1931, the Board of Trustees of Elon College in session in the First Christian Church, Burlington, North Carolina, extended to me a unanimous invitation to accept the presidency of Elon College. At that time I was pastor of the Christian Temple, Norfolk, Virginia. I was happy in that pastorate. The church had grown rapidly and the future was full of promise. It was a difficult decision to make, but having made that decision it was definite and final.

It has been a pleasure to work with the Board of Trustees, officers of our Southern Convention, the officials and pastors of our conferences, the faculty, student body and friends of the college.

After serving 25 years and 7 months the same Board that was complimentary enough to elect me to this important position has been good enough to allow me to retire.

Perhaps this should be a happy occasion for me and an anticipated period of rest and freedom from care; to a person, however, who has never shunned responsibilities or sought to evade burdens of any just nature — that person does not approach the final turn of the road with any feeling of complete satisfaction — except the satisfaction of a difficult job done to the best of his ability.

The facts in the case are that I am laying down that "something" that has become so much a part of my life, that I may have difficulty in adjusting myself to new conditions and untried situations. However, I know that God has led me thus far; He will continue to lead on in whatever paths He may have laid out for me, for service to my fellow man, the progress of my church and to my college.

When the call came to me to turn from the pastorate and divert my efforts and energies to the cause of Christian higher education as promoted by my Church through our college, it was undoubtedly the most difficult decision that I had ever been called on to make. There was no question about my call to the ministry, but this was a grave question that I had to answer. I trust that my answer has met with the approval of Him who calls and those who requested my acceptance of a new field.

On November 1, 1931, I came to

Elon College to take charge of the affairs of the college, look into the situation and see, according to my best judgment, what could and should be done. Not until May 28, 1932 did I reach and make the final definite decision. On that date I announced to the Board of Trustees of Elon College that I would tender my resignation as pastor of the Christian Temple, Norfolk, Virginia, and accept the responsibilities as President of Elon College.

In making this decision and assuming the responsibilities as president of Elon College I was deeply conscious of and keenly appreciative of the consideration that the Board of Trustees had given me. I was also aware of the grave and entangling responsibilities that the position involved. In all humility and trust I put myself at the disposal of the college, knowing that human strength and wisdom alone could not face the challenge nor solve the desperate problems of those dark days.

Message To Graduates

Shortly after coming to the college as President I began giving a final word to every graduating class at commencement. These messages have been printed and placed in a copy of the Bible given to each individual member of the class.

TO THE CLASS OF 1937

Higher education has become a popular pursuit in this country. To complete requirements for an undergraduate degree has become a "must" for any ambitious person today in any and all walks of life.

Elon College has given you the opportunities to realize this ambition. Today you have a new experience, you stand on the threshold of a new world. New visions and new opportunities are yours. You have a new mind, new abilities, a new life to throw into the fight for a better world. A better world is necessary. Elon College has given you its best. The college has impressed itself upon your mind and conscience. You are the product of Elon College.

A father and son were bosom com-

panions, they were inseparable. During leisure hours where one was, there the other was to be found. They both knew they were approaching the time when they would be separated. The son must go to college, the father to remain at home. On the day that the son was to leave for college the father drove him to the railway station. They were standing without a word, waiting for the train. Presently the train pulled in. The conductor called out, "All Aboard." The father put his hand on his son's shoulder and said, "Son, wherever you go, whatever you do, remember that you are my son, that you represent me. What you do, I, in effect, will be doing. I am depending on your character, loyalty and devotion. God bless you."

For four years you and Elon College have been inseparable. Today you turn from this campus to face a grim and highly competitive world. As you leave, alma mater places her hand on your shoulder to remind you that she is your friend, that she has loved you and will love you to the end. You are not only the product of Elon College; in reality you are Elon College. Wherever you are and whatever you do will reflect honor or dishonor upon your college. Your presence on the campus has helped to make the college what it is. Your interest and cooperation after graduation will help to determine Elon College's future.

May God bless you, use you and make you a success in life.

APPORTIONMENT GIVING

The cooperation and financial assistance given the college by the Sunday schools and churches of the Southern Convention through the years have not only been of financial assistance to our college but have given encouragement to the administrative forces at the college. These contributions have brought the churches and the college more closely together and have given to each a fuller understanding of the problems that confront our church and her institutions.

These contributions have not been large though they have increased consistently from year to year, so has the expenses increased making it necessary for the college to receive increased support from all sources. Together, the church and the college have grown and increased in equipment, importance and in contributions to our mutual constituencies. The college is grateful and takes a look at the future with encouragement and hope.

TOTAL RECEIPTS \$465.75

Challenge To Graduates

John G. Truitt

Dear Friends:

I was asked to make a five minute "Challenge to the Graduates" at the Elon High School commencement. I spoke as follows:

"Nothing is much more annoying to a group of High School graduates, waiting for their diplomas, than to have a five minutes speaker go twenty minutes over time. Therefore I shall confine my speech to the exact time and subject I have been assigned. I am to give the challenge to the graduates. Please allow me to congratulate you.

"First, I challenge you to know yourself. Know your abilities and your weakness. For if you have confidence in yourselves, knowing that you can do, or learn to do, certain things as well or even better than others, you are well on the right road to recognition and success. It is quite as important to know your weaknesses. It may be your tendency, for instance, to talk back when you should be listening, or to lose your temper at the wrong time and place, or to procrastinate, or to fail to put first things first. You have talents. You have shown that. I challenge you to know yourself, and continue to improve your talents and to wipe out any weaknesses you may have.

"Second, I challenge you to know your friends. Learn how to trust the right sort of people. Learn when to seek a friend's help, and learn when to give him a hand. Learn his traits and characteristics and match your own to his to be of the most mutual strength to one another. To have friends is to have fortunes, opportunities, privileges and good places to serve. Handle your friends with care. Let them alone when it is best. And build a reservoir of goodwill by adding friend to friend as life requires. Know your friends.

"Third, Know your community. I challenge you to know your community as a good and proper person in it. Do not be a drone. Do not take less than your share of its obligations. Be a good citizen. Take an interest in its welfare, whether it be a small community, or a whole State, your Country, or world affairs, because the world is coming more and more to be one great community. Know your neighbors, their school, the churches,

the local enterprises, the streets and community welfare and common needs. Know your community. Have a share in it. Be a good neighbor and a good citizen.

"Fourth, I challenge you to know your job. Know how to do what you are supposed to do, and more, about the job which you have been fortunate enough to secure. Study it. Learn it. Know all about it. Give time and thought and prayer to it until your job becomes to you a real opportunity to make a living, and what is more, an open sesame to living a life. You will never succeed until you

take time to learn your job, whether it be a housewife, or a harness-maker, a teacher or a time-keeper, a minister or a manager of a large business enterprise. No job is too little, none too great but that you need to know them well and to do them right.

"Fifth, I challenge you to know God. He is the Great Teacher. Into each of the four above mentioned challenges He can give you the most profound insight, and the surest direction. Right now some of you may think you do not need Him, or that He is not interested in you. To know God is to know different. Somewhere you are going to need Him greatly. By prayer and worship and obedience cultivate His friendship, and you will never fail."

REPORT FOR JUNE 3, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward	\$20,465.32
NO REPORT THIS WEEK	
Grand Total	\$20,465.32

SPECIAL OFFERINGS

Amount brought forward	\$32,445.74
Mr. and Mrs. R. A. Bergman & Family, Uncasville, Conn. \$ 50.00	
New Hope Christian Church, Roanoke, Ala. 5.00	
Chester H. Roth Co., Inc. (dividend) 37.50	
Progressive Bible Class, Newport News Church 15.00	
World Friendship Group, Mayflower Cong. Church, Minneapolis, Minn. 10.00	
The Children and Teachers of the Cong. Christian Sunday School, Lincoln, Kansas 10.00	
In Memory of Mrs. J. A. Williams 5.00	
In Memory of J. D. Strader, Sr. 5.00	
In Memory of Mrs. Roy C. Helfenstein 1.00	
In Memory of Mrs. Levi Aldridge 5.00	
Special Gifts 676.22	
Total	\$ 819.72
Grand Total	\$33,265.46
Total for the Week	\$ 819.72
Total for the Year	\$53,730.78

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

A Tribute To The Elon Choir

One of the highlights of the recent Commencement program at Elon College was the presentation, on Sunday evening, May 26, of Johannes Brahms' "A German Requiem," by the college choir. Written between 1857-68, the text stems from the composer's thorough knowledge of the German Bible, with a selection of scriptural material which, while quite unorthodox, shows his concern for clarity in expression of the spiritual as well as the musical idea.

The performance of this notable work by the Elon choir was exceptional in several details. Using a select group of less than forty singers, Professor John Westmoreland achieved a balance and ensemble comparable to that expected from three or four times as many voices, by which the "Requiem" is usually sung. It was apparent that this resulted from two factors: (1) The superb accompaniment, provided by Fletcher Moore, head of the Music Department, at the organ console, and by Fred Sahlmann at the grand piano, which did not

overshadow either the chorus or the soloists. (2) The responsiveness of the singers, obviously well-trained and thereby able to follow even the most subtle demands of the conductor.

Thomas McDonald, baritone, was at his best in the sixth movement: "Here on earth we have no continuing place; howbeit, we seek one to come," firmly and confidently expressing the triumph of the Christian at the final day when all shall be changed "in the twinkling of an eye." Mary Anne Thomas, soprano, whose lovely lyric quality of voice has graced the musical programs of the college for the past three years, was outstanding as soloist in the fifth part of this work: "I will comfort you as one whom his own mother comforteth," composed for soprano and chorus. This portion, one of the most beautiful musical tributes ever given to woman, was the high point of the performance.

Once again the Elon singers have indicated their superior talent and training. Certainly, among those who hear such groups in various parts of the country, our college choir would

rank extremely high; indeed there are few schools of similar size anywhere, in which students could give evidence of better training or greater dedication to the traditions of fine music.

An Appreciative Listener

About

A Little Blind Girl

Over the entrance to the rehabilitation center for the blind in Harris County, Texas, could well be the image of a four-year-old blind girl with a penny-bank in her hand. And there hangs a tale that will live as long as the Lone Star State.

A television show had been put on to raise \$350,000 to build the center. Gifts were being solicited by TV and the amounts telephoned to the studio to be announced. But when there was a sudden lull in calls, Lela Stewart, age four and blind from birth, became concerned and asked her mother to take her to the studio to give the contents of her penny-bank.

When Lela arrived it was decided to present her to the TV audience handing her penny-bank to the master of ceremonies. In a matter of minutes 50 telephones began ringing by persons offering to help build the center. Many donors came to the studio in autos, buggies, and even on horseback to bring their gifts.

This is not an intended sermon, but it could be and the text could be Isaiah 11:6 "... and a little child shall lead them."

C. B. Riddle

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JUNE

Turkey

- 16—New teachers beginning overseas service.
- 17—**Jessie E. Martin** was born in Tarsus, Turkey, where her parents were American Board missionaries; graduated from Oberlin in 1915; taught under A.M.A. in Savannah, Georgia, 1915-18; went to Turkey in 1920, where she has taught at Adana, Tarsus, Merzifon, and was principal at American Academy for Girls at Scutari, 1953-56; now on pre-retirement furlough.
- 18—**Mr. and Mrs. Richard E. Maynard.** He was born in Bitlis, Turkey, where parents were American Board missionaries. They were married in 1939 and went to Near East for five-year term; applied on field for full-time service 1945; she teaches English and does library work at American College, Tarsus, where he is now the director.
- 19—**Ann Mereness** studied at William and Mary, 1948-49; Montreat College, 1949-50; graduated from Univ. of Wyoming, 1952; went to Near East in 1954 for three-year term; teaches American Academy for girls, Scutari.
- 20—**Mr. and Mrs. Johannes E. H. Meyer** are an international couple. He was born in Germany where he attended Univ. of Mainz 1949-52; prisoner of war in France; member Ecumenical Work Camps, 1951-52; graduated Goshen College (Ind.) 1953. She was born in Talas, Turkey, where her parents were Am. Bd. missionaries; went to Talas to teach in 1946-47; Aleppo, Syria, 1949-52. They were married in 1953 and went for five-year term. Both teach in American College, Tarsus.
- 21—**J. Virgil Miller** graduated from Goshen College and Univ. of Michigan; relief worker under Mennonites in Germany and Holland; went in 1954 for three years as teacher American College, Tarsus.
- 22—**Martha Millett** graduated from Farmington Teachers College (Maine) and Syracuse Univ.; appointed 1954 for three-year term; teaches American Academy for Girls, Scutari.

LAYMEN LEAD AT HINES' CHAPEL

J. T. Forbes

The Laymen's Fellowship of Hines' Chapel church, near McLeansville, North Carolina, had charge of the Sunday morning service May 19, 1957, by which everyone was spiritually enriched. The Men's Fellowship of Hines' Chapel makes a definite contribution to the life and work of this church.

The speakers for the morning service were Mr. Steve Eure and Mr. Lawrence Wyrick. They helped each of us to learn what a layman is and what a Layman's work is.

The men did a wonderful part in making this service a success. We had a special song by the quartet of the church and special singing by the choir. It is hoped that each of us will apply the lessons learned to our lives and become better laymen of our church.

THINK ON THESE THINGS

Excerpts from Worship Service used at Women's Convention

Mrs. Joe A. French

Call to Worship: Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. — Psalms 139:23-24.

Hymn: Open My Eyes

Scripture: Here is a last piece of advice. If you believe in goodness and if you value the approval of God, fix your minds on the things which are holy and right and pure and beautiful and good. Model your conduct on what you have learned from me, on what I have told you and shown you, and you will find that the God of peace will be with you. — Philippians 4:8 from J. B. Phillips' Translation.

Meditation: It has been said that "these things," as listed by St. Paul, stand out like stars. If they were indelibly stamped upon the minds and hearts of all Christians, they would transform the whole world.

How limited in personal power and control we seem to be! What type of Christianity do we stamp upon the minds of those who watch our living from day to day? A speech expert has said that the average person eighteen years of age has spoken sixty million words! If you had the privilege of reviewing your 60,000,000 words, how often would you want to cross out unfair, unkind, untrue remarks? But neither the thoughts we have had nor the words we have spoken may be recalled. We are warned that "As a man thinketh in his heart, so is he." St. Paul therefore exhorts us to cultivate the habit of thinking holy thoughts, in order that our everyday living may be molded according to the divine pattern.

Is Christianity today limited because I have failed to keep the holy, the right, the pure, the beautiful, and the good in my mind, but rather have chosen to dwell on the trivial, the frivolous, the biased, the earthly desires, and on my own self-glorification?

Furthermore, is our world less Christian today because I have failed to teach "these holy things" to the children of my home, my church, and my community?

The House Inside

I have a house inside of me,
A house that people never see;
It has a door through which none pass;
And windows, but they are not glass.

"Where do you live?" ask folks I meet,
And then I say on such a street;
But still I know what's really me
Lives in a house folks never see.

Sometimes I like to go inside
And hide and hide and hide,
And doctor up my wounded pride
When I've been treated rough inside.

Sometimes when I've been to blame
I come inside and blush for shame,
And get my mind in better frame
And get my tongue and temper tame.

My Heavenly Father meets me there,
He stoops down to hear my prayer,
He soothes my brow and cures my care
And makes me brave to do and dare.

And then when I've been made strong
And things are right that were wrong,
I come inside where I belong
And sing a new and happy song.

And then I hear the people say,
"You're bright, jolly, good and gay."
And it's because I feel that way,
But they don't know the price I pay.

You have a house inside of you;
Here you may fight your battles, too,
And God will tell you what to do
To make your heart both kind and true.

Prayer: Our Father, we pray that we may be so rooted and grounded in love for Thee and for all mankind, that Jesus Christ may make his home in our hearts and think his thoughts through our minds. Keep our lives from the enslavement of petty, trifling concerns. We would be like Mary of Bethany who chose to fill her mind with wisdom, beauty, and truth; and then consecrate our knowledge to Thee and Thy Kingdom. Amen.

The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

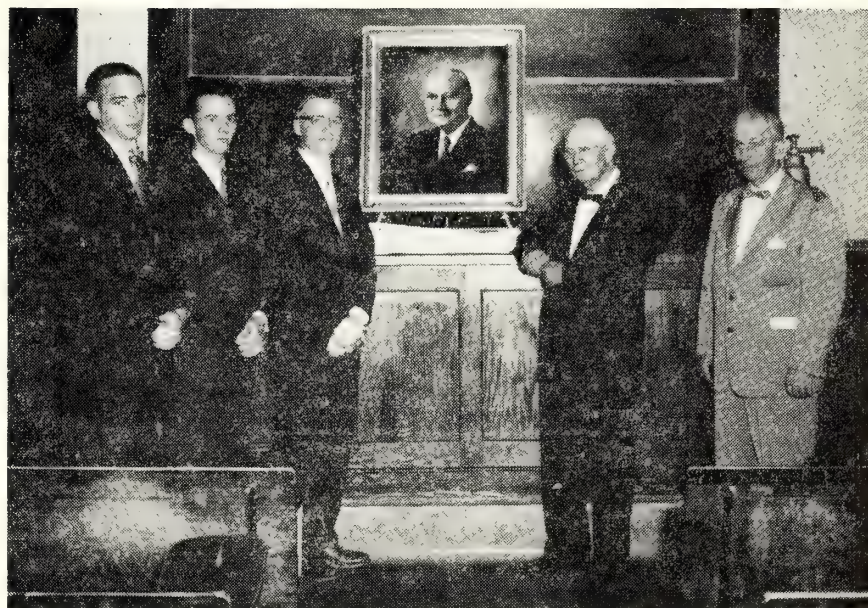
THIS WEEK

School Of Missions

VOLUME 109

JUNE 18, 1957

NUMBER 25



Chemistry Club At Elon Honors Dr. Brannock With Portrait Gift

Shown here with the portrait of Dr. N. F. Brannock which was presented to Elon College Friday, May 17, 1957, by the Chemistry Club are principals in the presentation ceremony. They are, left to right, Larry Dorton, who made the presentation; Richard Simpson, president of the Chemistry Club; Dr. Paul Cheek, who accepted the portrait on behalf of the Chemistry Department; Dr. Brannock and Prof. A. L. Hook, who read citation on the plaque hanging under the portrait. (See Citation on page 3.)

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication Offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina.

Here And There Among The Churches

IT MUST BE HOT AT SNOWHILL (Ohio). The Congregational Christian church, of which Rev. R. L. Jackson is pastor, in announcing simultaneous church school and worship services during the summer at 10:00 a.m., suggests that during the hot weather "men should feel free to come without ties and coats!"

GIFTS OF APPRECIATION were presented Professor and Mrs. M. E. Wooton, Jr. of Elon College, and Rev. and Mrs. F. C. Lester, for their assistance in the presentation of the historical pageant at the Haw River church recently.

4-H SUNDAY was observed in our Union Ridge church, near Burlington, N. C., on May 26. Phyllis Anne Register, daughter of the pastor, led the call to worship. Others participating were Lila Walker, Peggy Page, Angela Carey, Ronald Walker, Becky Walker, Vickie Mitchell, Jerry Fonville, Phil Aldridge, Mack Bowman, Eddie Bowland, and Jimmie Starnes.

FORMAL DEDICATION of the first floor rooms (formerly the church school auditorium) developed through the renovation program of the United Church, Raleigh, took place June 2.

CHRISTIAN FAMILY LIFE was the theme of a panel discussion at the Suffolk Women's Fellowship May 13. Those participating were Mrs. Jacob Woodward, Mrs. Hubert Young, Mrs. Lewis Brothers, and James Darden.

A SECOND PICNIC TABLE has been donated to Bayside Church, Norfolk area, by Joseph Hyder, who is a new member of the church. Total membership in this new church is now 151.

SCOUT TROOP NO. 403, sponsored by South Norfolk church, received its charter, U. S. flag and Boy Scout troop flag at the evening worship service March 26. Jack Wagner received citation for achievement of first class scout. The sermon by the pastor, Rev. O. D. Poythress, was on "Saving the Home."

THE RECORD SHOWS that 67 Evangelical and Reformed laymen and 17 Congregational Christian laymen have registered for the Joint Convention August 23-25 at Oberlin, Ohio. One of each denomination is listed from North Carolina.

MEMORIAL SERVICE was held at Providence Memorial Church, Graham, N. C., on June 2. This church was organized in 1763. Dr. F. E. Reynolds, of the Elon College faculty, is the pastor.

FOUR DEPARTMENTS, nursery, beginner, primary, and junior-senior, formed the Bible school held in our Third Avenue church, Danville, Virginia, last week under the direction of Mrs. Charles E. Case.

COOPERATIVE SCHOOL AT RALEIGH

For the third year United Church of Raleigh has cooperated with First Congregational Church, of the Convention of the South, in sponsoring a week-long vacation Bible school and day camp as an integrated experience for children of the two churches and the wider community. The theme was "Understanding God's World" in the morning study session. Day camp activities after a hot lunch included crafts, fishing, hiking, nature study, games, and swimming. Approximately 110 children participated.

WALLACE RESIGNS AT EUTAW

Elizabeth M. Stout

It is with deepest regrets and saddened hearts that the members of the Eutaw Community Church in Fayetteville, on June 9, accepted the resignation of our beloved pastor, Rev. Carl Wallace, effective Aug. 31.

During the four years he has been in our midst, we have come to love him both as a pastor and as a friend. We shall indeed suffer a great loss in his going.

Due to his devotion to God's work, unselfishness, patience, and understanding our church — though still very young — has come a long way.

Mr. Wallace has accepted the call to the Church of Wide Fellowship in Southern Pines. I am sure that they, too, will learn to love him and his family as we have.

May God's richest blessings be with him always in whatever he undertakes.

VACATION BIBLE SCHOOL at Great Bridge Church this week includes the following classes: Nursery, Kindergarten, First Grade, Second and Third Grades, Fourth and Fifth Grades, Sixth and Seventh Grades, Teen-age. The worship service comes in the middle of the morning sessions.

HOPEWELL CHURCH Bible school began with registration on Sunday afternoon, June 9, when those registering enjoyed a "sing," story hour, and fellowship period. Mrs. George A. Robertson, Jr., the new Sunday school superintendent, is the director. Rev. George A. Pearce is the supply pastor of the church for the summer months.

Volume 109

Number 25

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Two years, single subscription	5.00
Club of at least one-half church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN, Elon College, North Carolina

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MR. J. A. McLEAN; MRS. A. E. COX

These two were selected as the man and woman of the year 1956 of the Eutaw Community Church, Fayetteville, N. C. The Adult Fellowships, in their regular monthly meetings, voted on the person who had contributed most to the Life of The Church during the past 30 days. The men voted on the outstanding woman and vice versa. The accumulated votes were tallied at the close of the year and these two were honored. A special service of recognition was held in March of this year during a regular morning worship service.

Congratulations to these two who have worked long and hard to help establish our new Eutaw Community Church in the soil of Fayetteville.

HOPE MILLS CHURCH, of which Rev. Carl Wallace is pastor, had a revival meeting last week with David Morgan, Jr., preaching and Don Peterson leading the music.

A **PICNIC** at the Parsonage on Friday will be a feature of the Bible school being held at First Church, Portsmouth, Virginia, this week. There are classes for three-year-olds, kindergarten, primary and junior children.

CONSECRATION SERVICE for the first unit of the Warwick church was held on Sunday afternoon, June 9, at five o'clock with Dr. Helen Kenyon, former moderator of the General Council, giving the address. (This news was gleaned from the bulletin of First Church, Portsmouth)

June 18, 1957

Citation

NED FAUCETTE BRANNOCK

A native of Alamance County, North Carolina, Ned Faucette Brannock attended Elon College, earned the A. B. degree in 1899 and later the M. A. degree from that Institution. He received the M. S. degree from Columbia University, and did other graduate study at The Johns Hopkins University and the University of North Carolina. He received the honorary degree Doctor of Literature from Defiance College.

Active in church affairs, he taught Sunday School for many years, and is a deacon in the Elon College Congregational Christian Church.

Near the turn of the century he taught in schools of Georgia and North Carolina. He joined the staff at Elon College in 1908 and soon became professor of chemistry and allied sciences. He has given all of his time to the Department of Chemistry since 1915. He has enjoyed a long and successful teaching career in the service of Elon College, and has seen many students leave the College halls to make their contribution to Society.

In appreciation of his service, this portrait, made possible by the Elon Chemistry Club of 1956-1957 and friends and former students of Dr. Brannock, is given this sixteenth day of May, nineteen hundred fifty seven.

A TRIP TO WHITE LAKE

Larue Godwin

A group of Pilgrim Fellowship members from Amelia Christian Church, Clayton, N. C., enjoyed a pleasant trip to White Lake Saturday, June 8, 1957. A total of nineteen members and two visitors attended the trip.

The excited group left at eight o'clock Saturday morning. Everyone packed a picnic lunch that was thoroughly enjoyed by all. A tired, but happy, group of young people returned home about six o'clock Saturday evening. Everyone enjoyed the trip very much.

REV. MAX VESTAL and family will occupy the parsonage at Bayside Church, Norfolk, while the pastor, Rev. G. Julius Rice and family are on vacation June 24-July 1. Mr. Vestal will preach at Bayside on June 30. He succeeded Mr. Rice as pastor at Shallow Well last winter. Bayside vacation school was held June 12-21, directed by Mrs. Edwin Busbee.

EXCHANGE OF PASTORS by Mt. Zion and Beverly Hills churches was enjoyed on June 9. Rev. T. D. Sutton and Rev. Walstein W. Snyder were the ministers involved.

A **GOOD RECORD** for Bible school attendance was made at Beverly Hills, Burlington, with 139 enrolled and an average attendance of 135. A film, "The Voice in the Wilderness," was shown at the commencement on Sunday evening, June 9.

ITEMS OF INTEREST from Burlington, First: New air conditioning unit in Lila B. Sellars classroom; work begun on shaft for new elevator; windows to be illuminated at night; parking lot is being surfaced; horseshoe team being organized by George Pickett to play in YMCA League; soft ball team being coached by Tommy Truitt. The pastor, Dr. Henry E. Robinson, concluded a series of seven sermons on the Church on June 9 with one entitled, "Let the Church Be the Church."

BAYSIDE CHRISTIAN CHURCH NEWS appeared for the first time on June 7. In addition to news items, it contains a report of the Official Board meeting, message from Sunday school superintendent, the treasurer's report for the preceding month, and "The Pastor's Corner" by the minister, Rev. G. Julius Rice. Mrs. Carl Cummings is the typist for this monthly mimeographed newsletter.

REV. W. J. ANDES and **REV. HARVEY L. CARNES** are in Defiance, Ohio, this week for a meeting of the Fellowship of Campus Ministry of our denomination.

ALL DEPARTMENTS of the church school participated in the Children's Day program at the Suffolk Christian Church. It was directed by Mrs. E. C. Wilkins, Director of Christian Education for the church, Mrs. Willard Andrews and Mrs. E. H. Stephenson.

JUNIOR CHURCH for children nine years of age and younger is being held in June at First Church, Richmond, under the leadership of Clyde Browning, chairman of the Board of Deacons at ten o'clock, the hour for morning worship in the summer. A five o'clock vesper service is planned for next Sunday, with Granville Munson, Jr., organist at St. Stephens Episcopal Church, Richmond, as guest organist.

A Christian Yoke

When Jesus invited those "who labor and are heavy laden" to seek rest in his presence, he told them to take his yoke upon themselves and in the process of working with him they would find rest that reaches the soul. A yoke was familiar to people of his day, for the oxen used them to drag the loads that were moved from place to place. A generation in America that is just passing was familiar with "getting into the harness," but that phrase will soon be unfamiliar because harness is not needed to ride in a car or to drive a tractor.

We must not forget, however, that we are workers together with the Lord; that in sharing the things God is trying to do in our world we find the freedom and joy that is not to be found elsewhere. It is not in frivolity, in doing nothing of value, nor in selfish seeking that one discovers quietness of soul. That is found in the work that is much too difficult for the individual, work that demands double harness, using one end of the yoke while the good Master carries the other, working alongside of the Infinite.

This is a witness rather than a philosophy. Those who have not tried this sort of activity think that it makes no sense. Only those who give themselves freely for the sake of doing that which is needed can judge the values, and they know that Jesus spoke the truth. There is "rest for the soul" in the process of hard labor for the Master. And we are at work for the Master when we work for his people because there is something they need and he wants done.

Sunday School Conventions

Each of our five Conferences has its Sunday School Convention that meets about this time of year. This is a custom of long standing.

Programs of the Conventions through the years show the changes in emphasis that have come and gone. Conventions, like Conferences, once lasted for days, but now only one day is used, and sometimes it appears to be difficult to get adequate attendance for the one day.

To the Sunday school is quite largely given the educational work of the Church, and sometimes without the school and church having any adequate correlation. Some churches now have a Board of Christian Education that supervises all the educational work of the local church which includes the school, youth work, and the Vacation School, but others do not so much as elect the Superintendent for the Sunday school. The only connection is the overlapping personnel. The same people run the Sunday school who are leaders in the church.

In the Sunday School Convention there is expected to be discussions that will be of value to all the leaders of the local Sunday school. This includes the superintendent, other officers, the teachers, and youth leaders. This would seem to mean that it is necessary for those people to be present. However, when delegates are elected this matter is not always discussed. The question asked is "Who can go?" Of course it is good to have any who can attend, but the greatest values will

come immediately to those churches which are represented by their present workers.

If this piece needs a moral attached, and it doubtless does, the moral is that the present officers and teachers of local Sunday schools should attend the Sunday school conventions so they can learn new ways of doing the work of educating people in the Christian religion.

The General Synod

Before the next issue of this paper goes to press the General Council of Congregational Christian Churches will have merged with the National Synod of the Evangelical and Reformed Church to form the General Synod of the United Church of Christ. That event, it is hoped, will be a date to record in church history. It is something new in Christendom. Never before have two church bodies so different in history, statement of faith, and organization united into a new denomination and started the process of realigning loyalties about Christ rather than creeds and customs.

Forgetting those who object without reason, the truth is that many in both communions will come to the merger with a bit of wonder, a certain sense of sadness, and an eagerness to know what the future may hold. Not all the questions have been answered satisfactorily or completely. They cannot be. When two people deeply in love stand at the altar and pledge their allegiance to each other, they have not had a complete answer as to what the future will bring. But they know that because they love each other they can find satisfactory adjustments all along the way, and that together they can be happier than either could be alone. It is with that sort of faith that delegates to the Uniting Synod next week in Cleveland will pledge their allegiance as together they undertake to serve in the United Church of Christ.

Those delegates will return to their churches with a new glow in their hearts, if not on their faces. They will reach a hand of faith to those who have not been on the mountain top with the Master, and they will seek to lead the rest of us in a service larger than we have ever undertaken before. Let's look to the new way with great joy.

Follow The Leader

One of the games for children is called "Follow the leader." It should be taught to church people every year.

One of the strange things about churches is that the members call a minister to be their leader, then more or less consistently they will not follow his leadership. He says go to church after Sunday school; they go home. He says "give freely," and they say he is always talking about money. He says "build it here" and they build it elsewhere. Just look at the record of your church and see how well the leadership is followed. If the poor brother does not soon learn to "fall in line" with the thinking of the group he will soon learn to look for another church. Is this a caricature? "Mebbe." But somewhere, sometime, it has happened. How one wishes it would never happen again.

Jamestown and The American Heritage

Fred L. Fagley

The Three Hundred and Fiftieth Anniversary of the settlement at Jamestown, Virginia, being celebrated this year, represents some years of careful planning and the skillful execution of a program in which a legion of interested people are working, and the expenditure of considerable funds. And all this has for its purpose the emphasizing in this day of confusion and uncertainty the truth that the spirit of man has a vitality that neither the willfulness of evil men, nor the hazards of stormy seas, the stubbornness of new and untamed lands, and the hamperings of disease, could destroy. For there were great deeds wrought at Jamestown three centuries ago and what came out of that travail is part and parcel of the American heritage.

We are prone to think of our New England forefathers as the engineers of the new American age, and such in part they were, but we have to recall that they had the advantage of knowing the thirteen years' experience of this first permanent English settlement in the new land that had weathered through to victory, denied to other earlier planted English colonies which had vanished quite away. The Pilgrims before sailing knew that one settlement had been made on the eastern seaboard, and that men had found it possible to maintain their footing in spite of the long sea journey, lack of supplies, lack of training in building, farming maintenance of health and defense from hostile Indians.

The Jamestown settlers were different in background and ideals and they sought at first to set up a far different form of social, political and economic life than did the Pilgrims and Puritans of New England. But they were at heart of the same breed, had enjoyed the beginnings of English freedom, accepted the ministration of the Church and responded to the challenge of a free life where the souls of men, however much they had been bruised, could still have aspirations. The problems of state relationship, church connection and social and financial conditions, varied from those of New England, but the end product as measured in human lives in Virginia and New England had a very great deal in common, as also in the later settlements, in Pennsylvania, New York and in other colonies.

But let it ever be remembered that at that high period in the annals of mankind when the Continental Congress finally decided that the American Colonies should be free that it was Richard Henry Lee of Virginia who arose on the 7th day of June, 1776, and moved "that these United Colonies are and of right ought to be free and independent states; that they are absolved from all allegiance to the British Crown and that all connection between them and the State of Great Britain is and ought to be totally dissolved." And that the motion so made was seconded by John Adams of Massachusetts! And, further, that Thomas Jefferson of Virginia was chosen to write the document of immortal fame, The Declaration of Independence.

We take great joy in the Mayflower Compact of 1620, of the Fundamental Orders of Connecticut, the pioneering of Bradford, Hooker, Wise, and of the battles fought and won. But the American heritage includes the first representative legislature constituted in America which met in the Church at Jamestown, June 30, 1619, where it proceeded "to draft laws for the

government of the community." Let us also remember that the Bill of Rights, drafted by Col. George Mason of Virginia, became a model for other state constitutions and finally for the Constitution of the United States. During the first two hundred years, from Jamestown in 1607 to Madison's administration, the leaders of Virginia and of New England lived and worked in close harmony. When Washington was made Commander-in-Chief he went to Boston to assume his command, and when he was chosen President, Adams of New England was made Vice President.

Through all these years of the formation of American social and political idealism these two movements — little Jamestown in Virginia and little Plymouth and Boston Bay in New England — carried together the torch of freedom and fashioned the foundations of American idealism.

MRS. VANCE PEGRAM, for the past two years assistant to the minister of the First Congregational Christian Church, Greensboro, has resigned effective August 16. Mrs. Pegram will teach in the schools of that city beginning in the fall.

About

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A GREAT EVANGELIST

Possibly the greatest and most influential Congregational minister was never ordained. And one of the greatest tributes paid him was by a New England townsman who said that "our chicken coops are safer after this man preaches in this town."

The townsman was referring to Dwight L. Moody, born in Northfield, Massachusetts, in 1837, and whose simplicity of manner and sincerity of purpose caused a tidal wave of religious awakening in the latter part of the 19th century.

Moody could retell the Bible in such clarity, and plead the joys of the good life so convincingly that millions flocked to hear him. Never theatrical, never bizarre, and making no threats of brimstone and hellfire, Moody's simple gospel sufficed for all these.

Collections from largely attended revival meetings, huge royalties from hymn book sales, and large gifts from the wealthy put millions of dollars into Moody's hands. With the money he built churches, schools and

other institutions for the betterment of mankind. These stand as mute testimonials to his evangelistic eloquence.

Moody not only attracted millions in this country to hear him preach, but when he joined forces with Ira D. Sankey, singer of salvation hymns, and the two spent two years in England, they preached and sang to more than 2,500,000 persons during the time. In London often four services were held on Sunday, so anxious were the people to hear this preacher-singer team. As in this country, thousands of lives in England were enriched by Moody's simple gospel. Sir Wilfred Grenfell's world-famous work in Labrador was inspired by a Moody meeting. Yet through it all, applause made Moody miserable. "The praise belongs to the Lord," he said simply.

When Moody and Sankey returned to the United States they traveled from coast to coast and back again for more than two decades until Moody died in 1899.

C. B. Riddle

Dr. Riggs Tells Of Changes In India

As Fran has written, we took our vacation early in order to be here during the entire time that the Village Health Guide Trainees were to be in Kilanjunai. There are only four boys in this first class, but it leaves me breathless running a program for them and still keeping up with the demands of the hospital, public health work, and leprosy clinics — the last now running two hundred and fifty patients a week. The students had the theoretical part of their course in another hospital and are getting practical field training here. This means that each of them is assigned a group of villages to work in, with all their disease problems, presented as a challenge to their ingenuity to do something for. It means changing the unchangeable India, and doing what the experts say can't be done. They have already proved that village school children will not only submit voluntarily to cholera and typhoid inoculations and smallpox vaccinations but eagerly come back for more. It remains to be seen how much of a dent can be made in some of the village sanitary conditions and health habits of the groups that result in so much disease. But they have already found families here and there who are now boiling all their drinking water, and others who are willing to promise to change their custom and do so.

Just now I said "unchangeable India." But the period since the Trainees have started in Kilanjunai has proved to be an exciting one in India as a whole. The stamp you see on your envelope is a new issue in a new currency, the Government having decided to adopt the decimal system for divisions of a rupee instead of the time-honored but irrational annas and pies. India's three hundred and sixty millions of people, mostly illiterate, have three years to get used to the change-over before the old coins become illegal, and no one seems to question that they will do it. These same illiterate millions have just proved for the second time that they could conduct a democratic national election. And now the smallest of the Indian States, just across the mountains from us, with the first democratically elected Communist Government in history, is setting out to prove that a Communist regime can conduct its affairs peaceably, for the good of the people, and in cooperation

with the anti-Communist regimes in all the other States and in New Delhi.

But far more radical than that is the challenge of Vinoba Bhave, Gandhi's disciple, who toured thru Madurai and Ramnad Districts before crossing into Kerala State to confront Communism itself. He is the one who is asking for gifts of land, made freely and in love, to be distributed among the landless. He is now going farther and challenging whole villages to renounce private ownership of all their land (Gram dan), so that it can be held in common and worked cooperatively for the good of all. Results? After the first hundred villages given in Gram dan in Madurai District he was bold enough to propose that a whole taluk (size of an American county) offer itself in taluk dan. He didn't get it all, but he made surprising progress. Imagine all the citizens of any village in America — or in a county with several hundred villages — freely giving up all their land as a donation in love, that no one might be without!

Here in Kilanjunai we are more isolated from the main-stream of these exciting events than most. On Election Day about half the voters in Kilanjunai left their threshing and plowing and plodded the mile and a half to the voting booth in the neighboring village to cast their ballot. But they have scarcely seen any of the new coins and stamps as yet. And altho Vinoba toured areas only fifty miles away from us, few have ever heard of him or his new ideas.

However change is bound to come here also. The Tiruvadana area, right next to ours, where my new leprosy clinics are booming, has been a Community Development block for a year now; and our own Paramagudi Taluk has just now started as one. That means that the villages are beginning to swarm with Government social workers, going around spreading new ideas of more efficient farming organizing local community effort for self-help, and spending Government money for things for the benefit of the lowly villager that the Government never dreamed of doing before. (For example we have just been granted a princely sum for medicines for our leprosy patients, for the first time, because we now happen to be in Community Development Blocks.)

As I tour thru the sleepy villages

around here; now torpid in the summer heat, I find it hard to imagine how any of this change — either filtering down from the national scene or introduced by my Village Health Guides — can ever move them to any change in ideas. Of course when I speak of "villagers" I don't mean the wide-awake students home from school, or their elders, the village landowners, who were educated themselves and receptive to new concepts (such as western medicine for their diseases). But come with me in imagination to the outcast section — of the landless and illiterate — and watch the spindly pot-bellied children playing listlessly in the dirt, the mothers sitting on the ground holding their small babies full of sores — which they don't bother to seek treatment for, or even to drive the flies away that are crawling around thru the pus. Talk with them, along with me, and learn how there is no more work for them these days while the land lies fallow till the next rainy season, and they have to feed their babies and children with the rice hoarded from the dime-a-day coolie labor they earned last fall. On half-ration of grain and nothing else to go with it, they can subsist till the next growing season. But they don't have enough energy left to think, or even listen to anything that suggests, "change" and "effort." Minds numbed by malnutrition can't be changed by the energetic talk of do-gooders. Nothing will help them except food.

It is heartening therefore to know that we have now been promised a barrel of UNICEF milk powder from the Government every three months to distribute among malnourished babies, and pregnant and nursing mothers. We are going to give out part of it thru our two maternity clinics, and part in one or more experimental infant feeding stations we are planning. We also have just received word of a huge gift of milk powder, butter, cheese, beans, and MPF, from American surplus stocks thru Church World Service, which we can use for our leprosy, TB, and other malnourished patients. More lavish than any gifts we have ever received, even during the 1955 flood, we stand at the threshold of a new opportunity for doing something effective that will make change possible in this previously forgotten corner. To all of you who have had a share in these CWS gifts, and other cash gifts for the health program, and friendly letters and packages, go our heartfelt thanks.

Ed Riggs

The Christian Sun

The Mayflower Returns

Harvey L. Carnes

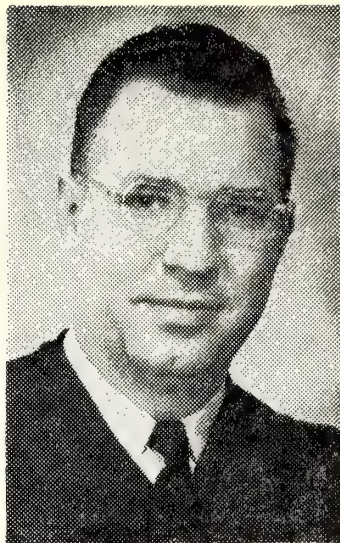
One of the most moving scenes in American history is being re-enacted on New England's rock-bound coast. The tiny square-rigged bark Mayflower II is repeating the Pilgrim's crossing of the Atlantic in 1620, by which were brought to these western shores, the spiritual ancestors of the Congregational Christian people in America.

In contrast to that original Pilgrim Mayflower carrying its 102 passengers from persecution in search of freedom of conscience, Mayflower II is a gift of goodwill from the people of England and to the people of the United States. She will be turned over to the Plimouth Plantation, Inc., a foundation that keeps alive the Pilgrim legend in this country.

Plimouth Plantation (as Governor Bradford spelled it) is to be reconstructed 337 years after it was first built. The Pilgrim village of the 1620's is to be set up again on a 100-acre tract beside the Eel River in Plymouth, Massachusetts. The nineteen log houses that long ago lined Heyden Street will re-appear in their original shapes and dimensions along a single street sloping up a hill. At the head of the street, at the top of the hill, will stand the square log house used by the Pilgrims as a fort, a storehouse, and a church. This edifice was the first church building for persons of Congregational belief in all America, where free people worshipped God without Bishop, priest or prayerbook. Congregational Christians have been invited to take part in the work of Plimouth Plantation, by restoring the old meetinghouse on its original site.

The presence of Mayflower II, anchored near Plymouth Rock, will give continuing testimony to the courage of those Pilgrim pioneers, their love of liberty, their trust in God; a spiritual heritage which now belongs to every American.

A FATHER-SON COMBINATION is the order at Circular Church, Charleston, S.C., for on June 9 Rev. A. Goff Bedford became the Director of Christian Education of this church where his father, Rev. Archie B. Bedford, has served as minister since 1951.



REV. HAROLD MYERS

To Hold Revival at Wake Chapel

The annual revival meeting at Wake Chapel is scheduled to begin June 23 with Rev. Harold Myers as assistant to the pastor, Rev. Earl T. Farrell.

Rev. Mr. Myers is currently pastor of the new Evangelical and Reformed Church of Raleigh, chairman of the committee on Christian education of the Southern Synod, a member of the committee on the ministry of his denomination, president of the West Raleigh Rotary Club, and he has served as director of youth camps since 1947. He has written a handbook for confirmation classes for the Evangelical and Reformed churches. He serves as part-time chaplain at State College, ministering to Evangelical and Reformed Church students there.

LEROY E. EIDE, associate director of the Church Advisory Service of our Board of Home Missions, led our First Church, Norfolk, in stewardship training May 13-19. Thirty-two men participated in the canvass for funds for the new Children's Building. Pledges amount to approximately \$20,500 for the two-year period ahead. The building is to cost \$42,000. Rev. Olin B. Pendleton is the pastor.

AN UNUSUAL REVIVAL was held at United Church, Columbus, Georgia, for a different minister preached each evening — Reverends R. J. Barnes, E. A. Galloway, Peter Doherty, Samuel M. Penn, and a Methodist, Baptist and Church of Christ minister, in addition to the pastor, Rev. W. S. Wood.

MINISTERS' CONVOCAION and Training School for the Southeast Convention was held at Southern Union in May, with Dr. A. R. Van Cleave as dean. Thirty ministers attended courses led by Reverends Colie Seymour and Carl Landes, and the lectures on theology given by Rev. James H. Lightbourne, Jr.

DOUGLAS ALBERT, student at Elon College from Pakistan, was the guest of the Kentucky-Tennessee Family Camp at Pomona, Tennessee last week.

CHILDREN'S SUNDAY was observed at Pleasant Ridge church, near Ramseur, N. C., June 9. Participating were Marvin Brown, Elaine Beane, Milton Groce, Jeannett Dunn, Sidney Williams, Jane Craven, Shirley Jean Lowdermilk, Miss Linda Rumley, Evon Cox, Ronnie Cox, Velma Allen. The sermon was given by William Beane and Emma Allen. Charter for the troop for the Boy Scouts was presented.

A SPECIAL FEATURE of the vacation church school of First Church, Norfolk, of which Miss June Divers, chairman of the Board of Education of the church and a teacher in Oscar Smith High School, is director, is a sewing class project for the Junior High group under the direction of Mrs. Elizabeth Deal, home demonstration agent for Princess Anne County. The school is being held this week.

Take Time

Take Time TO THINK . . .

It is the source of power.

Take Time TO PLAY . . .

It is the secret of perpetual youth.

Take Time TO READ . . .

It is the fountain of wisdom.

Take Time TO PRAY . . .

It is the greatest power on earth.

Take Time TO LOVE and BE LOVED

It is a God-given privilege.

Take Time TO BE FRIENDLY . . .

It is the road to happiness.

Take Time TO LAUGH . . .

It is the music of the soul.

Take Time TO GIVE . . .

It is too short a day to be selfish.

Take Time TO WORK . . .

It is the price of success.

Take Time . . .

TO ENJOY GOOD FOOD . . .

It is the Source of Health.

The Home And Father

Fatherhood is a divine institution. Children who through death or broken homes are deprived of a father's care and companionship are robbed of one of the greatest joys of family life.

Being a father brings with it heavy and holy obligations. These obligations are not completely met when a house is provided in which the children live, and when we clothe and feed them. These obligations do not end when adequate educational advantages are afforded them. Certain equally important moral and spiritual obligations are often neglected or ignored. A father is responsible for taking time for his children. As the principal wage earner in these days of intense competition, a father carries a heavy load. But somehow, somewhere, he should find time to be with and to know his children. A child was opening his presents Christmas morning. There was a small one from his father. He thought it was money. When the boy finally got it opened it was a Christmas card with the following note: "My dear Son, during the coming year I will give you one hour every weekday and two hours every Sunday." That was a better Christmas present than the finest toy.

When the Bible needed a figure to illustrate the feeling of God for man, fatherhood was chosen. God is represented, not as a tyrant, but as a loving Father. The Bible uses the relationship between father and child as a picture of the relation between God and His people. It is worth remembering that the greatest of all prayers begins, "Our Father which art in heaven." It is worth remembering that our Master's greatest parable is the story of a father who had two sons. The filial relation forms the basis of this story of the Prodigal Son. God is far more loving, far more compassionate, far more forgiving, than any earthly father. The fact that He loves us as a Father brings God incomparably nearer. Preaching in London many years ago, Dr. T. R. Glover told of a young man who said to him, "Whenever I think of Dad, I understand how Jesus called God 'Father'."

The figure reaches the heights of Christian revelation in the greatest passage in the Bible: "For God so

loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent

not His Son into the world to condemn the world, but that the world through Him might be saved."

Church News, Newport News, Va.

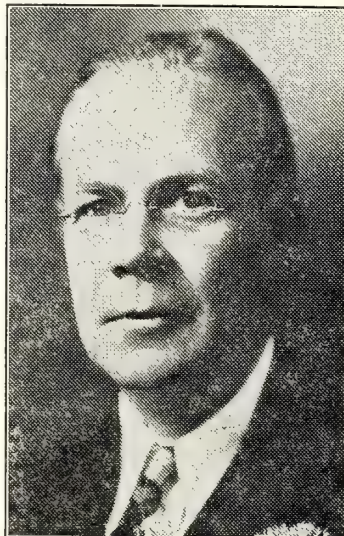
The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JUNE

Turkey

- 23—General Council of Congregational Christian Churches.
- 24—Helen L. Morgan, a native of Chicago, who had taught in high school and college in U. S., was engaged for three-year term in 1952; then went into full-time service; principal of American Academy for Girls, Scutari.
- 25—Rev. and Mrs. Paul E. Nilson, both from Illinois, went to Turkey as associates, were married in 1918 and applied for full-time service that year; have worked in Talas, and Tarsus; now at Diyarbakir-Mardin.
- 26—Mrs. Paul H. Nilson from New Jersey, who was active in PF and UCYM, went in 1955 for three-year term at Academy for Girls, Scutari; married 1956, but still teaching there.



Dr. William Nute



Mrs. William Nute

- 27—Dr. and Mrs. William L. Nute (see pictures). He got A.B. from Yale in 1914 and went to Tarsus as teacher; got his M.D. from Columbia Univ., 1921; went back to Turkey as a doctor in 1924, where he has served ever since; now at Talas Clinic. She was Mary Christie, born in Turkey of Am. Board parents, graduated Hartford Seminary 1907; married, 1908; went to Turkey 1908; first husband massacred 1909; married Dr. Nute in 1915; worked with him since then, teacher, assistant in clinic.
- 28—Dr. and Mrs. William L. Nute, Jr. He is the son of above couple. She went to Istanbul as teacher of English in American College for Girls in 1936-40; married 1943; he finished medical work and they went back to Turkey in 1948. He is now associate in pediatrics and hematology, Dept. of Child Health, Ankara U. Medical faculty.
- 29—Mrs. Evelyn Mae Otting had thirty years' experience as a nurse in Springfield, Massachusetts; member of Prudential Committee of American Board 1941-49; nominating committee of General Council; recording secretary of Missions Council; widowed in 1955 and is now finishing a year at Talas Clinic, Turkey, where she has given her time.

Personnel Needs That Must Be Met

Since January 1, 1957 the American Board has appointed 19 new missionaries for overseas service. Many more are urgently needed. We urge you to read these brief descriptions of a few of the jobs that must be filled. Perhaps your church can help find qualified candidates.

In Diyarbakir, in the interior of Turkey, are two veteran missionaries, Dr. and Mrs. Paul E. Nilson, who have worked in Turkey for 42 years. This summer they will return to America on furlough before retiring. For five years, the Nilsons have been doing "educational and general work" in Diyarbakir, where no Christian workers had been located for 40 years. Their work is varied: helping the small Protestant church, teaching English to young people in the schools and to other groups, and giving a convincing witness to the truth of Christ's gospel. Mrs. Nilson runs a flourishing Sunday school and has, with Turkish help, translated into Turkish the monthly issues of *The Upper Room*, which have gone into hundreds of Turkish homes.

A minister and his family are desperately needed to carry on this pioneering work in the Mardin-Diyarbakir area. It is here that approximately one-half of the Christian churches of Turkey are located; but the Christian community is small and needs help and encouragement. The work in Diyarbakir may die and the church disappear if we do not send missionaries to replace the Nilsons. The American Board is seeking a highly trained young couple with exceptional consecration and courage. The task is not easy; church work in Moslem lands always has been difficult. These missionaries must be able to work among the Moslems, and maintain fellowship also with the Syrian Orthodox churches.

These words from the Nilsons speak eloquently: "During the last five years, we have been welcomed in government schools and in the little churches and by the people of the streets. Is all that to be abandoned? Surely there is a strong evangelical family in great Christian America that God has prepared to send here! Please find them and send them."

* * *

The second position is that of manager for our hospital in Gaziantep, also in Turkey, to succeed Rev. Mer-

rill Isely who, with his wife, will be retiring soon. This requires an up-and-coming young man with a practical turn of mind who has had or can take some work in accounting, building maintenance, and administration.

The hospital is a going concern with 49 beds, average 97% occupancy, 60 persons on the staff, and a budget of about \$100,000, most of which is raised locally. It draws the admiration of visitors and has lifted the medical service of the whole area. Mr. Isely writes: "We must continue to maintain that service and strengthen its outreach. . . We have a rich heritage reaching back many decades and based on that a wide opportunity for Christian service through what we do and the spirit in which we do it."

The hospital manager will supervise hospital personnel, financial accounts and hospital records, equipment and property maintenance, and general relations in non-medical matters. The latter include friendly contacts with local officials, merchants, relatives of patients, and outside doctors as well as hospital staff and workers. It will be necessary for this missionary and his wife to learn the Turkish language and time will be allowed for this. Here is a challenging job indeed, and one which must be filled.

* * *

At the Clinic in Talas, Turkey, we must have a nurse and laboratory technician. Mrs. Evelyn Otting of Springfield, Massachusetts has helped Dr. William Nute and nurse Isabel Hemingway by volunteering her services this year, but someone must be found to replace her by September 1. A graduate nurse with laboratory experience would be the first choice, but a woman with nurses' aid training who is willing to fit into the situation will be acceptable. Talas is a small village near the city of Kayseri; there are few means of recreation such as those we enjoy in America. But the Clinic is performing a great service and there is much work to be done. Villagers from miles around fill the waiting room in the early morning; after hours they beseech the doctor to make trips to their villages, and the nurse makes her calls in the infirmary of the Boys' Junior High School.

As Mrs. Otting says, "Everyone works hard here, but all are so pleasant and helpful and their consecration to their task is a constant inspira-

tion." Miss Hemingway tells how Dr. Nute "literally spends himself on the people who come to him, and in every home he visits he leaves a witness that everyone can see."

Where is an American nurse who is dedicated to serve and who will undertake this important work?

* * *

The American Board is seeking a man to go out as educational missionary to serve at Currie Institute in Dondi, Angola (Portuguese West Africa). This school for young men serves the entire area of the joint mission of the United Church of Canada and the American Board. Although only of junior high or high school grade, it is the highest educational institution for Africans in this area. It includes an agricultural vocational school with 180 boys enrolled; a normal school with 100 students, and practice school enrolling over 200 boys and girls. A new high school has opened recently with 26 students last year. The school has many more applicants than can be accepted; the boys in Currie are determined to get an education.

Regular academic work is supplemented by Bible study and industrial and agricultural work. Many boys go into teaching, thus raising the standard of the school system. A few prepare for the ministry. Others get varied jobs.

This new missionary should be competent to take on the position of principal within a few years. He will need to become fluent in Portuguese and have an adequate command of the Umbundu language. He must be patient and tactful in dealing with government officials and realize the importance of Currie to the total mission program. He must be a good administrator but, even more important, he must be able to bind together a mixed staff of Canadians, Americans, Portuguese and Africans, and pass on to the students a spirit of Christian service.

These and many other posts are waiting to be filled with qualified persons who are ready to dedicate their lives to service in Christ's name. Will such volunteers come forward? The Candidate Secretary, American Board for Foreign Missions, 14 Beacon Street, Boston 8, Mass. is eager to hear from them.

The woman's work that's never done is most likely something she had asked her husband to do.

"This Message We Have To Tell"

By Dr. Wofford C. Timmons

Address at Eastern Regional Meeting,
Avon Park, Florida.

The matter of "communication" has had as much to do with man's development as any phase of his evolving experience; and certainly it is even more of a determining factor in the life of our world today, with all of its complex relatedness, than ever before. It would seem, therefore, that to consider our task as Christian leaders in terms of "communications" is about as important as anything that could engage our attention, especially since we believe that what we have to communicate is the most commanding and determining message the world has ever received.

There are at least three major parts to this general theme of "Communicating The Gospel"; First, we do want to know to **whom** our concern should be given; Second, we do need to know the **many media** through which our message may be sent; and Third, we surely need to become **skillful** in their use. But perhaps the initial part of such a subject is the one that has been assigned to me, **what** it is we have to communicate, "This Message we have to Tell," because the most effective means and the most attentive and responsive audience would still have to be measured by the message itself.

We have all used the term "Gospel" all our lives. It has a sort of sacred ring to it, as if it were the very epitome of our Christian faith. As youngsters we learned that the word meant "Good-News"! But the connotation was always a quite different kind of news, something that only a heaven-sent Herald could convey, something that did not originate on any human level. And of course, we are all familiar with the use of the term in connection with the four historical books of the New Testament that contain the story of the life and ministry of Jesus — the "Gospel" according to Matthew, etc., each one being a report of the good news. But as a matter of fact, only one of the writers, Mark, called his story the "Gospel." Matthews' story was "The Book of the Generation of Jesus," back to David and Abraham; Luke's record was "A Declaration of Those Things Most Surely Believed

among Us;" and John's writing begins with the recognition of the "Word." It was the Bible compilers that designated the historical narratives of Jesus' life and ministry as "Gospels," and they probably took their cue from Paul, as most of his writings came earlier and quite freely proclaimed the whole Christian purpose and provision as the Gospel of God's Grace. Surely we may say in all accuracy, and in all feeling, that there is no other word so fittingly expressive as this word "Gospel": It catches up the mysterious antecedents of our Christian history, even when the Eternal was only dimly seen and faintly heard. I suppose we may say, as most of our theologians do say, that our good news is implied in all the long range of revelation, mysteriously and sometimes tragically, and always importunately, God broadcasting His message through this channel and that, "In times past unto our fathers through the Prophets. . . and in these latter times unto us by His Son;" and, shall I say, continuing to speak in this our day by the flow of His Spirit through the fellowship of what we call The Church. "In the Beginning" was this "Word" we have to tell, even though the manifestations may have been given in varying ways, and our expressions now much more inclusive than in any former day; yet we continue to say, "For this is the message which ye have heard from the beginning."

What, then, is the **content** of our communication? Or is that something about which questions should not be asked, perhaps in the realm of the mystery, beyond the reach of human inquiry? I dare say we have all pressed our questions, and will continue to do so, doubtless revising and enlarging our answers to meet the need of expanding experience. I should like to share with this group the very helpful reading program I have followed this past winter, some of the writings almost as new as our morning papers, and others not quite so fresh. That which has impressed me is not only the burden of the message itself, but also the obligation that is laid upon us to spread the good news in all the world. It is not my purpose now to promote the wares of Pilgrim Press — and certainly not to review any of these books, even though they do point up our present inquiry in such a forceful way, yet it would be the best fol-

low-up of this meeting if we might follow Walter Marshall Horton in his "Ecumenical approach to Christian Theology," or hear the British Broadcasts of J. B. Phillips in his "Plain Christianity," or listen to Dr. John S. Whale delineate again our "Protestant Tradition;" or perhaps share in the searching Warrack Lectures of David MacLennan when he set forth our Christian role in history as being "Entrusted with The Gospel." Each one of these gifted writers, and many others that you might name, has thrown a little different tone into our Christian "Good-News;" and yet they would be like many instruments blending in the orchestration of the Glorious Symphony!

Now, I am going to say something for which I suspect I shall be taken to task by my colleagues in the ministry (although it is often the case that our laymen can be more dogmatic), and that is this: the communication of our message has not been helped by our efforts toward **simplification**, and certainly not by our accommodation to the so-called "**neo**" and **intricate** theologies. On the one hand, we have tried to say too little, while on the other hand we have tried to say too much. If I had to choose one or the other I think it would be simplification; but even if that were a possible procedure it would not carry forward our task of communication as we view it today. Recently I heard a fine Christian lawyer tell a group of Church School teachers that the "Only news the Disciples had to report was the Resurrection!" He even went so far as to say that the Sermon on the Mount could not be construed as Good News, but simply the ethical ideals of Jesus. Well, we could debate this for the rest of the hour. But to try to equate the Gospel with the many complex and contending theories and systems is, indeed, a very difficult task — except for the Barths and Brunners, the Niebuhrs and Tillichs! The folks we must reach for the most part need a communication within their understanding without any indirection or evasion. I know that what I am saying sounds contradictory, that, on the one hand, the Gospel of Christ encompasses what Hocking of Harvard called "the whole meaning of God in human experience;" and, on the other hand, that which is doubtless the best known and most beloved of all the Divine-human encounters, A Father's Welcome to His Wayward Son. As you all well know, there are literally hundreds of doctrines and dogmas,

scores of creeds and catechisms, a variety of rituals, both high and low, and even voo-doo incantations masquerading as the movement of God's gracious spirit; and all of these coming with the claim of Divine sanction and revelation! No wonder Job exclaimed, "Just where shall wisdom be found, and where is the place of understanding!" We should all be joyfully glad that we are Congregational Christians, for we at least do not **prescribe** any of the formulas and we prefer to approve **testimony** rather than apply **tests**.

I heard Dr. Douglas Horton say one time that "so many of us haven't got any Gospel." Without doubt we do need to take ourselves in hand vigorously at this point. Even at the risk of doing what I decry, I would urge that we lay hold with both our heads and our hearts our adopted and published Statement of Faith as set forth at the Kansas City Council in 1913. In taking a poll of our ministers at one of our Convocations last Summer, I was surprised that not ten percent could say the Kansas City Statement of Faith, and even less ever used it with their people. We

have a very simple little folder entitled "The Congregational Christian Churches — for what do they Stand?" And in this simple folder this Statement of Faith is given, standing out as much more important than the brief historical sketch or the set-up of our policy. Surely a worthy objective of this Regional Meeting would be to challenge us to a very definite acceptance of this declaration of the general beliefs of our churches, "Setting forth the things most surely believed among us." It may be that there is something better, at least shorter and more easily said; and perhaps we will get it when our United Church gets going. But as we view the Church's function of communicating the Good News, the conviction grows that our gravest weakness is in claiming too little for the Gospel, and perhaps too much for other interests that are subsidiary. It is true, we do need a clearer and more comprehensive theology; we do need our formulas, our organizations and our strategies; but above all else we need the thrill of the Great Good News. If we had the time it would be most revealing to put down before us just what a group like this considers the Gospel to be. I commend what Dr. MacLennan has described

in one of his most brilliant lectures as he shows the dimensions of the Eternal disclosures of God in Christ. Suppose you try the discipline of bringing the message we have to tell within the compass of your own actual experience — what sort of a Gospel would it be? I have my own irreducible theology which of course I cannot do other than proclaim; it is good news to know that God is, and that He has revealed Himself; but it is infinitely more important to see the kind of God that Jesus has revealed, with a divine compassion for our human limitations. Perhaps the word with which we started our session, from the familiar message of Paul to the Romans, comes as near summing up our conviction in the efficacy of our Christian message, when the great spokesman declared "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

However we may formulate and send forth this message we have to tell, may I express the hope that we shall see it as **motive** rather than mere **formula**; and also, that it is not something that needs to be **defended** nearly as much as it needs to be **declared**.

The Meanings Of "Follow"

LUTHER A. WEIGLE

"Follow" is a word which often occurs in the narratives of the Old Testament and of the Gospels, and is in most cases a correct translation and easily understood. The outstanding exception is Jeremiah 17:16, which appears in KJ, "As for me, I have not hastened from being a pastor to follow thee." The Hebrew of this clause is translated by RSV, "I have not pressed thee to send evil."



In KJ "follow" sometimes represents the Hebrew word which means to pursue; and in these cases RSV uses stronger terms, as: "pursues righteousness," Proverbs 21:21; "pursues the east wind," Hosea 12:1; "runs after gifts," Isaiah 1:23; "run after strong drink," Isaiah 5:11; "let us press on to know the Lord," Hosea 6:3. "Because I follow the thing that good is," Psalm 38:20, is now translated "because I follow after good."

In a few cases KJ uses "follow hard" to represent the Hebrew verb which means cling or overtake. In place of "My soul followeth hard after thee," RSV has "My soul clings to thee." In 1 Samuel 31:2 and 1 Chronicles 10:2 the meaning is "the Philistines overtook Saul and his sons."

In the Epistles the Greek words for "pursue" or "imitate" are generally used. The RSV therefore has

"pursue righteousness." Romans 9:30, 31; and "Let us then pursue what makes for peace and for mutual upbuilding," Romans 14:19. In place of "Follow peace with all men" it reads "Strive for peace with all men," Hebrews 12:14; and in place of "Follow after charity," 1 Corinthians 14:1 now reads "Make love your aim." "Aim at righteousness" appears in 1 Timothy 6:11 and 2 Timothy 2:22.

The KJ rendering of 1 Thessalonians 5:15 is: "See that none render evil for evil unto any man; but ever follow that which is good, both among yourself and to all men." This verse is more accurately translated, "See that none of you repays evil for evil, but always seek to do good to one another and to all."

In place of "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus," RSV has, "I press on to make it my own, because Christ Jesus have made me his own" (Philippians 3:12). The same Greek verb which is here rendered "I follow after" is translated "I press" in verse 14 of the same chapter of the King James Version.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after" (1 Timothy 5:24) is now translated, "The sins of some men are conspicuous, pointing to judgment, but the sins of others appear later."

The Role Of The President In A Church College

L. E. SMITH, President

For 25 years and more I have served as President of Elon College, our College. I have not kept a diary day by day, but certain things have been stamped, indelibly, on memory's page. These things stand out and will not fade by day or by night. Some resound with joy and others with disappointment and distress. Friends far and near have been kind at times, but have also been critical and cruel at other times. Nevertheless, of some of these I am proud.

They say that I have busied myself about duties feeling that I must know what is going on, on and off the campus, that every student with his woes and gripes must come to me for a yes or no, that if my answer pleases, all well and good, but if it displeases I have made an enemy for the school. Therefore, they contend that I should not deal personally with the students since there is always a possibility of ill-feeling.

True, my office doors have always been open and if not busy I am always available and willing to hear the student's praises or complaints. More complaints than praises, to be sure, but even so it is a satisfaction to have had the privilege of carrying his case directly to the president of the college. This procedure is not usual I assure you, but it is a pleasure to feel that through the years as students

have come and gone to the campus of Elon College, that personally, I have had the opportunity of having these students pour out their hearts to me in search of an answer to their problems and healing for their hurts. Some have found joy, others have been hurt. God bless them, I love them all.

Long ago I learned that it did not pay to permit your enemies to determine your course in life, but that there is One with whom you may confer and whose leading is always safe.

Soon I shall close my office door to any student who may be seeking counsel, advice, or comfort. This fact is not too pleasing but is realized as a necessity and I submit with a sense of gratitude of having had the privilege of serving.

APPORTIONMENT GIVING

The church program, like any other organization or institution, has expanded greatly in recent years. In the memory of many of us the program simply consisted of local expenses, pastor's salary, fuel bill, janitor's services, repairs and so forth. There was no particular program for the support of missions other than voluntary offerings, seldom called for conference apportionments for the support of the church machinery for the

local conferences and the convention to which the convention belongs, no educational program or a program with social features. The program certainly consisted of support for the local church and its usual requirements that called for money. There was an effort to disassociate religion from money. Such a program was selfish. Anything that is selfish is a good ways from genuine religion.

The church program today is considerably extended and many include certain things that should not be included. However, the program that the church pursues today is fair and more Christian than at any other time. We are asked to give a tenth of our income. No Christian contribution should be less than a tenth of his earnings. This tenth not only provides for the adequate support of all the needs of the local church but it also provides for the needs of the church at large and the church universal. That is, we make our contribution to the cause of Christian education and to a reasonable social program, church extension, church buildings, for the support of the Christian program at home and abroad. The day will come when we shall no longer speak of foreign missions, but of the responsibilities of the church to carry the Gospel to the ends of the earth. No lands or people will seem foreign to us for we shall all be one brotherhood, one church constituting the eternal Kingdom of our Lord and of his Christ. We should take pleasure in sharing what we have that the Kingdom may come in reality and in its fullness in the hearts of men everywhere.

What Happens When You Attend Church

When you attend church, it's not an ordinary act. It is something tremendous. You take a stand for faith and for spiritual interpretation of life, You testify and witness to the faith that is in you.

When you attend church you take the side of the angels, you count on the side of the spiritual, you tell the world you believe in God and Eternity and Immortality, and that's tremendous!

When you attend church you challenge all that is evil, all that which is contrary to the will of God. When you attend church you say to the whole world that you are against lying, cheating, immorality, drunkenness,

war and everything that hurts human beings.

When you attend church you tell your neighbors who see you go that you are not simply an earth creature, that you are not giving up all your time to creaturely pleasures, that you are seeking something higher.

When you attend church you salute Christ and His Church. You appreciate what the church has done for humanity.

When you attend church you come to God's house to adore, to worship to praise. You become a part of that host that has been worshipping God down through the ages. You have been caught up in spirit.

Eastern North Carolina Conference
Mt. Gilead\$ 5.00

Eastern Virginia Conference
Liberty Spring\$ 10.00
Christian Temple 192.00
159.25
TOTAL\$361.25

North Carolina and
Virginia Conference
Bethel\$ 6.15
Danville 33.00
Rocky Ford 4.50
TOTAL\$ 43.65

Western North Carolina Conference
Flint Hill (R)\$ 15.00

Virginia Valley Conference
Wissler's Chapel\$ 56.00
TOTAL RECEIPTS\$480.90

God's Steadfast Love

Background Scripture: Genesis 39-41.

Devotional Reading: Psalm 105:1-6; 16-22.

Memory Selection: **But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.**
Psalm 103:17

"YOU CAN'T KEEP A GOOD MAN DOWN"

This slogan or motto of the Salvation Army, found verification in the life of Joseph. Here was the favored son of the patriarch Jacob, sold into slavery far away from home. He was given menial tasks in the home of an officer of Pharaoh's guard. Many a young fellow would have griped, sulked, loafed, chiseled, rebelled, done the least he could to get by. But not Joseph. "He served" his master, and he did it so well that he gained favor with the man. In fact, Joseph served in little things so well that his master made him ruler over many things, and big things. He made Joseph the overseer of his house and all that he had. He trusted the young man too — "he knew not what he had, save the bread in his hand." And with discerning eye, he saw that this young man, who was "a goodly person, and well favored" was blessed by the Lord whom he served. The men who get to the top are usually the men who do the lesser jobs well. The best way for a man to get the opportunity to do big things is to do well the little things. "It is hard to keep a good man down." Faithfulness in little things brings the chance and the ability to do bigger things.

KEEPING FAITH

We often hear about a "man running after another woman" but we do not hear as often about a "woman running after another man." But there is that kind. And Joseph ran into one of them. As has been noted above, he was "a goodly person, and well favored." He attracted the attention of, and strongly appealed to, the wife of his master, and she tried on more than one occasion to seduce him. Failing in her diabolical scheme, like so many others of her kind, she plotted revenge and laid a trap for the young man. When there was nobody else in the house, she made advances to Joseph, and when he repulsed her and ran away, she grabbed his coat and cried for help, making it appear that he was the aggressor. When later she told her story — and of course it was a whopper, a bold faced lie — to her husband, he naturally got mad — "his wrath was kindled" — and he had the young fellow

put in prison. It was a frame-up, a mean, despicable trick, enough to make a young man bitter and revengeful.

Joseph was not the first, nor was he the last young man, who has run afoul of an unscrupulous, scheming woman. The world is full of such women, trying in one way or another to entrap innocent and unwary young men, using their charms and subtle ways to rob them of their manhood and their virtue. The modern young man, especially if he is away from home, needs to be on his guard against all such women. Joseph stands forth in splendor in the hour of his temptation. He is staid and sustained by two great facts of power. "How can I do this great wickedness and sin against God?" He did not want to let God down. "Behold my master knoweth not what is with me in the house, and he hath committed all that he hath into my hand. . . neither hath he kept back anything from me but thee, because thou art his wife." He also had a sense of responsibility to his master. The man trusted him implicitly. How could he break faith with him? Many a young man finds help in the hour of temptation by his thought of God and his responsibility to others. Happy is that young man — or that young woman too — who has the inner resources to move about in our modern world with all its temptations to loose living, confidently and courageously, conquering and to conquer.

MAKING THE BEST OF A BAD SITUATION

Things were going from bad to worse. It was bad enough to be sold into slavery by one's brothers. But it was adding insult to injury to be sent to prison for something he had

not done, in fact in being punished for being good. That was a "low blow." It was a bad situation. But this fellow Joseph always made the best of a bad situation. If he could not serve outside the prison, he would serve inside it. He had such a good spirit and did things so well that the keeper of the prison put him in charge of the prisoners. "And he served them." "And the Lord was with him, and that which he did, the Lord made it to prosper."

A lucky break — or was it divine providence? — gave him his chance. Two men, a butcher and a baker for the emperor, had strange dreams, and Joseph interpreted them, and correctly. When a little later the emperor himself had two strange dreams, he sought far and wide for somebody who could interpret them for him. No soap! And then the butler who had been restored to Pharaoh's favor and service, remembered Joseph, and a forgotten promise. He told his master about the young man who had been so expert in interpreting his dream and the dream of the baker, and forthwith Pharaoh sent for Joseph, who interpreted the meaning of his dreams. He told the king that there were to be seven years of plenty, to be followed by seven years of famine, and suggested that preparation be made for a "rainy day" — or a day when there would be no rain. Let the government appoint a man to "requisition" a fifth of all the crops, and store it in government warehouses, to be sold later to the people whose crops had failed. It was a smart suggestion, and it pleased the king very much. And the king appointed Joseph to this responsible position. He elevated him to a position next to Pharaoh himself. Horatio Alger never wrote anything better than this — a young man sold into slavery, and unjustly put into prison, becoming viceroy of a great nation, and the Food Administrator of a great empire. It is the story of a young man of ability, of faith in God and a willingness to work and to make the best of a bad situation. It is the story of a happy mixture of character, industry, brains, and faith in, and loyalty to God and his fellowmen. And he was only thirty years of age when he came into his high office!

THE USES OF ADVERSITY

The lesson is the story of the place of adversity in human life, and its place in God's economy or providence. As a rule, great character is not developed in ease and comfort. Difficul-

—Continued on Page 15

SUNDAY SCHOOL LESSON

June 23, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Church Home For Children

J. G. TRUITT, Supt.

Dear Friends:

Let me ask the Sunday schools and churches to consider this, namely, our fiscal year closes September 30. I have just been checking our chart of the churches. It is obvious that a large number of churches are "waiting" for something. There are so many blank spaces. Some churches have not made an entry in eight months. Several have made one or two. Others have made some contribution every month.

Now when you consider that a memorial gift, a small contribution from an individual who is a member, or a contribution from a class or other organization in the church, would place that church's name on the chart as having contributed, it is a wonder that any church could be left out for eight months.

There are very few churches which, as I say, cannot miss; because they have in their membership someone who sends a contribution every month. But such churches usually have a Sunday school or other organization which sends something monthly, too.

Some churches have within their membership a person or class which sponsors a child, and therefore sends money for that purpose, which puts the church on the chart as having made a contribution. So isn't it really surprising that there are so many churches "waiting"?

During the summer we have observed a greatly increased number of churches who seemingly sort of slow down for a running finish around Thanksgiving. This year we shall close our books before that time. It would help us here if churches, Sunday schools, or other organizations would help us over these summer months with a contribution. In many churches where the budget system is followed it would seem they could send a small contribution on their apportionment any time.

It is enough for these children to have to depend on the Church for their care. It is too much for the Church to beg the Church for funds with which to do the care. The thoughtful, "giving heed thereto" on the part of some interested person in each church would change the whole picture.

I am very proud to say that many

churches and many friends everywhere are showing real interest in the improvements being made month after month here at the Home. It

is only when I see the "shoe-string" about to break, or check the chart of the churches and see so many "waiting ones" that I feel constrained to wonder.

Every day brings some encouraging mail. Every day brings a new opportunity to put a smile on some little child's face.

REPORT FOR JUNE 10, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward\$20,465.32

Eastern North Carolina Conference

Good Hope	\$40.00	
Hope Mills	2.00	
Mt. Gilead	3.00	
New Elam	8.00	\$ 53.00

Eastern Virginia Conference

Bethlehem (Nans), S.S.	44.79	
Liberty Spring, S. S.	2.50	
Christian Temple	27.00	
Christian Temple, S.S.	89.88	
Oak Grove	6.00	
Windsor, S.S.	10.00	180.17

North Carolina and Virginia Conference

Bethel, S.S.	8.47	
Danville	20.00	
Mebane	10.00	
Reidsville, S.S.	72.00	
Rocky Ford	3.00	
Union (Va.)	38.00	151.47

Western North Carolina Conference

Flint Hill (R)	24.00	
Grace's Chapel	7.50	
Pleasant Cross, S.S.	26.84	58.34

Virginia Valley Conference

Winchester, S.S.	10.00	
Wissler's Chapel	32.00	42.00

Total\$ 484.98

Grand Total\$20,950.30

SPECIAL OFFERINGS

Amount brought forward33,265.46

Mr. and Mrs. D. M. McLelland, Elon College, N. C.	\$ 10.00
Ladies' Bible Class, Henderson Church	25.00
Premium Associates, Inc., Newark, N. C. (for coupons)	65.40
Junior Dept., Mayflower Church School, Minneapolis, Minn.	56.00
Mary Sue Brittle S.S. Class, Bethlehem (Nans) Church	5.00
Herman Donnell, Greensboro, N. C.	20.00
Primary Dept., Hines Chapel Chrisitan Church	10.00
A. Friend	100.00
In Memory of C. A. Ballentine	5.00
In Memory of Mrs. Minnie G. Aldridge	6.00
In Memory of Mrs. Alvah Williams	5.00
In Memory of Mrs. Molly Burnsidess	10.00
Special Gifts	277.20

Total\$ 594.60

Grand Total\$33,860.06

Total for the Week\$ 1,079.58

Total for the Year\$54,810.36

How The 1956 Money Was Invested

Interpreted the Christian Faith to America and the World through evangelism, teaching missions; promotion of the use and understanding of the Bible; radio, television, film production; religious and secular press.

\$1,949,302

Reached Underprivileged and Unchurched People with Christian Service through ministry in crowded defense communities, and to migrants, American Indians, and others; medical, educational and agricultural work at home and abroad.

1,864,776

Taught Our Youth Ethical Values and Good Moral Conduct through Sunday, weekday and vacation programs with children; church, campus and camping experiences for youth; selecting and training capable teachers and leaders.

1,240,919

Stimulated Cooperative Christian Service in the Local Community through work with lay men and women; counseling and leadership training activities; program planning with state and local councils of churches.

455,845

Applied Christian Principles to All Areas of Our Common Life through family, business and community relationships, interracial and international understandings; preservation of our personal and corporate freedoms; worship, stewardship and pastoral services.

459,144

Relieved Distress, Furthered Reconstruction and Promoted Understanding Overseas

through "One Great Hour of Sharing" and CROP; reconstruction projects in Europe and Asia, resettlement of refugees, and other relief programs of Church World Service.

6,456,290

Provided Special Research, Survey and Advisory Services

163,767

Administered and Supervised These Program Activities

740,544

gowns in as many as thirty-four colors. "So many churches have become conscious of color harmony possibilities of choir gowns with other church accouterments, that we have greatly expanded the number of standard gown colors," he said. "In addition, much of the contemporary church architecture demands very subtle shades. We, and a number of other manufacturers have advised architects that we will make up gowns in special colors to meet their interior needs."

SUNDAY SCHOOL LESSON

(Continued from Page 13)

ties and hardships and struggles and sufferings bring out the best in men. Character is earned and achieved, not given. And God can make all things to work together for good to those who love him. Two points should be remembered in this thrilling story: GOD REMEMBERED JOSEPH AND JOSEPH REMEMBERED GOD. God must have a man's loyalty if he is to help the man to succeed. It should be noted, too, that righteousness is not always IMMEDIATELY rewarded. But it is ALWAYS REWARDED.

Musings of a Country Woman

AS WE THINK

There's a little room built
Inside each one of us,
Shut off from all the world
Where none ever goes.
There's a loom, and a weaver,
Who works both night and day,
Making our character's warp and woof
Of the things we think and say.
If our thoughts and deeds are good
The shuttle carries white and gold
If our thoughts are ugly and dark
The threads are black and old.
He uses what we think about,
Our wants and our dreams;
For character is what we are —
Not always what we seem.

Elizabeth F. Caviness

The word mammoth means gigantic and is derived from the Russian word "mamont," which means "of the earth." The word was first used by the Siberian ivory hunters to describe the elephant-like extinct mammals whose frozen bones were found in a good state of preservation in the frozen soil, after having been there thousands of years. Because of the size of these animals the word mammoth has come to mean something which is huge.

HOW THE 1956 MONEY WAS PROVIDED

Denominations, churches, related organizations	\$6,059,135
Gross sales, earned and other	6,148,744
Investment income	65,564
Individuals, corporations and foundations	1,588,987
Total Income	\$13,862,460

WHAT IT COST TO RUN THE COUNCIL IN 1956

For general program and administrative supervision	\$201,062
For treasury, business and pension services	284,584
For maintaining central church records	14,843
For personnel office (698 employees)	71,325
For fund raising	168,730
Total Cost	\$740,544

ARCHITECT CALLS CHOIR GOWNS IMPORTANT FACTOR IN CHURCH DESIGN

"The beauty of well designed church interiors can be ruined by carelessly selected choir gowns," according to Daniel D. Merrill, well known architect who designed the Concord Baptist Church in Brooklyn, N. Y., and the First Reformed Church in Scotia, N. Y., as well as more than four hundred other churches in various parts of the country.

"Choir gown colors are an integral part of interior church design," he said. "Church groups selecting new

choir gowns should keep this in mind. In designing the interior of a church, the architect gives careful attention to the color of the walls, ceiling, woodwork and floor. This harmony and unity can be destroyed by in-harmonious choir gown colors."

A survey of choir gown manufacturers revealed that gowns are now being manufactured in many different hues to satisfy the harmony needs of church interiors.

According to Mr. Edwin R. Moore, president of the E. R. Moore Company, one of the oldest manufacturers of choir gowns, his company tailors

An Alphabet Of Affirmations

Suggested for use in the Practice of the Presence of God

- A—Acquaint now thyself with him and be at peace and good shall come to Thee.
Job 22:21
- B—Be still, and know that I am God. Psalm 46
- C—Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28
- D—Draw nigh to God, and He will draw nigh to you. James 4:8
- E—Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. 7:8
- F—Fear not, for I am with thee. Gen. 26:24
- G—God is our refuge and strength, a very present help in trouble. Psalm 46:1
- H—Happy is he that hath the God of Jacob for his help. Psalm 146:5
- I—I will lay me down in peace and sleep, for Thou makest me to dwell in safety. Psalm 4:8
- J—Joy cometh in the morning. Psalm 30:5
- K—Know ye that the Lord He is God. Psalm 100:3.
- L—Lo, I am with you every day. Matthew 28:20.
- M—My God shall supply your every need. Phil. 4:19
- N—Nevertheless, I am continually with Thee. Psalm 73:23
- O—O Lord of hosts, blessed is the man that trusteth in Thee. Psalm 84:12
- P—Peace I leave with you, my peace I give unto you. John 14
- Q—In quietness and confidence shall be your strength. Isaiah 30:15
- R—The Lord is my shepherd . . . He is restoring my soul. Psalm 23
- S—Surely goodness and mercy shall follow me all the days of my life. Psalm 23
- T—Thou wilt keep him in perfect peace, whose mind is kept on Thee. Isaiah 26:3
- U—Underneath are the everlasting arms. Deut. 33:27
- V—Verily I say unto you, if ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you. Matthew 17:21
- W—Wait on the Lord, be of good courage and he will strengthen thine heart; wait, I say on the Lord. Psalm 91
- X—He is able to do exceeding abundantly above all that we ask or think. Eph. 3:20
- Y—Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me. Psalm 23:4
- Z—Let the Children of Zion be joyful in their King. Psalm 149:2

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

JUNE 25, 1957

NUMBER 26

Uniting Synod

JUNE 25-27

CLEVELAND, OHIO

(See pages 8 & 9)



WOMEN'S LEADERS IN UNITED CHURCH

The United Church of Christ, which is being organized this week in Cleveland, Ohio, is symbolized for our women in the above picture which shows Mrs. W. B. Williams of Newport News, Virginia, (left) president of the National Fellowship of Congregational Christian Women, and Mrs. Guy Benchoff, Woodstock, Virginia (right), president of the Women's Guild of the Evangelical and Reformed Church. The picture was taken at Bethlehem Church, Broadway, Virginia, May 1, at the conclusion of the biennial session of the Women's Fellowship of the Southern Convention of Congregational Christian Churches. Center is Mrs. F. C. Lester, president of that organization. This was the first occasion on which both national women's presidents had participated in the same program.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication Offices at Asheboro, North Carolina.

Subscription office: Southern College, North Carolina.

Here And There Among The Churches

A TRIP TO JAMESTOWN was sponsored by the Pilgrim Fellowship of the First Christian Church of Portsmouth, Virginia, on Saturday, June 22. Each person was to pay his own way, which was not expected to be more than two dollars.

A STAY-AT-CAMP was enjoyed recently by 46 boys and girls, ages eight to fourteen, at St. Mark's Evangelical and Reformed Church, near Elon. The Minister, Rev. Huitt Carpenter, and his people turned the Sunday school plant into a camp where the youngsters could study, eat and sleep, and the church lawn into camp-grounds, and the women furnished food for the group. It was a very profitable experience for the boys and girls, which ultimately means for the church.

DR. WOFFORD C. TIMMONS has recently undergone a serious operation at the hospital in Chapel Hill. His many friends will pray for a speedy recovery.

MISS FAYE GORDON, President of the Southern Convention Pilgrim Fellowship, graduated recently as valedictorian (with a grade of 97.2) of Suffolk High School. Among many other duties she had edited THE PEANUT PICKER, the High School paper. The last issue had twelve pages twice as large as these filled with interesting information, pictures, and advertisements. One of the larger advertisements said this: "Attention Seniors! After a 4-year College Course in Pharmacy, you can start a career in a \$.....,500 to \$7,200 a year position as a Registered Pharmacist." What does the church offer?

SEAGROVE PILGRIM FELLOWSHIP is active under the leadership of President Dona Leigh Lawrence. Their June meeting was held on the sixteenth with Alice and Nancy Spencer sharing in the devotionals. David King, vice president, sharing in the leadership of the study period, and the benediction being given by David Sykes. Fourteen were present.

MT. BETHEL church had revival services last week with Rev. F. C. Lester, a former member, assisting the pastor, Rev. Fred Allred. Home Coming was observed June 16 with a large crowd in the morning service and enjoying the bountiful dinner in the new and beautiful hut of the church.

REV. MARK ANDES assisted the pastor, Rev. Robert Bennett, in a revival series at Lebanon June 23-38. He is a former pastor of Lebanon.

NEWS OF BETHLEHEM

Dwight W. Moore, Pastor

Twenty girls and boys completed ten weeks of study in a pastor's class at Bethlehem, N. C. and Va. Conference. Each of these boys and girls, along with two adults, professed their faith in Christ during a revival held at the church in March by Rev. Lester Stanley. Twenty-seven new members have been received into the fellowship of the church this year.

POSTPONED

The Fifth Sunday Rally of the Pilgrim Fellowship of the Western North Carolina Conference has been postponed to July 28 at 2:30 p.m. The rally will be held at the Asheboro Congregational Christian Church at that time.

LEBANON REPORTS

Mrs. Ezra Stowe

It was a great day for all of us at Lebanon Church, Semora, North Carolina on the third Sunday in May. For this was our Dedication Service and Memorial Day. The day began with a large Sunday school.

The service began after Sunday school at 10:45 with a full church. Our pastor, Rev. Robert Bennett, began with the call to worship. He proceeded with the service and then there was the act of burning the note. Mr. Walter Taylor, senior deacon was in charge of burning the note, also along with the chairman of the building committee, Foster Pointer, and treasurer of the church O. H. Winstead. This was an achievement we were all very grateful for and made us feel very proud to be able to free our church of all indebtedness. A beautiful solo was sung by Miss Jean Matlock, "Bless This House." Our choir sang a special, also. Rev. W. L. Hoskins, pastor of a neighboring church, offered prayer. It was good to have our former pastor and his family, Rev. Bland Leebrick, back with us on this special day. He was in charge of the act of dedication in which we rededicated our church to the service of the Lord. We all felt like this was a great day at Lebanon because we had looked forward to it for so long. Five years to be exact. After the service everyone enjoyed a picnic lunch outside.

The Lord just blessed us real good with a nice rain after everyone finished eating. So you see we have a lot to be thankful for. We are still looking forward to greater things at Lebanon Church.

Volume 109

Number 26

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Valley Sunday School Convention

The Sunday School Convention of our Virginia Valley Central Conference met June 13 at Bethel church with nearly all the churches represented and a goodly number of people present. Kermit Kibler, the Vice President, presided and kept the program moving nicely. President Andes was away on vacation between sessions of college at Bridgewater where he teaches. Mrs. Dewey Dofflemeyer kept the records as the efficient secretary.

A service of worship opened the morning session. It was led by young people from Mt. Olivet (R). Kenzie Dofflemeyer welcomed the people to Bethel where they saw the new educational building and enjoyed a delicious dinner.

The featured speaker of the morning was Professor John Graves from Elon College who spoke tellingly on Growth, especially for teachers of religion.

The afternoon service was opened with worship led by Mrs. F. C. Lester. A very interesting feature was a panel discussion on "Our Troubled Sunday Schools," which was led by Rev. W. J. Andes and shared by Mrs. Ernie Williams of Winchester, Miss Dorothy Foltz of Leaksville, and Cla-

rence Phillips, president of the conference, of Bethlehem.

Reports from superintendents of departments were as follows: Missions, Mrs. Ada Whitlock; Teacher Training, Kenzie Dofflemeyer; Organized Classes, Miss Betty Showalter; Cradle Roll, Mrs. Dale Kipps, and Pilgrim Fellowship, Miss Dorothy Foltz.

One of the fine things done by this Conference is the conduct of a youth camp at Powell's Fort. The session this year begins August 17, according to announcement made at the Convention.

Time and place for the next Convention was left in the hands of the executive committee.

All officers were re-elected, and they were installed by Rev. Clyde Koon in an impressive service which closed the Convention.

DELEGATES FROM THE SOUTHERN CONVENTION TO THE UNITING SYNOD

Rev. George D. Alley, Box 364, Suffolk, Va.

Mr. M. T. Garren, 1817 Rolling Rd., Greensboro, N. C.

Mrs. F. C. Lester, 840 Sunset Ave., Asheboro, N. C.

Rev. L. M. Presnell, Box 37, Liberty, N. C.

Rev. Henry E. Robinson, 415 S. Church St., Burlington, N. C.

Rev. William T. Scott, Elon College, N. C.

Rev. W. W. Snyder, 721 N. Church St., Burlington, N. C.

Mr. James E. Washburn, Jr., 708 St. George Rd., Raleigh, N. C.

Rev. W. E. Wissemann, 400 Radiance Dr., Greensboro, N. C.

Project Of The Month

July, 1957

In *Yankees in Paradise*, Bradford Smith's book about the early days of the American Board's mission to the Sandwich (Hawaiian) Islands, we read that the first gift presented to the king was a fine Bible from the American Bible Society. We are told that the king was delighted with this gift and would listen by the hour to stories of the creation and the life of Jesus. He and his queen immediately began to learn to read and took their studies so seriously that they carried their Bible with them while bathing, standing in the water reading and repeating what they had already learned.

In another group of islands in the Pacific, two young missionaries are now in their second term of service for the express purpose of translation and revision of the Marshallese Bible. They are in a sense working against time for the American Bible Society will not print more copies of the present translation since it is incomplete and in many places inaccurate, and the copies which the people now have are fast wearing out. The people of the Marshall Islands cherish the Bible which was brought to them by Christian missionaries over 100 years ago — what joy it will be for them when they can replace their tattered Bibles with a

fresh and accurate translation of God's word. Thus it has been and thus it still is, all around the world, the distribution and translation of the Bible has been the very cornerstone of missionary work.

You can help in a number of ways to bring the Bible to the uttermost parts of the earth (as well as to neighbors closer to home). Contributions are needed by the American Bible Society for its on-going program of translation and distribution. Gifts to this organization are an "authorized special" of the Congregational Christian Service Committee so that apportionment credit is allowed your church; gifts should be sent to the Convention office, clearly designated.

Many of our American Board missionaries have requested that Bibles be sent directly to them for the people with whom they work in India, Syria, Japan, Micronesia, and Africa. In this country, Bibles are needed by Indian American churches, city missionary societies, Spanish-speaking groups, Ryder Memorial Hospital in Puerto Rico, and others. For complete details on how to obtain and send Bibles and New Testaments to persons at home and overseas, write to Miss Marjory Martin, Friendly Service, 287 Fourth Avenue, New York 10, New York.

WPTF TO BROADCAST SUNDAY SERVICES FROM RURAL CHURCHES IN AREA

Radio Station WPTF will broadcast the Sunday services from Rural Churches in the Wake County area during the summer months. Starting July 7 and continuing through the month of July, WPTF will broadcast the Sunday worship services from the Wake Chapel Congregational Christian Church in Fuquay-Varina, N. C. The pastor is Earl T. Farrel who was born in Pittsboro, N. C., is a graduate of Pittsboro High School, Elon College and Duke Divinity School. He was ordained as a Congregational Christian minister in 1944. He has been pastor of Wake Chapel since March 1955. Mr. Farrel is married to the former Kathy Sizemore of Beverly Kentucky. They have four children, two girls and two boys.

The regular Sunday morning worship services from Wake Chapel will be broadcast each Sunday morning at eleven on WPTF Radio starting July 7.

The Wedding Day

This evening, June 25, 1957, the Congregational Christian Churches and the Evangelical and Reformed Church unite in a solemn ceremony with a beauty and dignity surpassing the ordinary marriage.

Like sensible men and women who plight their troth, they have taken plenty of time to consider each other and plan for their future ahead. They have had opportunity to study carefully the history and characteristics of each other. And, like two people in love, the more they have seen and known each other the more certain they are that they want to unite and start a new church family. For fifteen years the courtship, the debate, and even a case in court trying to prevent the union, meetings on the various levels from church to Council, committees and boards thrashing through property arrangements and working plans — all these have gone into the preparation for the uniting session this evening. And those who were most nearly at the center of the considerations have become more and more convinced that the union is right.

The thousand people marching through the streets of Cleveland, following the Christian Flag and the flags of eighteen nations, will be a spectacle long to be remembered by those who share in it and by those who see it. It will be a date in Church History for students to read through the centuries to come. It will be the beginning, it is devoutly hoped, of an ever increasing number of Protestant denominations joining in one Great Army to follow the One Flag under the leadership of him who is King of kings and Lord of lords. This is the beginning, it is sincerely hoped and devoutly prayed, of the process of forgetting the things that divide Christendom and a centering of thought and loyalty on Him who started the Church in the first place.

Denominationalism is based on differences of opinion. No two of us think alike. But the Church is based ultimately on loyalty to Christ, and should not be based on our interpretations of Him. We love him or we don't; we follow him, or we go our selfish ways. "Like a mighty army moves the church of God" we sing with gusto, but when we are ready to say our prayers we sometimes want to get off to the side in little tiny huddles with banners of our own. What goes with the army then?

Only a very few members of the Southern Convention are attending the Uniting Synod. The rest of us wait at home. We eagerly await the reports, the decisions, the plans for united work, the new spirit that will burn within the heart as we think of the enlarged opportunities for service and the new devotion of our united leadership. Some churches, like those in Richmond, are meeting together for acquaintance, fellowship, and to bind the tie of the United Church on the local level. This could be done in many places, although in the eastern part of our area there are few Evangelical and Reformed churches and in the western there are not many Congregational Christian churches. In the main we will cover a larger area of the two states rather than overlap in the same communities.

The most deadly sin that can beset us is to be

unaware of what is happening and to do nothing about it. This is our God-given opportunity to preach from the housetop the unity of the Church, and to repent our terrible sins of division.

Girls Again

More than a hundred women of the Southern Convention are living in the girls' dormitories at Elon College June 18-21, and are attending classes to learn more about the Psalms, Race Relations, and Japan. They are back where some lived in other years as students of Elon, some have attended other Schools of Missions, and some are here for the first time. There are young, and there are older women. But now they are girls again, having a wonderful time talking, studying, resting, and dreaming.

These beautiful dormitories on the delightful campus are conducive to rest and rejuvenation. Surely here is where the long, long dreams are appropriate. The college girls plan their careers, secure their education, and many of them select their husbands. The women here this week are dreaming of what the home church can become, of what our country can do to give equal opportunities to all its people, and what our revolutionary world will be in the next generation. They are trying to discover what one person can become, and what groups can do together. Some of these "girls" may be older in years, but they are definitely youthful in spirit.

Missionaries Secured

Last week we carried a list of urgent needs for missionaries of the American Board. This week we carry announcement of the appointment of some of those workers. None of the appointees came from our area although there are people among us who could do successful work in positions like those being filled. It will be a happy day for all of us when some of our own people are among those commissioned for overseas service in our Church. This matter is called to the attention of our fine college people. The Church needs recruits.

Vacation Is Coming

Printers, like other people, both desire and need vacations. Hot summer days in a print shop is wearing on bodies, nerves, and dispositions. In the run of a year, more work will be accomplished with vacation than without.

The Durham Printing Company of Asheboro, North Carolina, closes for the week of July 4, and all the workers go on vacation. For a year the fine workers in this plant have been publishing THE CHRISTIAN SUN and putting it into the mail every Tuesday evening in time for it to leave Asheboro that night. But the week of July 4 they will not work. Hence, there will be no publication for July 9, and the one for July 2 will go into the mail previous to that date.

Successful School Of Missions

The 1957 School of Missions for women of the Southern Convention is now history. Ten more women stayed "on campus" this year than last, with total registration for that group being 109. Many women came in from nearby churches during the day to share in the classes and workshops.

Courses taught by Mrs. W. E. Wiseman of Greensboro on "Christ, the Church and Race," by Miss Jean Littlejohn of Pennsylvania and Japan on "Japan," and by Dr. F. C. Lester of Asheboro on "Psalms" had an interested and appreciative audience.

Workshop sessions were varied. District Superintendents met with the Conference Presidents to plan for their work. Since Mrs. David Shepherd was busy with responsibilities for literature packets, she arranged for Mrs. Kenneth Register to present visual aids one afternoon and Mrs. Estes of Durham to present "Family Life" another. Mrs. Harvey Carnes could not be present because of an accident in her home, so Mrs. Garland Spratley presented Life Memberships and Memorials to the Stewardship Workshop one afternoon. Mrs. Lowell Smoot the Woman's Gift another, Mrs. J. R. Ellis a stewardship program another day. Mrs. Jack Akin, chairman of Missionary Education, was assisted by Mrs. Ellis Clark, Mrs.

R. A. Whitten and Mrs. R. E. Brittle. Mrs. M. F. Sherrill was the leader of the Social Action workshop. Mrs. Mark Andes was assisted by Mrs. E. G. Middleton and Mrs. Carl Wallace in her workshop on Spiritual Life. Mrs. Clyde Fields met with District Superintendents on the first afternoon to tell them about Friendly Service, and with others interested on Wednesday and Thursday. Mrs. W. J. Andes told this group about work with International students.

One of the highlights of the School of Missions is always the visit to Moonelon. This was enjoyed on Wednesday. Under the leadership of Rev. John Graves a vesper service was conducted by the Junior High campers there.

A vesper service in the chapel at the Christian Home for Children was a new and delightful experience for the group on Thursday.

The last evening the women of the First Church Greensboro presented the worship service found in the new Bible study book, the climax of which is a communion service.

The message of the chaplain, Mrs. E. G. Middleton, was especially helpful as she led the group under the theme, "For the Living of These Days."

sion that a man is not worth his salt.

The Old Testament mentions the covenant of salt, which was the joint partaking of salt by two parties which bound them indissolubly together. Jesus said: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" Plato speaks of salt as "dear to the gods" and Homer describes it as "divine." As salt is regarded as a symbol of protection against corruption, Russians place salt in the coffins of their dead. Salt is also used in the Christian baptismal rite in some parts of the world.

Whether it is in Africa where a quantity of salt was once the price of a slave, or in China where Marco Po'o found salt solidified and stamped with the seal of the Great Kahn and used as coin, this crystalline substance everywhere is of great value. But it is pleasantest to think of salt as a symbol of friendship.

C. B. Riddle

Jacks Resigns From C.R.O.P.

The Rev. T. J. Whitehead, Graham, Chairman of the N. C. Christian Rural Overseas Program, and The Rev. Morton R. Kurtz, Executive Director of the N. C. Council of Churches, Durham, announced today the resignation of The Rev. Ralph Jacks as state CROP Director and Director of Town and Country work for the N. C. Council, effective July 1. Mr. Jacks is leaving to become pastor of the Fallston-Clover Hill Charge in Cleveland County. He will also direct the 1957 relief campaign until a new director is named.

Mr. Jacks has served CROP and the Council of Churches since June 1, 1955, coming to that position from the pastorate of Mt. Pleasant Methodist Church, Greensboro. This year, he has helped 30 counties to organize family canvasses for CROP in the fall.

His new appointment was made at the session of the Western North Carolina Methodist Conference in Lake Junaluska, North Carolina, closing June 17.

Under Mr. Jack's guidance, the people of North Carolina made 3 million pounds of food gifts available to areas of need in all parts of the world.

In his new pastorate, Mr. Jacks will continue to serve part-time in the 1957 CROP campaign, pending the choice of a successor. In a farewell statement, he called for increased endeavor of all in North Carolina who are concerned about hunger in the world. He said:

"Refugees are still numbered at from 30 to 40 million, and unfortunately the solutions are not yet in sight. Two thirds of the people are hungry, a shocking and incredible figure, but sufficiently undeniable as to weigh heavily on our consciences.

"CROP is not the whole answer to the world's hunger need. But it is a tremendously important facet in meeting it pending the years required for long range self-help to be established, expanded, and intensified. There is a gigantic need overseas, but there may well be a greater one for us not to lose our souls in the ignoring of it"

Inquiries regarding the CROP campaign may be directed to CROP, P. O. Box 6637, College Station, Durham, N. C.

About

* * *

THE VALUE AND SYMBOL OF SALT

The science of medicine has so advanced that most people who are normally healthy can reasonably count on a long life. But despite the discovery of numerous so-called miracle drugs and the ever-increasing surgical skill there are many things supplied by nature that the human body must have to survive. One of these is salt.

Salt is not only a sustainer of life, but a healer of wounds. Many battles have been fought to gain possession of salt mines. During the Civil War a 36-hour battle was fought for the possession of the salt refining works at Saltville, Virginia. Each Roman soldier was provided with a small bag of salt or money for its purchase. This was known as the soldier's solarium. The English word salary comes from this practice and so does the expres-

God And Human Suffering

W. R. Cullom

Many Bible scholars think that Job is the oldest book in the Bible. Of course those who read my heading will know at once that this heading is the crux of the debate between Job and his friends. The last Thursday night in August marked the 70th Anniversary of my first sermon, and my heading suggests the basis of more questions that have come to me during these 70 years than any other, if not all others. And so from Job to my current mail the questions have come and they will probably be coming to the end of the journey. Of course no man can answer these questions in an *ipse dixit* manner, but I am going to offer a few suggestions which may bring a little help to some who read them. If so, I shall be grateful and feel amply rewarded for my effort.

1. Back of many of these questions is what seems to me an entirely mistaken conception of God's control of the world about us. Even God's Chosen People had a notion that God is an arbitrary Ruler. He keeps his scales balanced all the time: so much sin; so much suffering. When a sweet baby is taken, the question arises in the minds of the loving parents, "What have we done to bring such a calamity upon us?" If it be a hail storm or an epidemic among the hogs or cattle the same question arises. If one will read John 9:1-3, it seems to me that such a thought of God would forever be put away. The one who uttered the statement in verse 3 was and is forever the One who speaks as God Himself. Let us put away forever such crude and misleading thoughts of God.

2. We can see how such experiences bring blessings to their victims. In the case just cited our Lord says in the same verse, "the works of God are made manifest in them." In my early ministry a good family in my congregation had three lovely daughters all of whom were fine Christian girls. The father and mother were noble Christians. One daughter was a deaf mute from birth; the oldest daughter developed arthritis and was an invalid for 15 or 20 years before she died; the third daughter went stone blind, fell on the steps in the house, broke her hip and was totally helpless until she died. A brother married a fine Christian girl who came into that home and lived in such

a way as to make "the works of God manifest" there. Of course other help was brought in. We must throw aside the thought that "the works of God" must come in some startling manner. Too many of us, alas, are far too disposed to relegate God to the exceptional, the extra-ordinary, and such like. Let us cultivate the habit of finding and seeing God in the common, everyday occurrences of life.

3. Let me close this message with three simple words: (1) Suffering is a part of the divine order. Each of us was brought into the world by the suffering of a loving mother. Did she go through life lamenting over her birthpangs?; (2) Romans 8:22 speaks of the birthpangs of creation — the whole universe in anguish bringing forth that which must be infinitely glorious; (3) if one will read Romans 8:23-39 and count the assurances set

forth there, I don't believe that he or she will ever be tempted again to complain of suffering. Let us undertake this task, each for himself, doing it slowly, thoughtfully, gratefully. Such a person, in my judgment, will arise from his task ready to raise an old-fashioned Methodist shout, to fight the battle with fresh courage, and so lay hold of eternal life with a zest that he has not known before. I find nine of these assurances as follows: (1) The redemption of our bodies; (2) hope in the midst of our present suffering; (3) the help of God's Spirit in the midst of our present shortcomings; (4) that God makes all life's experiences to work together for good to his people (5) conformity to the image of his Son; (6) we shall not only be justified, but also glorified; (7) God's presence in our fight assuring victory; (8) not only victory, but super-victory; (9) eternal and indissoluble union with God in his love in Christ.

The Mountain Revisited

"YOU MUST BE PERFECT"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

Give people anywhere a chance to ask questions about religion, and someone is bound to inquire, "What does Jesus mean when He says: 'You, therefore, must be perfect, as your heavenly Father is perfect'?" (Matthew 5:48, RSV). The answer is sure to precipitate a theological debate. Pelagius held that the saying implied that perfection must be possible to any individual who wholly desires it, but the church at large has stuck with Augustine, whose view of human nature hardly included this rosy possibility.

On the basis of such interpretations of this passage as I John 3:9, Wesley required of his preachers at ordination a statement of their intention to "go on to perfection," but it is not certain whether he ever believed anyone had reached that state. When a rare individual in our society claims to have attained it, we find that his neighbors do not usually share the opinion.

Perhaps the clue is Wesley's "go on to perfection." Sir Joshua Reynolds tells us concerning the artist's ideal: "The sight never beheld it, nor

has the hand expressed it. It is an ideal residing in the breast of the artist, which he is always laboring to impart, and which he dies, at last without imparting." So it may be that perfect goodness, though not attainable in this life, is the goal of all our striving.

Consider, however, what the dictionary has to say about the English word "perfect." Its primary meaning is not flawlessness but rather "Having all the properties or qualities belonging to its natural, completely developed, or whole state." This, too, is the meaning of the Greek word. What Jesus is saying is that we are to reach our full development, become mature, adult, complete. Used of animals, the word means full-grown; of arguments, fully constituted, valid; of persons, accomplished.

Paul's interpretation of this is Ephesians 4:13f: "Until we attain to . . . mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles." It is the teaching of the pastoral epistles that this is the very purpose for which the Bible was given: "that the man of God may be complete, equipped for every good work" (II Timothy 3:17).

New Missionaries Appointed

Miss Margaret Sener Rusk, a member of the teaching staff of the American School in Baranquilla, Columbia, South America, has been appointed to a three-year teaching term as an associate missionary by the American Board of Commissioners for Foreign Missions.

She has been assigned to the Near East Mission of the Board, overseas agency of the Congregational Christian Churches, and will teach Science at the American Academy for Girls in Istanbul, Turkey.

With degrees from Wellesley College, Wellesley, Mass., and the Harvard University Graduate School of Education, Miss Rusk began her teaching career as Science teacher at Brimmer and May School, Boston. Subsequently she taught the same subject at the George School in Pennsylvania. She was Girl Scout field director at Oswego, New York, from 1953 to 1955 when she joined the staff of the American School at Barranquilla.

Miss Rusk is a native of Baltimore, daughter of Mr. and Mrs. Alexander Rusk of (128 Woodlawn Avenue) that city. Before going to Wellesley, she attended Cantonsville High School, Baltimore.

* * *

Miss Lois Nancy Jones, daughter of Mr. and Mrs. Earl A. Jones of Waitsfield, Vermont, has been appointed to a 3-year teaching term as an associate missionary by the American Board of Commissioners for Foreign Missions.

Assigned to the Board's Near East Mission, she will teach Home Economics at the American Academy for Girls at Istanbul, Turkey.

Miss Jones was born in Montpelier, Vermont, in 1936. She attended Waitsfield High School and was valedictorian of her class when she was graduated in 1953. She will receive her B.S. in Home Economics this month at the University of Vermont.

During her high school and college years, she has been active in musical and religious organizations and worked during vacations as a cook in a girls' camp and as a Bible school director of the Vermont Congregational Conference.

Miss Jones is a member of the Waitsfield Federated Church (Congregational and Methodist) at Waitsfield.

Miss Susan Weston Robertson, daughter of Dr. and Mrs. N. R. Robertson of Warren, Pennsylvania, has been given a short-term appointment as an associate missionary by the American Board of Commissioners for Foreign Missions.

A graduate of Mount Holyoke College, South Hadley, Mass., in the class of 1957, Miss Robertson has been assigned to teach at the American Collegiate Institute in Izmir, Turkey.

Miss Robertson was born in 1935 in Warren and attended elementary and high schools there. At Mount Holyoke College, where she majored in history, she was active in the History Club and International Relations Club.

Long interested in the possibility of teaching abroad, she was strongly influenced to offer her services as a missionary teacher after a visit to Austria as a member of Experiment in International Living.

* * *

Miss Carol Wright of Paris, Missouri, has been appointed an associate missionary and given a three-year teaching assignment in the Near East Mission of the American Board of Commissioners for Foreign Missions.

Miss Wright, who has just graduated from Oberlin College, Oberlin, Ohio, is following in the footsteps of her missionary teacher parents, the late Mr. and Mrs. Harold W. Wright who taught at the Woodstock School in India.

Born in New York City 21 years ago, Carol Wright was graduated from high school at Mineola, New York, and from Northfield School for Girls at East Northfield, Massachusetts, before going to Oberlin. Last summer she was a student in the Education Department of Colorado University, Boulder, Colorado.

At Oberlin she participated in the programs of musical and dramatic organizations and was active in Y.W.C.A. sports.

Miss Wright is a member of the interdenominational Northfield School Church at East Northfield.

* * *

Miss Margaret Sue Shafer, daughter of Mr. and Mrs. V. C. Shafer of Cimarron, Kansas, has been appointed to a three-year teaching term as an associate missionary by the American Board of Commissioners for Foreign Missions, overseas agency of the

Congregational Christian Churches.

Assigned to the Near East Mission of the Board, Miss Shafer will teach at the American Collegiate Institute in Izmir, Turkey.

Born in Cimarron in 1935, she was graduated from the Cimarron Consolidated High School in 1953 and this month will receive her A.B. from Doane College, Crete, Nebraska.

While at Doane she has been prominently associated with the student council, campus chest fund, the college annual, inter-sorority council and the Student Christian Association. She has also sung in the church choir and served as a Methodist Sunday School teacher.

Miss Shafer is a member of the First Methodist Church of Cimarron.

* * *

Mrs. Frances Messner of Cadillac, Michigan, a successful high school teacher for many years, has been appointed associate missionary by the American Board of Commissioners for Foreign Missions. She will teach at Pierce College in Athens, Greece.

A native of Coopersville, Michigan, Mrs. Messner was educated in the high schools of Muskegon and South Grand Rapids, Michigan, Grand Rapids Junior College, and the University of Michigan where she was graduated in 1922. She was twice chosen to give the Palladium Oration at Grand Rapids Central High School and received the Junior College's highest award upon graduation.

She began her teaching career at Nordstrom, a part of Southwestern, in Detroit, but soon returned to Grand Rapids where she taught in Creston High School. Married to Charles E. Messner, she continued to teach at Creston for 12 years, stopping only when the pressures of the great depression demanded that married women give up their jobs. She returned to the classroom in 1951 and since that time has taught English in the junior and senior high schools of Cadillac.

Though she and her husband, who died in 1955, did not have any children of their own, they took seven boys, including two American Indian youngsters, into their home during the more than 30 years of their married life.

Mrs. Messner, who has received a 5-year teaching appointment to the Near East Mission, is a member of First Congregational Church of Cadillac.

THE GENERAL COUNCIL OF CONGREGATIONAL CHRISTIAN CHURCHES AND

THE GENERAL SYNOD OF THE EVANGELICAL AND REFORMED CHURCH BECOME

The General Synod Of The United Church Of Christ

With pageantry and drama befitting the occasion, two Protestant denominations of widely different heritage became one at Cleveland, Ohio, June 25, 1957. After fifteen years of conferring, voting and planning, the General Council of Congregational Christian Churches and the General Synod of the Evangelical and Reformed Church officially became the General Synod of the United Church of Christ in a beautiful and impressive ceremony.

At seven-thirty Tuesday evening, June 25, some five hundred officials, delegates and representatives of the Evangelical and Reformed Church joined a similar number of representatives of Congregational Christian Churches and marched in a colorful ecclesiastical procession through downtown Cleveland to the Municipal Music Hall. Sharing places of honor in the procession were the cross of the Christian church, a Bible, the Christian flag and flags of the eighteen countries where the two churches have missionary work.

The solemn opening of the Bible at eight o'clock signalled the convening of the Uniting Synod, which proceeded with the following program:

THE CALL TO ORDER by The Reverend James E. Wagner, President of Evangelical and Reformed Church

A HYMN — The Church's One Foundation

THE INVOCATION by The Reverend Fred Hoskins, Minister and Secretary of the General Council of the Congregational Christian Churches

APPOINTMENT OF SECRETARIES PRO TEM

OFFICIAL REPORT ON EVANGELICAL AND REFORMED APPROVAL OF THE BASIS OF UNION WITH INTERPRETATIONS by The Reverend Sheldon E. Mackey

OFFICIAL REPORT ON CONGREGATIONAL CHRISTIAN APPROVAL ON THE BASIS OF UNION WITH INTERPRETATIONS by The Reverend Fred S. Buschmeyer

OFFICIAL REPORT ON EVANGELICAL AND REFORMED ACTIONS Authorizing the Call and Meeting of the United General Synod by The Reverend Sheldon E. Mackey

OFFICIAL REPORT ON CONGREGATIONAL CHRISTIAN ACTIONS Authorizing the Call and Meeting of the Uniting General Synod by The Reverend Fred S. Buschmeyer

REPORT OF THE CREDENTIALS COMMITTEE

PRESENTATION AND ACTION ON JOINT RESOLUTION declaring the Basis of Union with Interpretations Adopted and the Union in Effect by the Reverend Fred S. Buschmeyer

THE UNITING PRAYER by The Reverend Douglas Horton

SILENT MEDITATION AND DEDICATION

PRESENTATION OF SYMBOLS

The Cross	Hymn — Beneath the Cross of Jesus
The Bible	Hymn — O Word of God Incarnate
Chalice and Paten	Hymn — According to Thy Gracious Word
Baptismal Font	Hymn — Breathe On Me, Breath of God
Flags and Banners	Hymn — Fling Out the Banner!

FORMAL DECLARATION OF THE UNION

The Secretary and Minister of the General Council of the Congregational Christian Churches and the President of the Evangelical and Reformed Church, clasping their right hands in symbol of the fellowship of their respective communions and their oneness in Christ, proceeded as follows:

President Wagner: Constrained by the apostolic injunction "to lead a life worthy of the calling to which (we) have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace"; and rejoicing in the assurance that "there is one body and one Spirit, just as (we) were called to the one hope that belongs to (our) call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all"; (Ephesians 4:1-5)

Secretary Hoskins: "Moved by the conviction that we are united in spirit and purpose and are in agreement on the substance of the Christian faith and the essential character of the Christian life; affirming our devotion to one

God the Father of our Lord Jesus Christ, and our membership in the holy catholic Church, which is greater than any single Church and than all the Churches together; believing that denominations exist not for themselves but as parts of that Church, within which each denomination is to live and labor and, if need be, die; and confronting the divisions and hostilities of our world, and hearing with a deepened sense of responsibility the prayer of our Lord that they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me'." (St. John 17:21)

The Delegates Speaking in Unison: We do now, as the regularly constituted representatives of the Evangelical and Reformed Church and of the General Council of the Congregational Christian Churches, declare ourselves to be one body and our union consummated in this act establishing the United Church of Christ, in the name of the Father, and of the Son, and of the Holy Spirit. AMEN.

Secretary Hoskins: "Blest be the tie that binds our hearts in Christian love."

President Wagner: "The fellowship of kindred minds is like to that above."

The Congregation (singing): "Blest Be the Tie That Binds"

THE SCRIPTURE READING

Old Testament, Jeremiah 31:31-34 by The Reverend Wm. J. Faulkner

Epistle, 1 Corinthians 12: 12, 27-31 by The Reverend J. R. C. Haas

Gospel, Matthew 16: 13-19 by The Reverend Wm. J. Faulkner

THE PRAYERS

Almighty God, whose glory the heavens are telling, the earth thy power, and the sea thy might, and whose greatness all feeling and thinking creatures everywhere proclaim; to thee belongeth glory, honour, power, and love, now and for ever, and unto ages of ages: through Jesus Christ our Lord. Amen.

Almighty and most merciful God, we acknowledge and confess that we have sinned against thee in thought, word, and deed; that we have not loved thee with all our heart and soul, with all our mind and strength; and that we have not loved our neighbors as ourselves. We beseech thee, O God, to be forgiving of what we have been, to help us to amend what we are, and of thy mercy to direct what we shall be; so that henceforth we may walk in the way of thy commandments, and do those things which are pleasing in thy sight: through Jesus Christ our Lord. Amen.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and lovingkindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

O Almighty God, whose dearly beloved Son after His resurrection sent His apostles into all the world, and on the Day of Pentecost endued them with special gifts of the Holy Spirit, that they might gather in the spiritual harvest: We beseech Thee to look down from heaven upon the fields now white unto the harvest, and to send forth more laborers to gather fruit unto eternal life. And grant us grace so to help them with our prayers and offerings that, when the harvest of the earth is ripe and the time for reaping is come, we, together with them, may rejoice before Thee according to the joy in harvest; through Jesus Christ our Lord. Amen.

Almighty and everliving God, who by the holy apostle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly implore thee most mercifully to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal church with the Spirit of truth, unity, and concord: and grant that all they that do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend thy servant the President of the United States; that under him we may be godly and quietly governed; and grant unto all in authority, that they may truly and indifferently minister justice, to the suppression of wickedness and vice, and to the maintainance of thy true religion and virtues. Give Grace (O Heavenly Father) to all ministers, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments; and to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart and due reverence, they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them which in this life be in trouble, sorrow, need, sickness, or any other adversity. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

(In Unison)

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that where two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

ANTHEM

ADDRESSES by The Reverend James E. Wagner and The Reverend Fred Hoskins

OFFERING — Presentation With Doxology

HYMN — God of Years, Thy Love Hath Led Us

BENEDICTION by The Reverend Wm. J. Faulkner

ORGAN POSTLUDE

June 25, 1957

The Nature Of The Unity We Have

Address by DR. RALPH WALDO LLOYD, President,
Maryville College, Maryville, Tennessee

before

The Second Ecumenical Institute of the
Southern Office of the National Council of Churches

Lake Junaluska, N. C.

June 2, 1957

I.

First of all is the unity we have in Christ. Whatever else Christians are, they are Christ's. Whatever be the details of their faith, its center is Christ. We have one Lord.

The Church is divided into many parts, but the parts are basically united in Christ. The two largest interchurch bodies in the world, the World Council of Churches and our National Council of Churches, have just one doctrinal requirement for membership — the acceptance of Jesus Christ as Divine Lord and Saviour. This is a mighty force toward visible unity of these Churches.

In no other area of the world's life is there a comparable unifying power. The United Nations, seeking world unity and brotherhood, starts with many views and loyalties and tries to find a unifying center. Whereas Christians and Churches begin with Christ as the center and they need only to draw near to Him.

II.

The Unity we have in belief. Thoughtful observers of the life of the Church in the world have rejected the idea that the only requirement is a will to be tolerant and to do things together. Nothing of magnitude can be accomplished in the end unless men and churches hold in common convictions deep enough and strong enough to become the bases and motives of actions.

And the fact is that with all the varieties of interpretation which we find in the Christian community of the world there are among most Churches certain essential and central beliefs shared historically by all of them. The belief in God the Father Almighty, belief in Jesus Christ His only son, belief in the revelation of God in the Scriptures, belief in the reality of the Kingdom of God. There is really no fundament-

al divergent in the doctrines about these things held by the Reformed Churches in Switzerland, and the Methodist Churches in America, and the Anglican Churches in Australia.

One of the stirring experiences of those who have attended the ecumenical meetings of these past two or three decades is that of saying sincerely in one's own language in company with many people of many languages the Apostles Creed.

There are some deep divisions among Churches because of certain differences in belief but we in fact hold more in common than we do in difference. We have already a significant unity in essential religious belief.

III.

The unity we have in worship. One result of the increased contact of Christians throughout the world is the discovery that while customs differ the basic practices of worship have much in common. For most Christians there is spiritual strength and renewal in the sacraments of baptism and the Lord's Supper, even when there is diversity in some of the doctrines and much of the method.

This very service in which we now participate as a hymn festival is an illustration of how much unity we have in the hymns we love and in the values of praise. Here tonight we sing together regardless of our confessional connections hymns written by people whose own Churches are different from any of ours and in some cases different from all of ours, but there is a unity in the singing of Christians which over-reaches denominations and nations, language, and generation. Some of us had the privilege of attending the final service of the Kirchentag in Germany last summer and will never forget the tremendous singing of more than a half million people. We represented many nations and many confessions but we

found a deep unity in the worship of those hours.

IV.

There is an increasing unity we see through history. The story of the development of the Christian Church in the World throughout the first fifteen centuries of the Christian era is familiar to most of us. Beginning with a few congregations of disciples the day came when the Church took on a form not unlike that of the Roman Empire in which it lived. As centuries went by there were divisions and even the unity of the Church in time became a uniformity in which was lost much of the vitality of the early Church. When the reformers called Christians back to the essential realities there was a new birth of freedom and there began a long process of spiritual growth. But with freedom came also divisions, sometimes for good reasons and sometimes for bad.

For three hundred years of the Protestant movement the tendency divisions amplified by the multiplication of countries and cultures and languages into which Christianity went.

Only a hundred years ago, really only fifty years, and intensively only twenty-five years ago, the movement of the Churches has been back together, and so we tonight share in a dynamic movement of unity which promises a new day and a new power in the future. Our task is to find the ways to set forward this movement and to use the forces that have developed in the history of the Church for the development now of unity and power in the Churches. The expression of this unity in history may be seen in many forms. One of these is illustrated by this meeting under the auspices of the National Council of Churches. At the beginning of the twentieth century there were no councils of churches in the sense we use that term. Today there are five thousand councils and associations in the United States along with the one national council in this country and with national councils in many other countries. Unseen unity is now taking visible form.

VALLEY PILGRIM FELLOWSHIP
will meet June 30 at Leaksville
church, near Luray, for an afternoon
program.

Don't Forget To Pray For . . .

By H. H. Smith, Sr.
Ashland, Virginia

Two important subjects which should have a place in our prayer life are often overlooked. One of these is mentioned by our Lord and the other by the Apostle Paul. Perhaps one reason for their often being overlooked is that too many Christians seem to have a "Nicodemus attitude" toward certain aspects of prayer. They are too prone to ask, "How can my prayers help in a case like this?"

To explain more fully, let us note the words of the Master to His disciples, when He saw great crowds "like sheep without a shepherd." Deeply touched by their need for spiritual guides, the Master said: "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest." (Matt. 9:37-38. R. S. V.)

The issue is plain: there is great need for laborers for God's harvest fields, but you, my followers (says the Master), can do something about it: you can "pray the Lord of the harvest to send out laborers into His harvest."

We are living at a time when the churches are experiencing a shortage of ministers to fill the pulpits, not to mention the need of others to minister to the unchurched communities and build new churches. Now what are we doing to secure these much-needed workers — men and women who feel that they are called to give their lives wholly to the Christian ministry? Too often, perhaps, the rank and file of church members think of this as entirely beyond their sphere of responsibility. Some may ask: "Is not this a matter for God to handle? Doesn't God call men into the ministry? Doesn't God alone know who is suitable for this important work? Isn't God more concerned about it than we can ever be?"

If we wait until we understand everything about prayer, and how it works, we won't do much praying. Let us remember that we are "laborers together with God," and when Christ the Lord bids us pray for certain things related to our work, this should be enough. We should pray, as He directs, with full confidence that our Heavenly Father will hear and answer according to His wisdom and love. Failure to pray means failure to obey orders. Let us earnestly pray

every day that God may send forth laborers into His harvest fields, and then speak a word of encouragement to those who may appear to have gifts for this work.

A PRAYING MAN URGES PRAYER

Paul was a man of prayer. His letters to his churches are filled with references to his prayer life. He assures his converts and fellow Christians that he is praying for them, and begs them not to forget to pray for him. Writing to a young preacher, Timothy, he urges that prayer be offered for men who hold responsible positions of government: "First of all, then, I urge that supplications, prayers, intercessions, and thanksgiving be made for all men, for kings and for all who are in high positions, that they may lead a quiet and peaceable life, godly and respectable in every way." (I Timothy, 2:1. R. S. V.)

There is no doubt that Paul firmly believed that prayers, intercessions in behalf of others would bring results, — and he mentions, especially, prayers for "kings, and all who are in high positions." Why shouldn't we believe likewise? In these trying days

of international stresses and strains, how the leaders of government need inspiration and guidance from above! God doesn't coerce us to obey Him, and intercessory prayer doesn't mean that we expect Him to compel obedience to His will. But this we believe: That He who by His Holy Spirit created us can, by the same Spirit, give inspiration and help in time of need.

What if some of those for whom we pray are atheists and ridicule our religious beliefs? That only shows how much they are "standing in the need of prayer." We should also keep in mind that there are many in high positions who believe in God and earnestly desire our prayers. One day an army chaplain, while calling at General Lee's tent, said: "I think it right that I should say to you, General, that the chaplains of this army have a deep interest in your welfare, and that some of the most fervent prayers we offer are in your behalf." Lee was deeply moved and replied: "Please thank them for that, sir — I warmly appreciate it. And I can only say that I am nothing but a poor sinner, trusting Christ alone for salvation, and need all the prayers they can offer for me."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JUNE

Turkey

30—**R. Vinal Overing** is a member of United Church, Raleigh; graduated from Woman's College, Greensboro, 1955; went that year for three-year term; teaches English American Academy for Girls, Scutari, Istanbul. A recent news letter of United Church says that she expects to come home for a visit this summer.

July

- 1—**Carolyn Padelford** is a granddaughter of Baptist missionaries; graduated Oberlin 1956; went for three-year term as teacher in school with Vinal Overing.
- 2—**Alice C. Reed** went as teacher to China in 1916; home on Gripsholm 1942; west China 1945-48; transferred Near East 1951; head English Dept. in above school, associate director, Mission Secretary.
- 3—**Katherine W. Ross** taught for twenty-five years at Boston Clerical School, head of Business Educ. Dept. Girls' High, Boston; retired and went to American Collegiate Institute, Izmir, Turkey, to teach commercial subjects 1955-57.
- 4—**Mr. and Mrs. John W. Scott** — Both went to Carleton College; he was assoc. Turkey 1937-40; married 1941; he was in Civilian Public Service work for 30 months; to Talas, Turkey, 1946, where he is now Director and she teaches English.
- 5—**Fernie M. Scovel** went to Near East for three-year term 1949; another 1953; but applied for full-time service 1954; assistant treasurer.
- 6—**Dr. and Mrs. Lorrin A. Shepard**. His parents were medical missionaries Turkey; grandparents missionaries Sandwich Islands. He was born in Turkey, educated at Yale, Columbia. They were married 1919 and went to Gaziantep, Turkey, 1919-27; Bristol Hospital, Istanbul, 1927-56. They have retired and come back to U. S. where he is to be director of International Student Center at Yale.

Summer School At Elon

L. E. SMITH, President

In June, 1934, Elon opened its first summer school, making a continuous college curriculum through the entire calendar year. Regular school opens in September and closes the last week in May. Summer school opens the first week in June and closes the last week in August. The summer quarter is divided into six week sessions. The enrollment for the first summer school was less than 100. The enrollment has increased from year to year. The enrollment for the present six weeks session is 540. A record enrollment. There are 323 enrolled in the day school and 217 enrolled in the evening school.

One recalls when we were struggling for a 300 enrollment in the day school. When the enrollment exceeded 500 we counted ourselves fortunate and rejoiced in the successes attained at Elon College. The total enrollment for 1956-57, including the 1957 summer school, to date is 2175. Not only do we have a large enrollment for the type of school that Elon is, but we have a fine group of young people, the majority of whom are in earnest and ambitious for an education that they may be better prepared for the eventualities of life which they must eventually face. We are fortunate in having members of the regular faculty who are interested and desirous to teach in the summer school. They, of course, receive separate pay for instructing in the summer sessions. A number of our faculty will be enrolled this summer in universities at home and abroad in an effort to better prepare themselves for their responsibilities as instructors in Elon College. A sufficient number of our regular faculty is interested in teaching during the summer months to supply the demands for this extra quarter's instruction.

In continuing our summer school we are fitting into the pattern that is being advocated by public school officials and state supported college authorities. These officials contend that buildings and equipment, both of which are expensive, should be used twelve months in the year instead of nine. At Elon College we are using buildings, equipment, officials and instructors for twelve months during the day time but we are also using our total equipment and personnel for the day and night sessions twelve months in the year. Class-

rooms are vacant only in the afternoons. Chances are that it will be necessary, during 1957-58, to either extend teaching periods to 1:20 instead of 12:20 as of last year, or schedule classes for the afternoon.

If the enrollment continues to increase, the hours for instruction must be extended one way or another. We have the equipment. All that is necessary is to have the plan and the determination to use it.

The above may be a slight innovation to the average college curriculum. Even so, it will be a profitable one. I am sure that patrons and students will be glad to cooperate in any changes necessary to offer the facilities and advantages of Elon College to a larger number of young people desirous of an education.

President Danieleley and his associates will announce the plan and the curriculum for the ensuing college year.

"APPARENTLY" AND "EVIDENTLY"

Luther A. Weigle

Both "apparently" and "evidently" were originally strong words referring to sight. They meant visibly, manifestly, clearly, plainly, distinctly. But usage has weakened both words, so that "apparently" may now mean seemingly, and "evidently" is more often used in cases of inference than with respect to matters of sight.

In Shakespeare's "Comedy of Errors" (IV, 1, 78) Angelo angrily orders:

"arrest him, officer.

I would not spare my brother in this case,

If he should scorn me so apparently."

Hobbes, in "Government and Society" (1651) refers to "the prophets, who saw not God apparently like unto Moses."

But the statement that God "apparently" spoke to Moses (Numbers 12:8) means to most people today that He only seemed to do so. The Revised Standard Version translates the verse: "With him I speak mouth to mouth, clearly, and not in dark speech; and he beholds the form of the Lord."

The Statement about Cornelius, "He saw in a vision evidently about the ninth hour of the day an angel of God coming in" (Acts 10.3), is re-

APPORTIONMENT GIVING

An appeal to the churches of the Southern Convention to make weekly contributions to the cause of Christian higher education, through Elon College, may seem to be too many appeals to the same people for the same purpose. On the other hand, the expenses of the college are daily. Some are to be met weekly, others bi-weekly. All obligations of the college fall due and are payable on a monthly basis. It would seem to be easier for the Sunday schools to face their obligations weekly and certainly as often as monthly, than to wait and let the weeks and months pass and for the obligations to pile up to be met in a lump sum.

The Convention has devised a plan that should fit into the program of every Sunday school and church, a plan that will make obligations more convenient and easier to meet. Then too, weekly and monthly offerings will readily fit into the college's plans and give ready assistance to the college in meeting its financial requirements week after week and month after month. When these facts are made clear to our Sunday schools and churches, they will be happy to cooperate since it will occasion no particular embarrassment to them. We need to give our people information and then give them a chance to cooperate.

Eastern North Carolina Conference	
Clayton	\$25.00
Moore Union	55.00
Mt. Auburn	24.00
Total	\$104.00

Eastern Virginia Conference	
Centerville	\$ 10.00
Franklin	101.00
Total	\$111.00

North Carolina and Virginia Conference	
Apple's Chapel	\$ 35.00
Burlington, First	115.00
Hendersonville	10.00
Total	\$160.00

Western North Carolina Conference	
Pleasant Union	\$ 46.33
TOTAL RECEIPTS	\$421.33

phrased by RSV to read: "About the ninth hour of the day he saw clearly in a vision an angel of God coming in."

In Galathians 3.1, "before whose eyes Jesus Christ hath evidently set forth, crucified among you" is now re-worded: "before whose eyes Jesus Christ was publicly portrayed as crucified."

Joseph A Man Of Mercy

Background Scripture: Genesis 41:53—50:36.

Devotional Reading: I Corinthians 13.

Memory Selection: **Blessed are the merciful, for they shall obtain mercy.**
Matthew 5:7.

Time marches on. It had been many years since the brash, cocky, starry-eyed dreamer had been sold into slavery in Egypt. He had served as a servant in the house of his master, had been cast into prison on a false charge by an unprincipled woman, and after release had risen rapidly to a place second only to Pharaoh himself. He had been appointed "Food Commissioner" and was in charge of conserving the supply of grain against the day of famine, and then in charge of distributing it at a price to his fellow-countrymen. He was happily married, prosperous, and influential. He had been educated in "The School of Hard Knocks" or "Adversity" and he was mellowed, polished, and mature. He was a great and good man. He was successful and powerful beyond his own wildest dreams. But he wore his honors modestly and meekly. He was at heart the same sincere, simple-minded fellow he had been in the days of adversity. He had grown in grace and in moral and spiritual stature.

A DREAM COME TRUE

Do you recall that when this great man Joseph was a young fellow, dreaming his dreams, that he dreamed of sheaves of wheat bowing in obeisance to him, and the moon and the stars also doing homage to him? Well, that dream was fulfilled in a strange and sobering way. The famine which struck Egypt, also struck Canaan. Crops failed and there was no grain to eat. In desperation, Jacob sent his sons — all except Benjamin, the "Baby Boy"—to Egypt to buy grain. They had to do business with Joseph, and when they came before him, they "bowed down themselves before him with their faces to the earth." Later when they and their father went down into Egypt they again bowed down before him. Joseph must have recalled that dream of his youth when he saw the members of his family bowing down before him. And they learned who he was later, they too must have recalled the dream of that callow youth many years ago. At any rate, there is no evidence that Joseph said "I told you so." He was too big and too big-hearted to do that. The point of all this is, I think, that those of us who are older ought not to take too lightly the dreams of young folks. Foolish as they may seem, indeed objectionable as they sometimes are, they have a way of becoming realities in many cases. At any rate, young people should be encouraged to dream their dreams. Quite often these dreams are God's dreams. Nothing but dreams — but dreams are something very important.

BROTHERS ARE RECONCILED

The story of Joseph is too long to

be recounted here. It is fairly well known anyway and needs no repetition in detail. On the first trip to Egypt, Joseph did not make himself known to his brothers. He kept one of them, Simeon, as a hostage until the time when they would bring Benjamin, his youngest brother, back with them. In due time the grain which they took back with them was gone, and they had to return to Egypt to get some more. This time they had to take Benjamin with them — Joseph had told them that he would not see them or deal with them, unless they brought the lad with them. So back they come, and once more bow down to Joseph and buy grain from him. Here was his big chance to get even. Here was his chance to "pay them back in their own coin." They were in his power. He could have taken sweet (?) revenge. That is what a great number of people would have done, or what they do under similar circumstances. How many there are who plan and plot revenge, and gloat when the time comes to get it!

But Joseph was great in humility and in mercy in this crucial hour. When his brothers learned who he was, they "shook in their boots." What hope could they cherish? What

could they expect at the hands of one whom they had treated so cruelly and callously? They feared for the worst. And they got the best. Overcome with homesickness and affection, Joseph openly wept, and graciously and generously forgave his brothers, freely and fully. Furthermore he told them not to hang a millstone of self-reproach around their necks. "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither." The fact was that it was a part of the divine plan. All unwittingly they had played a part in the drama, whereby he had been sent into Egypt before them, to "preserve life." And because Joseph had loved God and trusted God, He had made it all to work together for good.

Joseph was a great man in many respects. But he was never greater than when he forgave his brothers for the treatment they had accorded him. His magnanimity and his spirit of mercy stamped him as a great and good man. What a rebuke he is to the thousands of people today who harbor grudges, plan and plot revenge, determine to "get even," refuse to forgive, harbor resentment, and even give way to hate. And the tragedy of all this is that because they refuse to forgive their fellowmen, they cannot be forgiven by God. We have the word of Jesus to that effect. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:15)

FOR OUR INSTRUCTION

In one of his many letters, Paul says that "Whatsoever things were written aforetime, were written for our instruction." The story of the life of Joseph is full of moral and spiritual teachings: Here is the danger of family favoritism; here is the brashness and braggadocio of callow youth, strutting itself before its elders; here is the combination of dreaming and doing that makes for success; here is the use of adversity, under God, for fashioning and refining character; here is the verification of the law of the harvest — whatsoever a man sows, that shall he also reap; here is the strange truth that God can make even the wrath and mistakes of man to praise him and to fulfill his purposes; here is the truth, equally as strange, that God can make all things to work together for good to those who love him; here is the truth that "vengeance is mine, I will repay" saith the Lord; here is the vindication of the place and power of an ideal in

(Continued on Page 15)

SUNDAY SCHOOL LESSON

JUNE 30, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Church Home For Children

JOHN G. TRUITT, Superintendent

Dear Friends:

Maybe, who knows? "Maybe one of these days I can do something for the place that has done something for me," she wrote me this week. Oh! yes, and she also said in her hungry, hopeful letter, "Dr. Truitt, you are the first person I've ever heard say to me that you want me to grow up and be somebody!" The grammar is poor but it was good enough to touch me.

For one thing, that "and be somebody" was kindly counsel hung on the walls of my heart when I was but a little lad — hung there by my mother. I was glad to have evidence in black and white that that bit of counsel was not soon to be forgotten.

For another thing, I well remember the hot summer day when I brought her here, hungry, handed about, half-clothed and homeless to become a part of this big family with a big heart.

She is away now, but she wrote: "I sure enjoyed the little bulletin you put in your letter. The poem is what I liked best of all." It was good that she, of all people, should like that particular little poem — she who inherited so little! It is one of my own writing (See right hand bottom corner).

Who knows, maybe! Somebody may help the little girl to help the place "that has done something for me." There are always big-hearted people who have to make a choice as to where they would like a portion of that which God has given them to serve. Thus, even the little girl's testimony may be worth something to this Home. Our concern, however, is that this Home's influence may mean much, much indeed, to her.

At least the seed has been sown, thanks to you.

MONGANGA, the hour-long documentary film about a medical missionary in Africa, is now being offered to television stations for local public service programming. Prints will be available on a free-loan basis from Associated Films, Inc. It is suggested that you ask your local TV station to book this great film.

REPORT FOR JUNE 17, 1957 SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$20,950.30
Eastern North Carolina Conference		
Clayton	\$ 19.00	
Moore Union	49.00	
Mt. Auburn	10.00	\$ 78.00
Eastern Virginia Conference		
Centerville	3.00	
Franklin	68.00	71.00
North Carolina and Virginia Conference		
Apple's Chapel	28.00	
Burlington, First	164.03	
Mt. Zion	7.84	
Union (Va.), S.S.	5.00	
Hendersonville	5.00	209.87
Total		\$ 358.87
Grand Total		\$21,309.17

SPECIAL OFFERINGS

Amount brought forward		\$33,860.06
Vacation Bible School, Liberty (Vance) Church —		
Special Offering	\$15.35	
Mr. and Mrs. H. B. Newman, Henderson, N. C.	20.00	
Woman's Miss. Fellowship, Wake Chapel		
(for camp trip)	15.00	
Cong. Ladies Aid, Div. I, Plentywood, Mont.		
(for camp trip)	15.00	
The Woman's Guild, Community Cong. Church,		
Stearns, Kentucky — Friendly Service Gift	25.00	
Mrs. G. J. Lewis, Waverly, Va.	10.00	
Rev. J. E. McCauley & Family, Waverly, Va.	10.00	
Woman's Auxiliary, First Cong. Christian Church,		
Greensboro, N. C.	85.00	
Woman's Auxiliary, Holland Christian Church		
(for camp trip)	16.00	
Mrs. Sam H. Scott, Winston-Salem, N. C.		
(for camp trip)	15.00	
Woman's Association, Winston-Salem Church		
(for camp trip)	15.00	
Special Gifts	55.00	
Total		\$ 296.35
Grand Total		\$34,156.41
Total for the Week		\$ 655.22
Total for the Year		\$55,465.58

They didn't leave me stocks and bonds,
Nor acres broad with fishing ponds;
Nor bank accounts nor city blocks,
Or precious gems 'neath silver locks.

But leave they did a love of books,
And sunny skies and running brooks;
The earthy smell of fresh-turned sod,
And love of folks and faith in God.

And leave they did clear eyes to see
The beauty of an apple tree;
The love of work, the joy of play,
And time and sun for making hay.

Let's choose to leave somewhat the same,
A faith in God, a goodly name;
And tools with which to do one's part,
Tools of mind, and hand, and heart.

In Memoriam

"Blessed are the dead who die in the Lord."

JAMES

We, the members of the Woman's Fellowship of the First Congregational Christian Church of Burlington, North Carolina, wish to pay loving tribute to the memory of our loyal and devoted member who passed away April 26, 1957, Mrs. George James.

1. That while we submit to the will of our dear Heavenly Father, we deplore our loss.

2. We extend to the members of her family our deepest sympathy and pray God's richest blessings upon them.

3. That a copy of these resolutions be sent to her family, and a copy be entered in the church record, and a copy be sent to THE CHRISTIAN SUN for publication.

Respectfully submitted,
Mrs. Roy Ireland
Chairman of Memorials

ALDRIDGE

We, the members of the Woman's Fellowship of the First Congregational Christian Church, Burlington, North Carolina, wish to pay loving tribute to our dear devoted member, Mrs. Levi Aldridge, who passed away May 3, 1957. Resolved:

1. That we humbly submit to God's will.

2. That we express our deep sense of loss and our gratitude for her fine Christian spirit.

3. That we extend our heartfelt sympathy to the members of her family and ask God's richest blessings for them.

4. That a copy of these resolutions be sent the family, a copy be kept for the church records, and a copy be sent to THE CHRISTIAN SUN for publication.

Respectfully submitted,
Mrs. Roy Ireland
Chairman of Memorials

TRIBUTE TO GEORGE McIVER BRANNON

On April 23, 1957, George McIver Brannon's earthly life was ended and he passed over into the life eternal at the age of sixty-four. While he had not been in robust health for the past few years, he was able to pursue his usual labors at the store where he had worked these many years and where he was taken suddenly ill and rushed to the hospital on the Saturday preceding Easter. Everything was done for him that medical science and devoted family ministrations could do, but to no avail; he slipped away to the Other Side. We humbly submit to the Divine Will, knowing that God makes no mistakes "but doeth all things well."

"Mr. George," as he was affectionately called by those of us who knew him, was a life-long member of the Christian Church and through all the years he gave it a loyal and substantial support. In the days when he was well he could always be counted on to be present at

church and Sunday school. In fact, this characteristic of loyalty marked his whole life and entered into all his relationships, his home and family, his work and his friendships. He was a man who could be counted on to do the right thing and to stand by his strong convictions.

"Mr. George" was the friendliest of men. He had a ready smile and a warm handclasp for all his friends, of which there was a great host. This was evidenced greatly by the large congregation which turned out to pay its respects when final rites were held in the Congregational Christian Church of Sanford, Wednesday, April 24, conducted by the Pastor, Dr. Will B. O'Neill, and Rev. T. Fred Wright, a former pastor. He was laid to rest at Shallow Well Church Cemetery. The many beautiful floral designs coming from far and near bore silent tribute to the deep affection in which he was held.

Mr. Brannon was a man greatly beloved by us all. We shall miss him in so many ways, but the place he made in our hearts shall remain as long as life lasts. We would express our deepest sympathy to his devoted companion and helpmate and to all the members of his family.

Aid Society
Congregational Christian
Church of Sanford
Mrs. M. A. Wicker
Mrs. L. H. Jackson
Committee

PIERCE

We, the members of the Women's Fellowship of Liberty Spring Christian Church, wish to pay tribute to the memory of one of our beloved members, Mrs. Lizzie Barnes Pierce, who passed to her eternal reward on May 27, 1957, after a long period of illness. Although unable to attend the meetings, her love and interest did not cease.

She died at the age of 88 years, having lived a long and useful life. She was devoted to her family, and loved and respected by her friends and neighbors.

Therefore, be it resolved:

First: That we bow in humble submission to the will of our heavenly Father.

Second: That we extend to the family our deepest sympathy and pray God's richest blessings upon them.

Third: That a copy of these resolutions be sent to the family, a copy be sent to THE CHRISTIAN SUN for publication, and a copy be entered on our Women's Fellowship records.

Respectfully submitted
Mrs. Zack Perry
Mrs. W. J. Winslow
Mrs. Thurman Copeland

HARRELL

We, the members of the Women's Fellowship of Liberty Spring Christian Church, wish to express our sorrow in

SUNDAY SCHOOL LESSON

(Continued from Page 13)

the days of youth; here is demonstrated the value of character and hard work in achieving success; here is the incentive to make the best of a bad situation; here is the expression of the spirit of Christ himself in the willingness to forgive and to forget. And many, many more lessons which are profitable for instruction, for correction, and inspiration to all those who want to live a good life.

Musings of a Country Woman

Courage Is Fear

Mrs. Elizabeth F. Caviness

In many times and in many places
Have the children of mankind
Sought help from One above
When all the chips were down.

In the midst of war's battles
Or the aftermath called peace;
When the road is at the dead-end
Or from the load there is no release;

When a dose of courage is needed
And we wonder where we'll find it,
Remember this: Courage is fear
With a mighty prayer behind it.

the passing of a beloved member, Mrs. Cora Parker Harrell, wife of Joel E. Harrell, Sr., on March 20, 1957.

Mrs. Harrell was 74 years old. She was a charter member of The Woman's Home and Foreign Missionary Society. In her passing, our fellowship has lost a very loyal and true member. She was a faithful wife and a devoted mother. We shall always cherish the memory of her friendship. To have been associated with her, and to have known her strength of character was a privilege indeed.

Therefore, be it resolved:

First: That we bow in humble submission to the will of our heavenly Father.

Second: That we extend to the family our deepest sympathy and pray God's richest blessings upon them.

Third: That a copy of these resolutions be sent to the family, a copy be sent to THE CHRISTIAN SUN for publication, and a copy be entered on our Women's Fellowship records.

Respectfully submitted,
Mrs. Zack Perry
Mrs. W. J. Winslow
Mrs. Thurman Copeland

“The Master Came To Town Today”

They said, “The Master is coming to honor the town today;
And none can tell at what house or home the Master will choose to stay.”
And I thought, while my heart beat wildly, “What if he should come to mine?
How would I strive to entertain and honor the Guest Divine?”
And straight I turned and toiling to make my home more neat.
I swept and polished and garnished, and decked it with blossoms sweet;
I was troubled for fear the Master would come ere my task was done,
So I hastened and worked the faster, and watched the hurrying sun.
But right in the midst of my duties, a woman came to my door;
She had come to tell me her sorrows and my comfort and aid to implore.
But I said, “I can’t stop or listen, or help you any today;
I have greater things to attend to!” and the pleader turned away.
But soon there came another — a cripple — thin and pale and gray,
Who said, “Let me stop and rest a while in your goodly house, I pray!
I have traveled far since morning. I am hungry, faint and weak;
My heart is full of misery, and comfort and help I seek.”
But I said, “I am grieved and sorry, but I cannot keep you today;
I look for a great and noble Guest!” So the cripple turned away.
But the day wore onward swiftly, and my task was nearly done.
Yet a prayer was ever in my heart that to me the Master would come.
And I thought I would spring to meet him, and serve him with utmost care;
When a little child stood by me, with a face so sweet and fair;
Sweet, but with marks of tear-drops, and its clothes were tattered and old;
A finger was bruised and bleeding, and its little bare feet were cold.
And I said, “I am grieved and sorry, you are surely in need of care,
But I cannot stop to give it; so you must hasten elsewhere.”
At the words a shadow swept over his blue-veined brow.
“Someone will feed and clothe you, dear, I am much too busy now.”
At last the day was ended, my task was over and done;
My house was swept and garnished, and I watched in the dusk alone.
Watched — but no footfall sounded, no one came to my gate,
No one entered my cottage door; I could only pray and wait.
I waited till night had deepened, but the Master had not come.
“He has entered some other door,” I cried, “to gladden some other home.
My labor has been for nothing” — I bowed my head and wept;
My heart was sore with longing, but in spite of it all I slept.
Then the Master stood before me, and his face was grave and fair:
“Three times today I came to your door, and craved your pity and care.
Three times you sent me onward, unhelped and uncomfited.
The blessing you might have had was lost, and your chance to serve has fled.”
“O Lord, dear Lord, forgive me! How could I know it was thou?”
My very soul was ashamed and sank in the depths of regret and woe.
And he said, “The sin is pardoned, but the blessing is lost to thee;
For comforting not the least of mine, thou hast failed to comfort me.”

— Anonymous.

Reprinted by request from THE CHRISTIAN SUN, January 21, 1954.

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

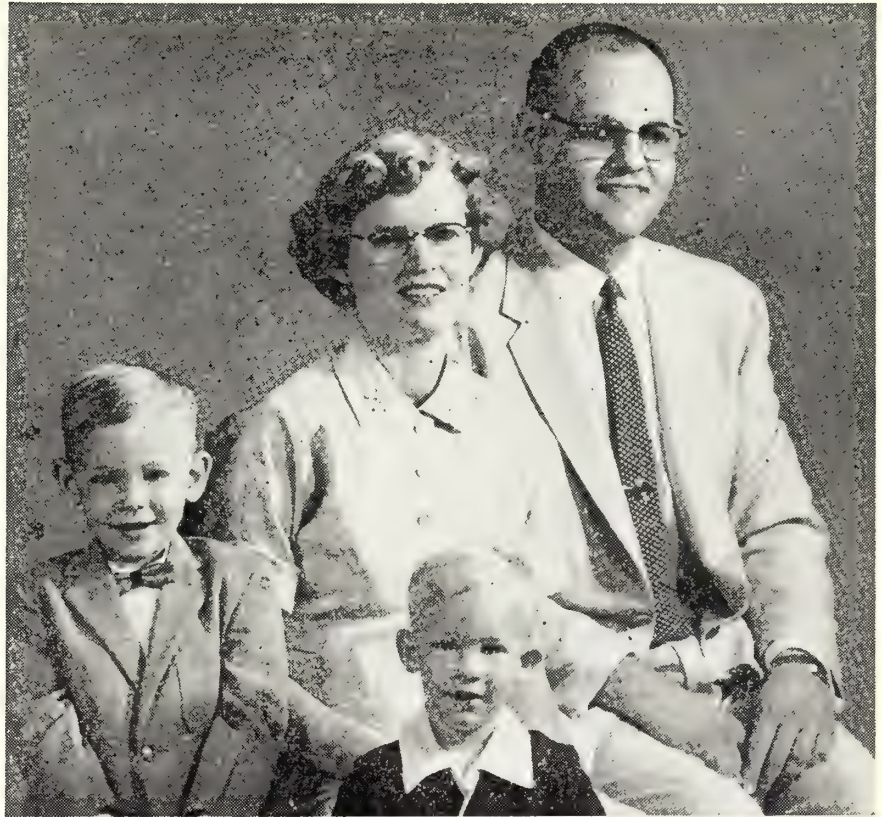
JULY 2, 1957

NUMBER 27

JULY 4 IS

INDEPENDENCE DAY

MAKE IT SAFE



WELCOME TO THE DANIELEYS

Dr. and Mrs. Earl Danieleley and their two sons, Ned, three years old, and Mark, who will be two July 6, have recently returned to the Southern Convention after a year at Johns Hopkins. Dr. Danieleley assumed his duties as president of Elon College on July 1. He and his family are residing in the president's home at Elon College. The Southern Convention bids them welcome in this new capacity.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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Elon College, North Carolina.

Here And There Among The Churches

REV. W. A. RICH on July 1 changed his address from Greensboro, N. C., where he has served Palm Street Church, to Vernon Hill, Virginia, where he will serve Ingram, Liberty, and Pleasant Grove churches.

VALLEY YOUNG PEOPLE are reminded that camp at Powell's Fort will be held the week of August 17.

AT THIRD AVENUE, DANVILLE six members united with the church June 9 and exactly 200 were enrolled in the vacation Bible school, which closed with a commencement program Sunday evening, June 16. Rev. W. W. Hall is the minister.

RIGHT REVEREND J. LESLIE NEWBIGIN, bishop of the Church of South India, gave the keynote address at the Uniting Synod. He came from India especially for this purpose. Former Congregational Christian churches are a part of this Church of South India, which unites many denominations.

NEW ADDRESS for Dr. and Mrs. Leon Edgar Emith is Jefferson Boulevard, Silvan Beach, Bayside, Virginia.

A FEW Congregational Christian churches have voted not to be part of the United Church of Christ. Just what they will be is not quite clear, but it is hoped that they will change their minds and continue to be a part of the long-time fellowship with Congregational Christian people who have now united with the older Evangelical and Reformed Churches.

NATIONAL WOMEN'S FELLOWSHIP PRESIDENT, Mrs. W. B. Williams of Newport News, has recently attended the Eastern Regional Leaders' Retreat at Framingham, Massachusetts, the meeting of the Board of Directors of the Board of Home Missions at Rochester, New York, and the Uniting Synod.

THE DISCIPLES OF CHRIST designated Sunday, June 23, as a day of prayer in all their churches in behalf of the United Church of Christ. They distributed specially written prayers for the occasion. They are considering becoming a part of the United Church of Christ.

MT. LEBANON CHURCH in the Valley of Virginia is holding its vacation Bible school this week and next. Rev. and Mrs. F. C. Lester and Elizabeth are helping the members with this school.

ROSEMONT VACATION SCHOOL is being held June 24- - July 3 for three to fourteen years of age. For May this church, of which Melvin Dollar is pastor, averaged 368 at church and 332 at Sunday school.

AMELIA CHURCH held in vacation Bible school the first week in June. Mrs. Gladys Eatman was chairman, Mrs. Leon Stevens in charge of music, and the pastor, Rev. Gale Brady, was principal. On the average, seventy-one pupils attended daily. Revival was held in this church last week, with the pastor doing the preaching.

SERVICES OF THANKSGIVING were held and prayers offered in churches throughout the world June 23 for the United Church of Christ, which came into being at Cleveland, Ohio, June 25.

THE FOREIGN AID PROGRAM is of great interest to churches and government. The Church Peace Union has published *Man's New Hope: A Religious Approach to Foreign Aid* by Dr. Justin Wroe Nixon, chairman of the committee that has made an extensive study of the matter. The book can be purchased from the Church Peace Union, 170 East 64 Street, New York 21, New York.

LARGEST ATTENDANCE EVER in Clayton's vacation Bible school, according to the pastor, Rev. Gale Brady, with an average of 123. Mrs. John Turner was principal, and Mrs. Audrey Ragland and Miss Helen Allen in charge of music at the school the second week of June in the afternoons.

NEWS FROM INDIA, according to Mrs. G. O. Davidson of Holland, Virginia, is that Dr. and Mrs. Allan Gleason will remain in India another year. Dr. Gleason is on a leave of absence from Hartford Seminary. Mrs. Gleason is the former Frances Everett of Holland.

MEMORIAL SERVICE AND HOMECOMING were observed at Leaksville church, near Luray, Virginia, on June 9. Rev. R. E. Newton, former pastor of the church, participated in the service conducted by Rev. F. C. Lester, supply pastor.

Volume 109

Number 27

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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South Norfolk Laymen Lead Service

Beatrice George

The laymen of the South Norfolk Congregational Christian Church conducted a Father's Day Program at the 11:00 A. M. worship service Sunday, June 16, 1957 with Mr. W. Frank Lindsey presiding. Others on planning committee were E. E. Henley and W. C. Chappell, Jr. Special music was rendered by the all men's choir, led by the Pastor, Rev. O. D. Poythress, and accompanied by Mr. Dan Jones. The morning prayer was given by Mr. E. E. Henley. Talks were given by five laymen of the church as follows:

1. FREEDOM OF RELIGION by Mr. Elliott E. Henley. Mr. Henley asked the question, How much do we realize our freedom of religion? How much do we appreciate it by attending the services of our churches, reading our Bibles, attending prayer meetings? All these we can enjoy, without military guards as the early churchmen experienced, by accepting Jesus Christ as our Saviour and all working together with unity in the churches and with other denominations. We are Christ's followers with Him leading us to that home we are seeking. Let us work for a United Christ by praying, worshipping and fishing for men.

2. FREEDOM FROM WANT by Mr. A. Lee Hanbury. Want has little meaning to most Americans; we are

blessed with more than enough. Worldly things do not give us freedom from want, but rather Jesus tells us to seek first the Kingdom of God which are our instructions of how to live daily. If we spend as much time working for the spiritual as working for the material we would be living life as set forth by Our Master. Five rules for that kind of life are: Attend church regularly with open hearts and minds; give our time and talents; give a tenth of our income; speak good of others; work together, more concerned with spiritual needs than material.

3. FREEDOM FROM FEAR by Mr. Lee Henley who referred to childish fears. Youth has no fears as they launch out to the future. Parents fear for their children. Soldiers fear when at war. Christians have duties to perform such as ministering to the sick, grieved, those who have lost the way, and to all spiritual needs in the name of Christ and should have NO fear to do what is right and required of them.

4. FREEDOM OF SPEECH by Mr. James Hare. It takes a real Christian to speak up for right when opposed by so many. Men and women in the church should take their stand and speak out when planning and studying in the work of the church. God the Father spoke out when He gave His only Son to die on Calvary for

your sin and mine. How much can we do and give for this great sacrifice?

5. GOD OUR FATHER by Mr. Henry Seymour. Mr. Seymour said when a boy he used to think God was a stern Father without mercy but now he knows Him as a personal God, yet everybody's God. Through loving kindness and faithfulness He sent His Son who said, "Lo I am with you to the end." He is beside us and knows our every thought. We are blessed to have a Father so understanding, so sympathetic. He can do all things. Nothing is impossible with Him. If you need Him, He is always there.

The Benediction was given by Mr. James Hare with congregation singing "My Desire."

School Of Missions

Attendance

Number in Dormitory	110
Day Registrations	96

Total Registrations	296
---------------------------	-----

By Conferences

In Dormitory:	
North Carolina	50
Eastern Virginia	50
Valley of Virginia	7
Visitors	3

110

Day Registrations:	
Eastern Virginia	10
North Carolina	86

96

Churches Represented

North Carolina	36
Eastern Virginia	19
Valley of Virginia	4

59

Mrs. W. J. Andes, Registrar

ATTENDING V. P. I.

Those attending the Rural Ministers' School at V. P. I., Blacksburg, Virginia this week are: R. E. Brittle, Ellis N. Clark, G. C. Crutchfield, H. E. Crutchfield, R. T. Grissom, Clyde L. Koon, J. E. McCauley, Raymond Phelts, E. J. Rohart, and Max Vestal. Mrs. G. C. Crutchfield and Mrs. Max Vestal will accompany their husbands. This school provides excellent opportunity for our rural ministers to receive specialized training, and it is fine that this number are going from our churches.

Gideons Give Bibles

The Gideons International, an Association of Christian businessmen, has now reached the 35-million mark in distributing Bibles and Testaments.

Although The Gideons was organized July 1, 1899, it was not until 1908 that the first twenty-five Bibles were placed in a small hotel in Iron Mountain, Montana. In the 49 years which have followed, the ministry of The Gideons has expanded to include placing Bibles in motels, hospitals, penal institutions, airplanes, trains, ships and on school teachers' desks, in addition to hotels.

The New Testament with Psalms and Proverbs is distributed to members of the armed forces, to school children (from the fifth through twelfth grades), and to those in the nursing profession. Also, Bibles and Testaments are being sent to more than twenty foreign countries in

which The Gideons have local groups or "camps."

The Association now has 16,000 members organized in approximately 800 cities in the United States. Another 6,000 members are foreign Gideons.

The Gideons since its founding has enjoyed a very close relationship with the Church. In order to be a member of the Association, an applicant must first be a member and in good standing of an evangelical Church. The purpose of The Gideons is to win converts to Jesus Christ.

In commemoration of distributing 35 million Scriptures, the International President, Mr. P. J. Zondervan of Grand Rapids, Michigan, presented a special leather Bible to Mrs. George McSwain, Assistant to the Executive Vice President of Hilton Hotels, Inc. The ceremony was held April 3 atop the 3,000 room Hilton Hotel in Chicago, world's largest hotel.

EDITORIALS

Our Freedom

The fourth of July reminds us of an important day in the history of the world. A group of struggling colonists along the Atlantic seaboard in a strange, new continent declared they were, and of a right ought to be, completely free from the mother country across the sea. That was a bold new step in our modern world. Colonies were expected to continue to pay tribute, and to obey the rules.

The freedom sought and won came at great sacrifice. "Give me liberty, or give me death" were no idle words of eloquence when spoken by Patrick Henry. They were the heart-throb and the determination of men who pledged their honor, their fortunes, and their lives to secure freedom for themselves and those who followed them — to give us our heritage. Their pledges were fulfilled.

Independence Day is celebrated now as a Holiday. Beaches and other public play-places are filled with the devotees of Relaxation, Pleasure, or the Sun. Sometimes armaments are displayed, or the flag is unfurled. But all too often no significance is given either to those who have died for us or to the things necessary to preserve our freedom. Of course this is not universal. If it were, the years of our nation would be numbered, and if it ever happens that we neglect those fundamental things that make for freedom, the nation will be doomed.

To the amazement of many, people in all walks of life, and in every corner of the world, know something of the significance of Independence Day in the U. S. A., and they not only know the words of Patrick Henry, but they feel as he did.

To those who want to "keep them in their place" this is quite disturbing. King George of England did not like it either. He almost burst a blood vessel, and sent thousands of soldiers to their death, but he did not crush the movement to freedom. That should be a warning to a lot of people as far separated as those in America and South Africa. Freedom is in the air that girdles the globe, and men are determined neither to live in bondage nor to be second-rate citizens in the world family of nations.

This desire for freedom is a living thing that grows and grows. The germ idea is in the Christian religion. When a man looks up to God and calls him "Father" as Jesus taught him to do, he expects to find men on his own level. He looks up to God; he looks out at men, for they are brothers, not masters and servants. Dictators have no place in the teachings of Jesus. But those in bondage are to be set free. And those who are free in Christ are free indeed.

Churches do well to rejoice in the freedom of our country and our religion. They do even better when they search out and make effective ways in which people can be free.

Our New College President

Beginning yesterday morning (July 1, 1957) Dr. Earl Danieley became president of Elon College. His predecessors have been Dr. William S. Long, Dr. William Wesley Staley, Dr. Emmitt L. Moffitt, Dr. William Allen Harper, and Dr. Leon Edgar Smith. Each of these men have made lasting contributions to the establishment, growth, and worth of the college founded by the

Christians in the Southern Convention. The new president can look back with appreciation to each of them, for they have done well in their day.

Dr. Danieley can look to the future with assurance. The college is well established both on the campus and in the hearts of the people. He comes to the task of guiding the destinies of an institution that is worthy of his best. And that best is considerable indeed. He has grown up in and near Elon College, and is no stranger in the college or in the churches. His schooling is superb, his skill has been tested, and his character is Christian.

THE CHRISTIAN SUN salutes the new president of Elon College, Dr. J. Earl Danieley, and assures him of a hearty welcome into the churches, the prayers and best wishes of the church people, alumni, and a host of friends. May joy be his if he leads Elon to higher heights of culture and Christian education.

A Year Of Editorial Service

Just a year ago readers of this journal were wondering what would happen when a new person took up the pen to edit and lay-out the paper. Now they know. The first year's work is done. Twenty-three issues were printed in 1956, and this is the twenty-sixth this year. What do you think has happened?

Readers may not take much time to consider progress and failures in printing, but editors must. Right now that process is going on in the mind of your editor. What improvements have been made, if any? What were the failures, and what caused them? What changes should be made in the content and arrangement of the paper? Do people who see it want to read it? What can be done to make it more appealing, useful.

If some readers will be kind enough to aid in this process of evaluation, it will be appreciated. Of course compliments are delightful, but constructive suggestions are much more helpful. You are cordially invited to tell the editor in person or to write what you think. It is our honest desire to produce a paper that will be useful. Your help will be received gladly, and every suggestion made will be given careful consideration.

Now For A Vacation

It is not the editor who is to get a vacation; it is the paper. The Board of Publications contracts for and promises fifty issues each year. Ordinarily that means skipping one in June and one in December. However, this year there are fifty-three Tuesdays, and we must skip three issues. One of those will be next week because the working force in the print shop takes the week of July 4 for their vacation. Another issue will be omitted in August. Otherwise the schedule will be weekly until the end of December.

Of course the editor would like a vacation. Most people do. But while copy may not be demanded one week, there are dozens of other things to claim attention which may have been too long neglected. The best hope this editor knows for vacation is a possible day or two in the Valley of Virginia helping churches that would otherwise have no pastoral service, with, perchance, a bit of rest under the trees where the view is beautiful across the valley and to the distant hills.

Look for us back in your home again with the date of July 16. Give us the same kind of welcome shown during the past year and we will be pleased.

About * * *

AN UNLISTED BEST-SELLER

A book widely used as a parliamentary guide in church and other official assemblies, and a best-seller, is Robert's Rules of Order. It made its appearance more than 80 years ago and is recognized as the leading authority in its field. Evidence of this is found in Article IX of the Constitution and By-Laws of the Women's Fellowship of the Southern Convention of Congregational Christian Churches.

When Henry Martyn Robert conceived the idea of his book of rules, he thought that church bodies would be the first to find it most helpful in the conduct of their official affairs. His thinking has been confirmed thousands of times, for there is scarcely a church assembly that does not follow Robert's Rules of Order as a procedural guide in conducting official business. Scores of other bodies, including college and university fraternities, also use the book.

Like many other would-be authors, Robert was unable to find a publisher. But being a South Carolinian by birth and an Army officer by profession, he was not a man to be discouraged by publishers who did not know a gold mine when they saw one. He purchased some paper, found a local job printer, and the two of them printed 4,000 copies, thinking this would in-

duce some publisher to print and market the book. He sent a copy to a Chicago publisher, but the publisher returned it "because I don't know where to sell a copy." Robert countered with a proposal to buy and give copies to 1,000 clergymen, church officials, and lawmakers. He also offered to assume financial responsibility for any loss. The publisher agreed, and the book made its appearance by a commercial publisher February 19, 1876. A second edition was planned for July of that year, but in June the supply ran out. The publisher found himself in the position of not being able to provide copies of a book which he had thought nobody would buy.

More than 2,000,000 copies of Robert's Rules of Order have been sold. Sales now average 50,000 copies a year, and are going up all the time. It is a best-seller never listed as such. The Library of Congress has two of the original copies.

The idea of the book came to Robert when he was unexpectedly called upon to preside at a meeting and floundered. He determined to learn enough about parliamentary procedure to cope with such an emergency. Finding that there was not set of uniform rules available to the general public, Robert spent five years in producing what he felt would be in great demand. Robert's idea was that a uniform set of rules was needed, since localities differed in ideas of how meetings should be presided over. He believed that a person should be at

home in any meeting anywhere in the country.

To the end of his life in 1923, Robert invited suggestions for improving his book. Many were received which resulted in several revisions. Hence "Robert's Rules of Order, Revised" is referred to in the Constitution and By-Laws of the Women's Fellowship of the Southern Convention of the Christian Congregational Churches. (See THE SUN for June 11, page 11.)

C. B. Riddle

ST. AUGUSTINE, 354-430

I know, O Lord, and do with all humility acknowledge myself an object altogether unworthy of Thy love; but sure I am, Thou are an object altogether worthy of mine.

I am not good enough to serve Thee, but Thou hast a right to the best service I can pay.

Do Thou then impart to me some of that excellence, and that shall supply my own want of worth. Help me to cease from sin according to Thy will, that I may be capable of doing Thee service according to my duty.

Enable me so to guard and govern myself, so to begin and finish my course that, when the race of life is run, I may sleep in peace and rest in Thee.

Be with me unto the end, that my sleep may be rest indeed, my rest perfect security, and that security a blessed eternity.

"Imitate Their Faith"

In eleven cases the King James Version uses "follow" or "followers" where the Greek words in the Epistles mean "imitate" or "imitators."



Paul did not hesitate to counsel his converts to imitate him. This was not unwarranted pride or self-assertion, because he associated with himself Timothy and Epaphroditus and others, and because the ground of his counsel was that he and his associates sought to imitate Christ. Here are some of

the texts:

1 Corinthians 4:16 "I urge you, be imitators of me."

1 Corinthians 11:1 "Be imitators of me, as I am of Christ."

Ephesians 5:1 "Be imitators of God, as beloved children."

1 Thessalonians 1:6 "You became imitators of us and of the Lord."

Other texts are: Philippians 3:17, 1 Thessalonians 2:13, 2 Thessalonians 3:7, 9, Hebrews 6:12, 3 John 11.

This was necessary counsel, the import of which is somewhat blurred by the KJ use of "follow" and "followers." Professor James Moffatt, writing in the "Expository Times" (volume 10, page 446), said: "In the seventh decade of the first Christian century, with the New Testament yet unwritten, the living ideal of the Christ-life was far from being stereotyped in words or habits. Fluid and free, its appeal had to come largely through men's experience and observation of one another, and the inevitable reproduction of character. The channel of education was chiefly the seen or remembered character of definite individuals, the advice and conduct of the best people."

The situation is clearly expressed in the injunction of Hebrews 13:7: "Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith."

Prayer Of Dedication

Gracious and Holy One, from whom comes all wisdom, and to whom we turn for guidance, accept, we pray Thee, the gift we bring of books and other writings which our forefathers have given us. Teach us how to preserve and pass on that which is our heritage.

AMEN.

God of All Ages, Preserver of All Things, Thou who hast stored in the earth treasures rich and abundant which we now enjoy, we bring to Thee some little treasures that have come to us from those we loved. They remind us of another day and generation; they speak to us of hardships, of devotion, of a love that was steadfast; they tie us to the past and remind us of our blessings. Help us to pass them on to our children with loving care so they, too, may handle some of the things their forbears considered useful or precious. Thus may human ties be lengthened and strengthened from generations that have gone to those that are yet to be.

AMEN.

Father of Us All, we confess our unworthiness to bear thy name, or to take a place in the long line of the Church through the centuries. But here we stand, one hand clasping the unseen past and the other reaching to the unknown future. With deep gratitude we accept our responsibility, and we sincerely seek thy divine guidance in the work that is yet to be done. Save us from selfishness and foolish pride, and let our building be on solid rock. Establish thou the work of our hands, O Lord, and make our feeble efforts to praise thy name both now and in the years to come. Bind together in a happy working unit the Church of which we are part. Let not fleeting time destroy our contributions. Teach us how to use our time and talents so our hearts may rejoice in wisdom. When we are numbered with those whose labors are complete, let those who follow be a little bit better because we have done our best.

AMEN.

For the glory of thy name, the honor of thy Son, our Savior, and for the strengthening of thy Church, O God Most Holy, we dedicate this Church History Room and these treasures. Accept our gifts, and especially the gift of ourselves, both now and forevermore.

AMEN AND AMEN.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

**July
Turkey**

7—Retired Personnel of Near East Mission.

8—Rev. and Mrs. Benjamin F. Stoltzfus — He was an Indiana high school principal who worked with Near East Relief in Syria, Palestine, Turkey, 1919-22; married 1924; went to Near East for American Board in 1925; got B.D. from Chicago 1932; served in Bulgaria, Syria, Lebanon; now he is at Robert College, Istanbul, and she is principal, preparatory department of American College.

9—Rev. Frank A. Stone — Went in 1953 for three-year term as teacher of English and philosophy, American College, Tarsus, after receiving B.D. and S.T.M. from Oberlin and serving on Ohio Conference staff.

10—Mr. and Mrs. Lloyd B. Swift — She was Gladys Hubbard, daughter of our missionaries to China; granddaughter of our missionaries to Turkey; married 1943 when students at Oberlin; went to China in 1948; transferred Near East Mission, 1951; now "on leave" from Mardin, Turkey, to do special English work at American University, Beirut, Lebanon.

11—Barbara M. Tinkham was engaged 1956 for three-year term and is secretary of Mission Business Office, Istanbul, following graduation from Univ. of Mass. and Katharine Gibbs Secretarial School, and work at Holyoke Museum of Natural History and Art and First Church of Christ, West Hartford.

12—Mr. and Mrs. Robert W. Tosh are both teaching in Am. Academy for Girls, Scutari, Istanbul. He is a graduate of Catawba College and has Master of Music degree from Univ. of Redlands, Calif. She was R.E. director and organist, First Baptist Church, Hopewell, Va. Both went to Japan under E. and R. Board and were married there. Engaged for three year term Near East, Am. Board, 1955.

13—Beulah M. Wang teaches physical education, American Collegiate Institute, Izmir. First engaged in 1953 for three years; extended one year.

14—Harris C. Webster — Went in 1956 for three-year term as teacher of English, America College, Tarsus, after graduation from Oberlin.

15—Marion L. Wheeler — Teaching science at American Academy for Girls, Scutari, for two years, following graduation from Wellesley College.

16—Rev. and Mrs. Raymond F. White worked in Turkey 1928-34, when he was head agricultural dept. at International College, Izmir; after agric. work in U. S. (1934-39), he got B.D. from Garrett and served as U. S. pastor 1939-48; reappointed that year and returned to Turkey where he does evangelistic work and Mardin and Diyarbakir and she supervises teaching.

17—Mr. and Mrs. David L. Whitelaw — Both graduated from Tufts College, married 1955 and went for three year term; teach in Am. Collegiate Institute, Izmir.

18—Arthur H. Whitman, Jr., graduated from Whitman College, 1950; taught Robert College, Istanbul, 1950-53; director of Public Relations for Near East Coll. Ass'n, New York, 1953-56; went 1956 to be mission treasurer and business agent in Istanbul.

19—Rev. and Mrs. Walter B. Wiley — He went for a term to Turkey and Lebanon, 1920-21; she taught in Beirut, Syria, three years; married 1923; 1924-27 worked in Turkey; U. S. pastorates 1935-46; reappointed 1946 as minister Evangelical Union Church, Pera, Istanbul, and consulting pastor to Armenian and Greek protestant churches.

20—Dr. and Mrs. Warren H. Winkler were married in 1953; summer 1954 World Council of Churches work camp Germany; directors of E. and R. students at U. of Mich. 1954-55, where he received his M.D. in 1955; appointed 1956 for medical work in Near East; to go this year.

The Mountain Revisited

"TRIUMPHING IN TEMPTATION"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

A feature of modern electronics is the "resister," which impedes the flow of current. At times it is important that the electricity should be conducted, at others that it should be retarded. In the making of "high fidelity" sets, the resister is employed. The dictionary has not caught up with technology. It defines "resister" as "one who or that which resists." It is in the latter sense that one petition of The Lord's Prayer is a prayer that we may become "resisters." Among the most perplexing items in our Lord's teaching is the suggestion that we pray, "And lead us not into temptation" (Matthew 6:13).

Does God ever lead anyone into temptation? Is that not the devil's work? The Epistle of James has so

many references to the Sermon on the Mount that some use this to support the argument that it was written by the brother of Jesus. And James 1:13 says: "Let no one say when he is tempted 'I am tempted of God,' for God cannot be tempted with evil and he himself tempts no one, but each person is tempted when he is lured and enticed by his own desire." The petition "lead us not into temptation" must not be considered apart from the clause with which it is joined:

"And lead us not into temptation,
but deliver us from evil."

Perhaps the Epistle of James is the best commentary upon this two-fold request. It is our own desire which lures and entices us into wrong-doing. Our prayer, therefore, is that God will not put us in positions where our desire will be taxed to the breaking-point.

In a city along the Eastern seaboard there were two young men who had

grown up together. They had gone to the same school; they had been members of the same Sunday school class; they played golf together; they attended the same young peoples' meetings at church. Since they were about the same age, they went into the business world at about the same time. One became a clerk in a big city bank. The other became an accountant. The promotions in banks are notoriously slow, so the mother of the bank clerk asked her pastor if he couldn't speak to the bank officials, so that her son might get a better position. The very same week the other mother came to the pastor and wept over the success with which her son was meeting. He was adept at figures and when a death occurred in the office he was placed in a position where he got a big salary and a generous expense account. This suddenly gave him money he did not know how to handle. He was spending some of it in riotous living. The world considers that success is important. The Bible knows that success is dangerous and so we pray that when its temptations come God will make us resisters.

Statistical Summary of American Board Work Overseas, 1956

At the beginning of the American Board's period of special appeal to our people for contributions for its operating budget, we offer the following chart

giving a few figures on the work of the past year. These give some idea of the kinds of work being done, the areas where we are at work and the number

of people being reached. We hasten to add that no set of figures can possibly convey the value and effectiveness of this work.

Country, Mission and Date Started	American Workers	National Workers	Churches	Christian Community	Schools	Number Instructed	Hospitals, Dispensaries	Number of Patients Treated	Social Service Centers	Average Number Served Daily	Mission Expense 1956	Contributions from Nationals
Africa:												
ANGOLA, 1880	34	2,445	38	71,518	403	16,196	28	12,564			\$ 155,486	\$ 63,511
SO. AFRICA, 1835	29	1,030	194	19,777	17	2,689	7	94,943	3	215	113,035	144,016
SO. RHODESIA, 1893	20	189	13	6,672	42	6,081	4	12,936			89,511	2,719
CEYLON, 1816	10	816	27	4,927	74	16,510	4	56,827	1	25	34,452	35,000
EUROPE, 1946 (France)	4				1	297			1	30	12,313	
India:												
MADURA, 1834	31	1,350	32	38,772	114	19,057	6	24,848	9	204	132,763	20,516
MARATHI, 1813	21	344	57	6,930	27	4,267	6	38,060	6	1,973	139,056	95,179
JAPAN,* 1869	42	6,202	1,170	148,033	177	69,853			2	712	176,495	699,741
MEXICO, 1872	6	102	12	1,582	3	790			2	273	46,560	26,961
MICRONESIA, 1852	12	204	101	16,593	7	426					47,300	22,346
NEAR EAST, 1820 (Greece, Lebanon, Syria, Turkey)	106	516	33	11,911	16	3,388	3	12,153	2	375	358,072	501,059
PHILIPPINES, 1903	19	955	258	21,695	8	1,876	2	16,321			121,485	32,774
TOTALS	334	14,153	1,935	348,410	889	141,430	60	464,330	26	3,807	\$1,426,528†	\$1,643,822

"Is Yours A Great Church?"

(Excerpts from a sermon by George D. Alley, delivered at the Suffolk Christian Church, Suffolk, Virginia, on the Sunday following Easter, 1957)

A generation ago, before two world wars and the threat of domination by the Communist empire had combined to burst our pleasant little bubble of naive belief in the automatic spiritual progress of the human race, people were given to reciting the happy phrase, "Every day and in every way I am growing better and better." Now, some thirty years later, when our nation has been cast in the role of leader of the free world and when we have the most and the best of every material thing, making us stronger (in monetary and military matters) than anyone else, we are just as naive in our worship of material progress and in our belief that if something is big, it must be good; and if it is the biggest, it is bound to be the best. We apply this weird yardstick to all manner of things: from scooters to motor cars, from chicken coops to school houses and, strangely enough, even to churches.

Now the church is, ideally, a spiritual institution and should not easily be given over to material comparisons; but just let someone begin to ask questions about the great churches of the country and the answers are apt to be presented in almost purely material terms: "The First Church of Christ in Springfield, because it has a meeting house now more than three-hundred years old and designed by Sir Christopher Wren!" "St. John's Lutheran in Minneapolis, because it has a 3½ million dollar educational building!" "The Brick Presbyterian in Albany, because its minister is the most popular preacher on the Eastern seaboard, besides which he has written seven books that have sold over nine million copies!" And, inevitably, the list will include something like the Calvary Baptist Tabernacle in Fort Worth, because it has over 6,000 members; more than any other church of its kind in the world! So what?

A church is not a **building**, no matter how old it is, nor who its architect was, not what its construction cost. A church is not a **minister**, regardless of his fame as preacher, author or anything else. What if he should die or be called to serve some other congregation. . . then where is

the church? And, certainly, the church is not the total number indicated by the membership roll, since statistics are one of the poorest measurements of what a church really is or of what it is actually doing! No the church is not a building, it is not a minister, it is not any amount of numbers. The church is **people**. . . and apart from people it is nothing. How many people is not important, for whenever even one person goes out to do anything worth while in the name of Jesus Christ, that person is the church! And since the church is people, and cannot be the church without people, we must describe a great church in terms of the particular kind of people who are in it and in terms of the particular things they do which help to make it a great church. If you believe that **yours** is a great church, then let me invite you to hold it up beside some qualities which I believe to be most necessary for the establishment and maintenance of a great church. As we go along, I want you to make the comparisons because it is your church.

What is a great church?

I. A great church, first of all, is a church in which **people are completely dedicated to becoming Christian people**. This implies a great many things, the more important of which are these:

1. People who are completely dedicated to becoming Christian people will never take any special pride in themselves. They see the church as the one organization in society which requires a public confession of sin as essential for admission to membership. They know that their shortcomings were not all taken away the day they joined and they are forever aware of their need for spiritual growth. The key word here is "becoming," for the conscientious churchman knows that he will never fully succeed in living the Christian life. Perhaps he did once, let us say, for six whole days; but then something happened and for the next six weeks he was hardly fit to live with, by himself, to say nothing of getting along with other people! As Henry Ward Beecher put it, "The church is not a gallery for the exhibition of eminent Christians. It is, rather, a school for the education of imperfect ones."

2. People who are completely dedi-

cated to becoming Christian people are not only aware of their need for the church as a school through which they may be instructed in and inspired to live the Christian life. They are equally conscious of the church's need for them: for their time, for their talents and for a reasonable portion of their treasure, if their church is to be strong enough and good enough to provide what they need and expect from it. Yet, when we consider the way in which so many folks take it for granted, it is obvious that it has become entirely too easy for people to be admitted to church membership and even easier for them to remain, regardless of their indifference. All too many church members think of the church only as a "place" to which they may go and which they may support if they happen to feel like it, while all too few believe that they **should** do so whether they feel like it or not. From a third to a half of the people whose names appear on the roll of the average church attend its services only once or, at best, twice in a year's time, while an even smaller proportion contribute any more than a token amount from their income in support of its local program and its larger ministries.

At the close of the Sunday service a lady spoke to her minister about how very helpful the sermon had been. He thanked her, in the usual way, but then added, "I hope that this morning's sermon will not prove to be as helpful as the last one you heard me preach!" The lady was somewhat puzzled by this and said, "Why, what do you mean?" And the minister replied, "The last one you heard was apparently helpful enough to last you for three whole months, because you have not been back since, until today." Let this happen in the Women's Club and the member would be dropped after three un-excused absences; in Rotary or Kiwanis if they did not "make up" every single meeting they missed. There is no doubt that our churches would be more vitally alive and, in the long run a great deal more effective, if every able-bodied person who shows no real interest in what he calls "his" church were placed on an inactive status until he demonstrated his concern by consistent participation in and, according to his ability, adequate financial support of its life. The real roll would be shorter, to be sure, but otherwise the once-or-twice-a-year people would hardly be missed.

— To be Continued

The Christian Sun

Mother And Home

Jesse H. Dollar, D. D.

"Her candle goeth not out by night."
Proverbs 31:18.

This is Mother's Day. Next to Christmas and Easter, it is the most notable day of the year. Wherever the Christian faith has found its way into the hearts of mankind there is a pause today; a moments reflection upon the beauty, the loveliness, the tenderness and unfailing loyalty of motherhood.

I am glad that the National Council of Churches has broadened the day into a week, and has included the whole family under the "Festival of The Christian Home." The longer period gives more balance and offers time for real thinking on family life rather than making a day of sentimental sorrow for those whose mother is no longer with them and of a flurry of kindness which is too often spread on too thick for one day, and too often forgotten the other days of the year.

Whatever the word HOME means to us can be credited very largely to the mother who made a home. If home is the sweetest name this side of Mother, it is because she was that spirit through which its sweetness was and is radiated.

Man's first home was in the garden of Eden, his last is in heaven. What his abiding place is on earth depends more upon the wife and mother of the home than upon any other single influence. Man has made many mistakes in his effort to live in this old world, but the finest thing he has conceived, whether it is roofed with clay or slate, is to build a house wherein dwells the object of his noblest affection, and to behold the miracle she performs in transforming a house into a home. One wishes we might get our minds off the things in the house for a while and think more about the people who live there. That would do much indeed, to make a house a home.

Many a poor man goes happier to his home when the day's work is done than the man who is rich. The reason is that the poor do not have to be so concerned about the things in the home. There, the family is THE thing. So it is that God blesses the place made sacred by them and their abiding and unfailing love for each other.

Someone had said, "Manhood has

more to do with the home than money; womanhood more than wardrobes; character, than coupons; patience than pictures; amiability than architecture; virtue than vases; love than lands and lawns. Let the house be furnished first with light, laughter, and love; with patience, purity and peace; with honor, health and happiness; with faith, fealty and freedom; with reason, righteousness and religion; and then as by divine alchemy, the house has become a home."

In these days, when the frightful pace of living has been set, and the minds of men are more on making a living for themselves and their families than on building lives and sturdy character through the home, it is well to be reminded through the theme of this Christian Family Week that, "God Is Our Hope." God never saved anybody except it be transformed into golden deeds for others.

It is time, then, that we turn to God who is our hope, and re-inforce the very foundations of our homes with love and devotion to Him. William E. Wimer, writing in this weeks Messenger, The national magazine of the Evangelical and Reformed Church, has this timely observation:

If we trust, him, if our hope is in God, no situation will ultimately be hopeless for us. This does not mean that there will be no storms and tempests; it does not mean that we travel with One whom even the waves obey. It does not mean that we shall not suffer; it does mean that we shall be able to say with Paul who knew what suffering was, "The sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us." It does not mean that there will be no darkness; it does mean that we shall be able to count on Him who is the light of men. It does not mean that we shall not be called upon to endure all sorts of hardships which will tax our strength; it does mean that we shall be able to say again with Paul, "I can do all things in Him who strengthens me." It does not mean that we shall not be called upon to walk through dry and difficult places; it does mean that we shall be able to say with the confidence of the Psalmist: "Even though I walk through the valley of the shadow of death, I fear no evil."

I, I think we can all agree that the

mother is the soul of the home. It would follow, then, that when mother is not there the home has no real soul.

a. She is its heartbeat, its atmosphere.

b. She is its pulse, its life, its light.

c. She tends the altar and keeps the flame aglow.

"Her candle goeth not out by night."

II. Someone has said, "God needed someone to show us his love, so he gave us a mother." Nothing since Christ is more revealing of the love of God than the love of a mother.

a. How beautiful is motherhood! — as beautiful as God.

b. How wonderful is motherhood! — as wonderful as nature.

c. How divine is motherhood! — as divine as love itself.

Let us not forget that God likened himself unto a mother. "Even as one whom his mother comforteth, even so will I comfort you."

Let us not forget that of all the hardships wars have brought upon us all, none is so crushing as the fact that it is the mothers who must bear the men to fight the wars which she had no part in making.

Lest a mother forget, let them remember that as long as faith in God burns, like the candle that goeth not out by night, in the hearts of the mothers of the land, America can never be or become a godless nation!

None of us should forget that when we want to see human nature at its best, we always look to the mother through whose body God has sent a great man into the world, and as long as mothers keep faith with God and teach faith in God, there will always be men who will stand for the right and give their lives to protect that which mother has taught them.

So, today, our prayer is that God will bless and keep all mothers close to his heart, and with that prayer we rest assured that they in turn will draw us all close to their hearts.

On the campus of the University of Chicago, in Richmond and Luray, Virginia, and Cranbrook, Michigan, are located some of the country's finest carillons. The Methodist Church Tower of Philadelphia, the Scottish Rite Cathedral of Indianapolis, and the Trinity Church of Springfield, Massachusetts, also have carillons. There are approximately 30 "singing towers" in the United States, and fewer than 250 in the world.

The Hard Commands Of Jesus

Dr. Roy Pearson

Abingdon Press. \$2.00

Reviewed by Dr. Wofford C. Timmons

The author says that he writes this book primarily for laymen, such as he actually dealt with in his Parish ministry, but this reviewer feels that it is equally meaningful to ministers, because they are also at times disturbed, not only by the same questions, but also by the same kind of lay inquiries. In every Church there are would-be profound questioners, some of them admittedly just dabbblers, others outspokenly cynical, but still others deeply concerned to really face up to the Truth.

Evidently, from this book and others Dr. Pearson has written, it would be a most satisfying experience to occupy a pew while he occupied the pulpit! This is not a book of sermons, nor even a group of essays; but the twelve chapters in this present volume are pungent with strong, appealing thought which the author sets forth from searching study and diligent pastoral experience. It is certainly no swivel-chair, dilettante speculation, but a straight-forward facing of eternal verities. One thing immediately observed, and especially appreciated in such a study as this, is the frankness and directness with which these "hard commands" are handled. So often in our eagerness to have the Gospel appear in pleasing form, without disturbing our placid manners or crossing our wishful ways, we just by-pass the difficult words. Or, if we do not actually by-pass them, we try some artful dodging or rationalization; we at least try to cushion them so as not to offend our refined feelings, or lay too heavy pressure upon our credulity. Dr. Pearson is realistic and courageous enough to take them as valid parts of the whole, setting them within the frame of the total intent of Jesus. It is significant that his title calls them "commands," not mere "sayings."

This is not to imply that Dr. Pearson is unsympathetic with our human limitations. He points out that there are at least three reasons why these stern words are often shunned: first, because we do not understand their meaning; second, because we do not believe them; and third, because, even though understanding and believing them, we do not have the courage to obey them. As he says, "Behind most of these stern requirements of the Gospel message, . . . is some unwanted

and unwelcome task which confronts us as a moral imperative whose nature we see, whose importance we know, but whose burden we do not want to bear."

Twelve of these "hard commands" make up the book, but without exhausting the list. Each one, while being carefully analyzed, is not isolated from the total ministry of the Lord, but is shown to be a part of the whole impact upon our human condition, the demand being inherent in the very nature of our sad estate, and the requirement inextricably a part of the redemptive process. This, it would seem, overcomes the incongruity between a compassionate, welcoming Christ, and the Christ who demands complete discipleship, absolute dedication and unswerving loyalty. In a recent round-table on the question, "Is the Church the world's determining factor," one very thoughtful churchman asked, "Could it be that we are trying to make Christian discipleship too easy?" Dr. Pearson meets that question head on! While he does not directly discuss any such danger, he implies that the understanding and application of the religion of Jesus to both our individual and societal experience is no soft sophistry. His conviction is, and it runs all through the book, that most of us want to know what Jesus means, what is expected of us and how the eternal values of life are to be found and conserved. One is made to see that he cannot whittle Christ down to earthly size, or take his commands in any sense as being optional.

The thoughtful Dean has not only helped us in the matter of interpretation; he has also done a unique job in homiletics in that he has demonstrated again his skillful method of message construction and presentation. These particular paragraphs of his are like piercing arrows, aimed and sent with unerring precision. The Chapter on "Do not be anxious" beats all the panaceas of our modern "peace of mind" prop-bets!

He may be right in saying that he has written to help laymen come by an understanding and acceptance of the moot commands of the Lord; but one is made to venture that this expository book will check up and challenge the ministers as well, making them see more clearly the inevitable mandate of Christian discipline and commitment.

ADVICE TO NEW MINISTERS

A preacher stopped to look
At a kneeling man one day.
The man, breaking stone,
Heard the preacher say:
"You and I have the same job,
Breaking stone apart.
Your stones are real ones,
Mine are stony hearts."
The man looked up and said,
"This is the way, you see,
When you break the heart of stone
You work on bended knee."

Elizabeth F. Caviness

How To Get Along

1. Keep skid chains on your tongue; always say less than you think. Cultivate a low, persuasive voice. How you say it often counts more than what you say.

2. Make promises sparingly and keep them faithfully, no matter what it costs you.

3. Never let an opportunity pass to say a kind and encouraging word to or about somebody. Praise good work done, regardless of who did it. If criticism is needed, criticize helpfully, never spitefully.

4. Be interested in others; interested in their pursuits, their welfare, their homes and families. Make merry with those that rejoice; with those who weep, mourn. Let everyone you meet, however humble, feel that you regard him as one of importance.

5. Be cheerful. Keep the corners of your mouth turned up. Hide your pains, worries and disappointments under a smile. Laugh at good stories, and learn to tell them.

6. Preserve an open mind on all debatable subjects. Deliberate, but not argue. It is a mark of superior minds to disagree and yet be friendly.

7. Let your virtues, if you have any, speak for themselves, and refuse to talk of another's vices. Discourage gossip. Make it a rule to say nothing of another unless it is something good.

8. Be careful of another's feeling. Wit and humor at the other fellow's expense are rarely worth the effort, and may hurt where least expected.

9. Pay no attention to ill-natured remarks about you. Simply live that nobody will believe them. Disordered nerves and a bad digestion are a common cause of backbiting.

10. Don't be too anxious about your dues. Do your work, be patient and keep your disposition sweet, forget self, and you will be rewarded.

— Selected

DR. L. E. SMITH MAKES HIS FINAL REPORT AS PRESIDENT OF ELON COLLEGE AND CALLS IT

A Vision Glorious

I was born and reared in Troup County, Georgia. My father's farm was bordered on the north by a stream known as little creek. Slopes swept back up from the narrow valley where the family lived. Standing on top of a broad hill you could look across the creek to face a wide sweeping territory covered largely by a pine forest, sparsely populated.

For more than a quarter of a century I have endeavored to serve my people, my church and my country as President of Elon College. Arriving on November 1, 1931, I had very little idea of the actual condition of Elon College and certainly no conception of what the future held for me and for the college. Standing in the depths, not on the heights, I looked to the hills for help from afar. Given a faint glimpse of the responsibilities that must be assumed and the progress that must be made I began to pursue my task. At the same time, I realized that in the "hills" beyond lay the solutions to my prayers and that my help must come from God and that from Him must also come all things necessary for accomplishing that which seemed to me to be practically impossible. Such reliance could not result in failure.

The college year, 1956-57, closing June 1, was the richest, the most satisfying, the most inspirational year that I have experienced during this long term of service. All obligations were met promptly, all bills paid to date, the largest enrollment in the history of the college, totaling, including summer school, 2175, the largest, best prepared faculty from the standpoint of education and experience in the history of the college, the strongest financial condition the college has ever enjoyed; endowment totaling more than \$600,000, invested funds in excess of \$700,000, totaling \$1,300,000 plus, from which the college receives annual support. By vote of the Trustees at the annual meeting in May, the invested funds are transferred to the endowment fund account which gives to college an endowment of more than \$1,300,000. To the equipment of the college has been added two new dormitories, with another dormitory now being erected, a new dining room, a girl's dormitory completely renovated.

(When the dormitory now being erected is completed, the college will owe the Housing and Home Finance Agency, of the United States Government, between \$800,000 and \$900,000. All of these buildings are income producing properties and will liquidate this debt by the end of the amortization period. This money was borrowed at an interest rate of 2 $\frac{3}{4}$ % and 2 $\frac{7}{8}$ % interest with a 40 year amortization period.

Standing atop these achievements which represent the higher position of our college, we take a look across the next years of our college and its magnificent possibilities. Elon College is now in a position to move forward, not necessarily to an increased enrollment and an enlarged curriculum, but to a period of stability, educationally, socially, spiritually and financially. Elon College should not become a large college comparatively speaking, but should, through the years, become a better college, and build a more thorough and a more inclusive curriculum, with every member of its faculty holding Doctor's degrees, with an improved equipment and an endowment of not less than \$5,000,000. Elon's contribution to the church and society must become richer and more pronounced with the passing of the years, with sufficient strength to bear its burdens.

If it were not sinful, I would envy President Danieleley as he puts his hand to the helm and his heart and soul into the machinery of the college. I have confidence in President Danieleley's loyalty, sincerity, consecration and ability. I am sure the college will not suffer but will fare well in his hands. May God bless and guide him.

In going through many papers, newspaper clippings and periodicals, I find the following which I wrote on the occasion of a sleepless night on February 9, 1954. Maybe some disturbed spirit might find comfort in these brief words.

Life for me is in the yellow leaf, vision dimmed, steps shortened, and movements unsteady, but life for me is brilliant because I live not along in a body fashioned from the dust, but in a temple enduring, eternal that passeth not away. My pathway is lighted up with light from afar. My faith is strong, my hope is undimmed,

and my companionship is with the redeemed whose robes have been washed and made white in the blood of the Lamb.

APPORTIONMENT GIVING

Eastern North Carolina Conference	
Raleigh	\$ 26.10
Eastern Virginia Conference	
Cypress Chapel	\$138.00
Shelton Memorial	4.00
TOTAL	\$142.00
North Carolina and Virginia Conference	
Ingram	\$ 57.00
Western North Carolina Conference	
Pleasant Grove	\$ 15.00
Pleasant Ridge	140.00
Shiloh	10.00
Zion	10.00
TOTAL	\$175.00
TOTAL RECEIPTS	\$400.10

APPRECIATION

How do you say thank you to someone for giving you that big chance in life? Serving as Dr. Smith's secretary is my first secretarial position. When I came to the president's office eight months ago, I was inexperienced and scared of the "Big Man." My worries and fears vanished during the first days of my employment, for I learned, in that short while, that I was not working for just any man, but for one of God's "Chosen Men." I can not begin to describe the brilliant mind concealed behind a stern face, or the tenderness that lies in the heart of that massive frame.

His time is never too valuable to share with anyone who may desire to discuss his problems, his hopes, or to have someone for a friendly visit. No problem is ever too small for his consideration nor any wrong deed too great for his forgiveness. He is humble before words of praise, and considers each stone cast against him a challenge and an opportunity to go forward.

Saturday, June 29, 1957, Dr. Smith will terminate his services as President of Elon College. He may be leaving physically, but his spirit and influence will remain forever in every nook and corner of the campus and buildings. For only through his faith and diligent work and the love of his Church has the college developed into an institution dedicated to God and devoted to the mankind He molded from the dust.

Miss Becky Murdock
Secretary to the President

Miriam, A Leader In Israel

Background Scripture: Exodus 2:1-10; 15:19-21; Numbers 12; 20:1; 26:59.

Devotional Reading: Psalm 32:1-7.

Memory Selection: **A woman that feareth the Lord, she shall be praised.**
Proverbs 31:30.

We begin today a series of lessons or studies on personalities of the Old Testament. They will be full of human interest stories. We shall see the strengths and the weakness of men and women of this far-off day. They have much to tell us concerning the secret of success or failure under God. Our first study in this biographical series is a woman named Miriam. Quite a woman, this woman Miriam. But alas, her life is so full of promise, ended in a tragedy as we shall see later. Let us think of her life as "a tale that is told," as a drama in which there are four Acts or Scenes.

SCENE I

Miriam is a little girl, perhaps about seven years old. She has three brothers, Amram, Aaron, and Moses, the baby, just born. Moses' life was in jeopardy, for in an effort to keep down the growing Hebrew population, Pharaoh had ordered all new-born baby boys to be killed at birth. The little fellow was such "a goodly child" — the mother instinctively felt that there was something unusual about him (all mothers feel that way, I guess, about their babies) that she hid him away for three months. But at long last she had to do something with him so she fixed a water-tight basket, put the baby boy in it, and placed it in a conspicuous place along the river where the daughter of Pharaoh came to bathe. And Miriam, Moses' sister, took her position at a distance to see "what would be done to him." Seeing the little "ark," the princess dispatched one of her maids to fetch it, and behold when she opened the basket there was a baby boy, crying out his little heart. That was enough. Hebrew baby or not, she was not going to abandon that baby. She decided to take it home with her.

Then Miriam, the little seven year old girl steps into the picture. She politely asks the princess if she would not like to have a nurse for the child, a Hebrew nurse, by the way. Getting an affirmative answer, Miriam runs home and brings her mother on the scene. The baby is given back to his mother, who nurses him until he is old enough to be taken to the Egyptian court, where he is adopted by Pharaoh's daughter, and is given a sound education in keeping with the best traditions of the day. We see Miriam here, even as a girl, with qualities such as **fearlessness, poise, intelligence, finesse.** Here was incipient greatness indeed, much of which was fulfilled in later life.

SCENE II

Time passes on — forty years or

more. The record is silent about Miriam. And then another candid camera shot of this woman. She is a prophetess, one who is inspired to teach the will of God. She is also a poetess of no mean ability.

When God delivered the Israelites by taking them thru the waters of the Red Sea, Miriam leads the women in a song which she evidently had composed, the first national anthem. "Sing ye to the Lord, for he hath triumphed gloriously; the horse and the rider hath he thrown into the sea." (Exodus 15:21) This song of deliverance is one of the earliest songs in Hebrew literature and one of the finest. **Miriam is the first woman singers on record.** And she used her poetical and musical ability for the Lord. She was Israel's most renowned woman, and she filled an important place or role in the founding of the Hebrew commonwealth. She was held in honor and high regard by her people.

SCENE III

The third scene in Miriam's life offers a sharp contrast to the previous scenes. She had had a spiritual fall, and over what we would least expect. She speaks out publicly against her "brother Moses and unconsciously or consciously smears his character. Envy and jealousy have been eating at her heart and now they break into the open. She had become rebellious because she had to take second place to her brother. To be sure, the record states that one reason for her griev-

ance was the fact that her brother had married a woman she did not approve of, a darkskinned woman from an African country bordering Egypt. But this was only incidental. The underlying cause of her conflict with her brother were the terrible and deadly sins of envy and jealousy. What havoc these twin sins wrought in her life! And in the lives of so many like her, both men and women! It is hard for folks to take second place, to play second fiddle, to be generous toward those who have more talents, or who achieve more success, or who amass greater material resources. Here was a woman of great gifts and great promise who came to disaster because the cancer of envy and jealousy were eating out her heart. She is one of the best examples anywhere of the good and bad mixture in a woman's life.

And she paid a terrible price for her sin. She was stricken with leprosy which covered her from head to foot, even as the leprosy of envy and jealousy had spread over her whole character. It is a tribute to the respect in which she was held by the people, that while she was without the camp until the days of her cleansing, the people waited for her, as eager as they were to move on toward the promised land. And it is a tribute to the greatness of Moses, that he prayed earnestly and passionately for her recovery. What though she held a grudge against him? His great love and compassion and gentleness prompted him to "pray for them which despitefully used him. "Perhaps the leprosy of her mind and heart departed with the leprosy of her body.

It may seem like a cruel thing that a woman was punished for just one lapse. But this is true to life. It is tragically true that upright men and women, or fine young people have only to make one tragic mistake, and alas, all is undone. That is, except for the amazing and redeeming grace of God in Christ Jesus.

SCENE IV

And then comes the final scene. It is briefly put. "Then. . . the people abode in Kadesh; and Miriam died there, and was buried there. "Numbers 20:1. Like her distinguished brothers, she never reached the "Promised Land." She died in the wilderness. But her song, "Sing unto the Lord," which had signified freedom for the new-born Israel, could not die, and her people did enter the land which the Lord their God had promised to them.

SUNDAY SCHOOL LESSON

JULY 7, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Jethro, A Practical Counsellor

Background Scripture: Exodus 2:15-22; 4:18-20; 18:1-27.

Devotional Reading: Psalm 119:33-40.

Memory Selection: Jethro rejoiced for all the goodness which the Lord had done to Israel. Exodus 18:9.

IN-LAW-RELATIONS

We hear a lot of wise-cracking about in-law relationships, especially the mother-in-law relationships. And of course there are some mothers with the possible instinct who can never give up their sons or daughters, and who cause trouble and often break up homes. And some fathers likewise lack common sense. But one suspects that there are more happy in-law relationships than there are unhappy ones. There are countless families related to each other by marriage in which there is harmony, co-operation, mutual respect, understanding, and affection. The writer of these NOTES wants to say that so far as the relationship between him and his in-laws is concerned, it has been a happy, wholesome, rewarding heart-warming experience. This was the case between Jethro and Moses too. There was mutual affection and respect between the two men and their families.

A FAMILY REUNION

At long last Moses and his family had come together again. When Jethro learned that Moses and the children of Israel had come from Egypt and had come near unto his country, he took Zipporah and her two sons and went to visit Moses. There are those who read these notes who know something of the joy which this family had. How many there are who were separated from each other during the War! How many there are who are in service in normal times who are with their families only occasionally! How many there are whose work makes it necessary for them to be away from home for long intervals! And what about missionaries who are often separated from their loved ones at home, and often from their children, for long periods! Family reunions of any kind are usually experiences which warm the heart and enrich the memory of those who participate in them. Families ought to get together as often as possible.

PRACTICAL ADVICE

While Jethro was visiting Moses he saw something that struck him as being unwise. Moses, with a keen sense of responsibility was trying to see and hear everybody who had any kind of grievance or problem. As a

result he was tied down from early morning until late at night, and there was always a long waiting line before his door. Jethro frankly, but tactfully told Moses, "The thing that thou doest is not good." There was danger that Moses would be swamped with details. Many of the things which came to his attention were things which men of much lesser ability could handle. On the other hand there were big problems and long-range decisions that only Moses could make. There was danger that he would not be able to see the woods for the trees. The system that Moses was using would wear him out, and would also wear out the people. So Jethro made a practical suggestion. Let Moses give himself to teaching the people the law, and to making known to them God's will and work. Let him, further, appoint men, "able men, such as fear God, men of truth, hating covetousness," and place them over the people by thousands and hundreds and fifties and tens, and let them judge the people at all times." It was, in effect a system of courts like unto what we have today. Suppose the Supreme Court had to deal with traffic violations in a city or county! Or even the State Supreme Court had to pass on every law-suit or sit on every criminal trial! The courts are cluttered up as it is. Think what it would be if only one court heard all cases.

But what about the cases that the lesser judges could not handle or decide? Jethro had an answer to that. If there was "a great matter" it should be brought to Moses — he was a kind of Supreme Court in one man. Otherwise the lesser judges would decide the lesser matters. "So then thou shalt be able to endure, and all this people shall go to their place in peace." It would be better for Moses, and it would be better for the people. He could keep his mind free for the larger issues, and they would get training in leadership. It was a constructive, creative suggestion. One cannot estimate its effect and influence on the life of Israel.

TAKING ADVICE

Moses was a great man with a great mind. But he knew good advice when he heard it. He "harkened unto the voice of his father-in-law and did all that he had said." "There is an art in taking criticism in the right way. One can often get good advice from those who do not know near as much as the man to whom it is given. It is a wise man who takes criticism in the right way, and who knows how to take sound advice in the right spirit.

A PRACTICAL APPLICATION

This lesson has a practical application especially for ministers. The average minister often degenerates into nothing more than an errand boy for the congregation. He is called upon to do so many things, his days and nights are filled with activities — and all of them good in a way — that he has little time to think, to study, to pray, to plan, to dream. People make unreasonable demands on the minister, and many a man's ministry is poor and thin because he simply "goes about doing good all the time." He does things that even a fellow who has no formal education could do just about as well. The average minister does not know how to get others to do the work of the church. As someone once said, it is better to put ten men to work than to do the work of ten men. Much of the work of the church can be done by laymen — men and women — and even young people, leaving the minister free for study and prayer and sermon-preparation and calling and planning. And the church will be the stronger for it. The minister will be developing the church, he will be discovering and developing leaders, he will be growing himself. Many churches are cheating themselves by paying the preacher to do some things which the church members themselves ought to be doing.

But the people are not altogether to blame. Sometimes ministers themselves are to blame. About the hardest thing in the world is to think, and people, ministers included, do not like to think. It is easier to work than it is to think. Furthermore the minister can do the thing better than a layman, and he does it. He may do it better than the layman, but it is not best for the laymen. Or for the minister, or for the church itself. One learns to do by doing. And that layman who does a thing hesitatingly and perhaps blunderingly may develop into a first-class workman that needeth not to be ashamed, approved unto God.

SUNDAY SCHOOL LESSON

JULY 14, 1957

The School Of Missions Visits Our Home

John G. Truitt, Superintendent

Dear Friends;

Our children and staff members were delighted with the visit of the School of Missions held last week at Elon. It seems every day almost, and certainly every Sunday, is "company day" at the Children's Home. We seek to keep the rooms, bathrooms, and all the halls, kitchen and diningroom ready for visitors at all times.

However, nothing brings us to attention like the ladies of the School of Missions. We realize that they are leaders from all our churches. Our children know many of them as dear friends. Into many of their homes they have visited during their two week's vacation in the summer. And, too, we know they are coming because they tell us so; and because several of our children go home with them when they leave.

Then, too, four of our girls each year have the honor of joining other girls in our town in waiting tables for them during their stay in our midst.

Their president, Mrs. F. C. Lester, asked us for the privilege of having one of their evening services in our beautiful Holt Memorial Chapel. And would our children put on the program? Yes, they would and did. I must say they did their parts beautifully. They looked as clean as a pin, and to me as pretty as a picture. Their hair was neatly trimmed, their shoes polished, their clothes fresh and pretty, and their parts on the program seemed natural, and humble and joyous.

Whether they were top-teen-agers or little tots, whether they sang in select groups or all-together, there was a smile on their faces that was unrehearsed. A high school freshman presided, a high school junior lead the main prayer, a twelve year old girl made the principal speech, and another girl pronounced the benediction. Mrs. Alvertine Privette had led them in their preparation, but the presence of such a full house of kind friends lifted them all to a new height in performance.

A former house-mother had heard how beautifully the children sang a number which was not included in their program and followed the little folks to their building to request them to sing it for her. They did. And with Mrs. Privette busy at the organ and the children packed around they sang one song after another. Finally looking around they saw many others of

the women standing in the room and door intently listening.

We are all here more grateful than I can tell you for your visit. The chil-

dren liked you. The help you render, the interest you show inspires us all to do better. Thank you, and do come again.

REPORT FOR JUNE 24, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$21,309.17
Eastern North Carolina Conference		
Ebenezer	\$ 50.00	
Morrisville	11.45	\$ 61.45
Eastern Virginia Conference		
Barrett's	5.00	
Cypress Chapel	98.00	
Portsmouth, Shelton Mem.	2.00	105.00
North Carolina and Virginia Conference		
Reidsville, S.S.	67.00	67.00
Western North Carolina Conference		
Pleasant Grove	10.00	
Pleasant Ridge	106.00	
Shiloh	8.00	124.00
Total		\$ 357.45
Grand Total		\$21,666.62

SPECIAL OFFERINGS

Amount brought forward		\$34,156.41
Vanceville S.S., Tifton, Ga.	\$ 3.00	
Women's Christian Fellowship, Hendersonville Church	5.00	
Jr. Baraca Philathea Class, Holy Neck Christian Church, Holland, Va.	7.25	
Capt. and Mrs. J. R. Darden and Mrs. J. Edward Harrell, Holland, Va. (for camp trip)	17.00	
Brookside Community S.S., Brookside, N. J.	70.00	
Maude Hedley Bible Class, Rosemont Church (for camp trip)	15.00	
Philathea Class, Reidsville Church	10.00	
Mrs. H. F. Nelson, Winchester, Va. (for ice cream)	15.00	
Friendship Bible Class, Cong. Christian Temple, Norfolk, Va. (for camp trip)	25.00	
Special Gifts	121.51	
Total		\$ 288.76
Grand Total		\$34,445.17
Total for the Week		\$ 646.21
Total for the Year		\$56,111.79

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

Two Choir Experiences

Soon after beginning my last pastorate I asked the choir to remain in their place one evening after the congregation was dismissed. When all had gone from the room except the pastor and the choir, I took my place down near them, spoke to the choir at close range as I stood below their level and said this: "I want to ask you to note that the floor of the choir is on exactly the same level with that of the pulpit, and let that fact be a parable as to my estimate of your work as compared with that of the pastor." Following this speech I tried to exhibit this attitude toward them during the thirteen years of my pastorate there. The result was that they would go with me anywhere, at any time, and do their best to help

me in any service that I was called upon to conduct, indoors or out-of-doors, in summer or winter, in rain or shine.

When I was about to leave this church the organist came to me at the close of a Sunday evening service and asked whether I could join the choir on Tuesday evening following for a simple fellowship supper together. My reply was this: "You use two words, Lenore, that I can't resist if I wanted to do so, and I assure you that I am very far from wanting to do so. These words are 'choir' and 'supper.' I'll be there if I have to crawl the 25 miles to do so." Suffice it to say that the supper and the fellowship were all that anyone could ask for, and I shall not try to reproduce anything that was said except

in one case: The leader of the choir — one of the best women that I have ever known — said this, "Dr. Cullom, when you first came to us I had a question mark about one thing that you did; you insisted strongly and without compromise on one thing: that we should use only the old standard hymns, especially in our evening service. At the close of your first year I began to notice a difference in our worship. When you had been with us five years, I saw the wisdom of your position; now I would not change it for anything in the world." I should like to write an article sometime on the woman who made that speech — Mrs. Opie Edwards; and if I live much longer I may do so. Blessings on her memory and on each member of the choir and congregation that she led so effectively!

W. R. Cullom

Wake Forest, N. C.

BOOK REVIEW

FAITH HEALING AND THE CHRISTIAN FAITH

By Wade H. Boggs, Jr.

The John Knox Press

Reviewed by Wofford C. Timmons

It is not often that a book so sharply focused makes an appeal to such a variety of readers. The whole point of the author is to canvass the present-day interest in "faith healing," but his challenge goes away beyond those who may be seeking help or those who are proposing to offer it, to the wider fields of medicine and religion, and even the basic philosophies of the nature of human life in the scheme of things. Not only the sick longing to get well, and the many who are capitalizing on their troubles, but reputable doctors and ministers and social workers all pause thoughtfully as they are challenged by these carefully prepared pages. One thing will impress the reader at once, and will be confirmed as he progresses from chapter to chapter on to the end, is the unique ability of Dr. Boggs to handle this theme with historic perspective, breadth of understanding and depth of insight. He is definitely the Christian theologian and philosopher, and especially proficient in Biblical History, as his place in the Presbyterian ministry and on the Faculty of the Union Theological Seminary would show; but he is as fair minded as a man could be, carefully equating all the factors involved, sifting out the false from the true on the authority of tested testimony and authentic experience. The

book is so well balanced and so completely documented that even the most rabid supporter of Oral Roberts would be tempered in his extreme prejudice! I do not imply that Dr. Boggs has left us with an ambiguity, but only that he has shown great skill in presenting a total picture; and because of this he has made a very valuable contribution to us all, those who need to be warned against the ungrounded assumptions and promises of the charlatans, and those who need to see beyond the material to the spiritual possibilities that "faith" can bring to pass.

Courageously the author arrays the "faith-healers" before us, not only those modern radio claimants with their fantastic promises to unfortunate sufferers, but many of world renown of other years and far-off places. It is quite revealing to see this long line of concern for what historically it really is, a Priestly type of "Medicine-man" proclaiming supernatural power over human ills. This book does not discredit all of the claims, but it does show up the pseudo religious faith when it slumps to sheer magic, distorting the meaning of God in human experience and setting aside the laws of both mind and body. Dr. Boggs certainly knows all the antecedents to our fabulous healers of today; and most of all he knows the great strides that have taken place in all phases of medical science, more especially psychiatry psycho-somatics. And with consummate grace and skill he traces the Biblical references that shed the needed light on all these human limi-

tations, revealing the divine purpose of the Almighty in the marvelous provisions that we mortals have been taking a long time to discover. These provisions are not only in the realm of "faith" and "prayer," but also medicines and surgical skills and humanitarian concern — all equally within the redemptive purpose and provision of the Eternal.

Of course, Dr. Boggs does not leave us hung up on the points of a controversy; the faith, the fact, the action; the laws, the remedy, the attitude, the environment — these are all intermeshed and will fit perfectly into what he believes to be "A Christian philosophy of health." And that's what he is headed for in every chapter.

He has some mighty comforting words for sick folks! He dispels completely that all sickness is the result of sin, even though sin often results in sickness. And he assures us that in no sense is the hand of the Lord against us, even though His hand may be upon us in discipline and character-making.

The closing chapters are as fine a description of the mission of the Church to the whole man as I have ever read. I would give a lot to be able to sit around a table with a doctor, a minister, a school teacher, a nurse, and a few understanding parents and young people, with Dr. Boggs at the head of the table, and hear him explain how the resources of both religion and medicine may be combined in a ministry to the complete well-being of us all. Not having that chance, I suggest we read the book.

FOR LIVING OF THESE DAYS

Mrs. E. G. Middleton

(Morning Devotion used at School of Missions, June 21, 1957)

LEADER: Surely we as Christian women feel that we fall short of our calling each time we read or hear read the ever-beautiful thirty-first chapter of Proverbs. However, we may all accept it as a challenge to live up to. Read it often and try to pattern your lives after it. May I quote two verses.

SCRIPTURE: She opens her mouth with wisdom,
And the teaching of kindness is on her tongue.
Give her of the fruit of her hands,
And let her works praise her in the gates.
Proverbs 31:26, 31

MEDITATION: Mary Ellen Chase lived in a beautiful section of the New England countryside. May I quote from one of her books:

"Many years ago, when I was a child in Maine, our large and rambling white frame house was surrounded by a long white picket fence. At the entrance to our driveway the fence was broken by a white gate, which swung inward or outward as necessary to allow for our comings-in or goings-out. . .

"The most clear and lasting impressions of my childhood are related to this gate, which both sheltered and extended the small, tight world in which we lived. Behind it, our driveway moved past our house and toward the barn . . . filled with the smells of hay and of kindly animals in their

stalls and with the sound of pigeons. . . . Before it lay the country road, which ran downhill toward the village and the sea and uphill toward the sky. . . . This road was, to me as a child standing on the white gate, next to the weather the most thrilling thing I knew.

"If I looked behind me there was the sureness of my home, a safety which lay warm and comfortable somewhere deep inside my pinafore. . . . But if I stared before me, beyond the pickets of the white gate, what excitement might not be coming or going along that road between the sky and sea?"

What more can we offer for the "Living of These Days" than the feeling of sureness of the home that lay warm and comfortable somewhere within the pinafore of that little girl? Comfort, security, devotion, understanding and love, but above all the knowledge of a Heavenly Father who would provide all of these things, no matter where we went. These were the thoughts nurtured within these gates, and these were enough to extend their feeling of security wherever we went — even to the ends of the earth.

PRAYER: Dear God of Grace and God of Glory, May we instill within our children and all those with whom we share our daily experiences this feeling of sureness and safety. May we recognize it as a gift from Thee to be developed and shared. Make us to realize that this is the surety that Thou givest to each of us and that the gates of Heaven ever swing inward to allow our coming in for communing and fellowship with Thee, and outward in service to our fellowmen. Amen.

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

**Reports from the
Uniting Synod**

**Plan to Attend the
Sunday School Conventions**

**Organ of the Southern Con-
vention of Congregational
Christian Churches.**

**Editorial and Publication
offices at Asheboro, North
Carolina.**

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ATTENDING UNITING SYNOD

Shown here is a group of delegates and visitors who attended the Uniting Synod in Cleveland, Ohio, June 25-27. They are from the Southern Convention and the Southern Synod. Names of the group were not all available. The picture is used by courtesy of The Messenger, national publication of the Evangelical and Reformed Church.

Here And There Among The Churches

LAYMEN ARE REMINDED of THE Joint Nationwide Convention of Churchmen's Brotherhood and Laymen's Fellowship at Oberlin College, Oberlin, Ohio, August 23-25. Registrations are to be sent to Walter Graham, Pembroke, Kentucky.

THE CONVENTION OF THE SOUTH met at Manley Street Congregational Christian Church, Raleigh, N. C., June 18-21 with Dr. Henry Smith Leiper, Minister of the Missions Council, as speaker. Superintendent Scott brought greetings from the Southern Convention. Choir of United Church presented special music.

TWO MINISTERS from our area are attending the Deering Pastors' School, Deering, New Hampshire — Rev. Mark W. Andes, South Boston, Virginia and Rev. A. Lanson Granger, Jr., Warwick, Virginia.

"GOD'S CHILDREN UNITING" was the subject used by Rev. Russ Shaffer at First Church, Portsmouth, on the Sunday preceding the Uniting Synod.

THE ANNUAL BEACH PARTY was enjoyed by forty-two members of the Senior Pilgrim Fellowship of the Suffolk church of June 7 at the Speight Cottage, Lynnhaven. Mrs. Ray Gordon, Mr. and Mrs. R. E. Murphy and Dr. and Mrs. George Alley were sponsors for this outing.

UNIQUE THEME for the Sunday morning worship service on June 30 at First Church, Portsmouth, was that of Christmas. Responsive reading, hymns, special music and the sermon by Rev. Russ Shaffer on "Every Day Is Christmas" all fitted into the theme.

THE FIRST LOCAL CHURCH BULLETIN to come to THE CHRISTIAN SUN with the heading "United Church of Christ" is that of Antioch in Eastern Virginia, of which Rev. G. C. Crutchfield is pastor.

A VACATION is being enjoyed by Dr. and Mrs. H. E. Robinson and family during July. They are in Dalton, New Hampshire.

GIDEON SUNDAY was observed by our Third Avenue Church, Danville, Virginia, on June 23. The message was brought by Mr. M. B. Cater of Clifton Forge, past president of Virginia Gideons. A special offering was received for the Gideons, who provide Bibles for hotel, motel and hospital rooms.

SOUTH NORFOLK CHURCH paid the expenses of its minister, Rev. O. D. Poythress, to attend the Uniting General Synod in Cleveland as a visitor. He was seen busily taking pictures at this meeting. "Echoes from the General Synod of The United Church of Christ" was his sermon topic on June 30. That evening the "graduation exercises" for the Bible school of South Norfolk church took place.

THE SUFFOLK CHURCH during August, when the minister, Dr. George Alley, is on vacation, will have this schedule: All classes and departments of the church school will meet at ten o'clock; nursery through juniors will have regular classes; junior high, senior high and four adult classes will meet for a combined session in the Baraca room; the deacons are arranging for leadership for these sessions, securing teachers and soloists.

THE REVEREND FRED EUTSLER, former pastor of United Church, Raleigh, was awarded the Ph. D. degree from Yale University June 10. He is now the University Chaplain and assistant professor in the department of religion and philosophy, St. Lawrence University, Canton, New York.

"TOGETHER IN CHRIST" was the topic used by Dr. Henry E. Robinson of Burlington June 23 for the service in preparation for the Uniting Synod.

THOSE PARTICIPATING IN THE SERVICE OF CONSECRATION for the first unit of The Congregational Christian Church in Warwick, Virginia on June 9 included: W. B. Williams, president of Eastern Virginia Conference, who read the scripture; Dr. W. T. Scott who brought greetings from Southern Convention, and led the prayer of consecration; Rev. Roy Sloop of the Trinity Lutheran Church, Newport News, who brought greetings from Peninsula churches; Col. Emil Brenckman, chairman of the building committee, who expressed appreciation to those who had helped make building possible; and Dr. Helen Kenyon, past moderator of the General Council, who preached the sermon, which was entitled, "In The Spirit." The pastor, Rev. A. Lanson Granger, Jr., led the service of consecration.

REV. AND MRS. RUFUS ANSLEY of our Richmond, Virginia, church are spending the months of July and August in Haverhill, New Hampshire. Dr. Dwight Chalmers will be the supply pastor.

MORE THAN ONE HUNDRED were enrolled in the vacation Bible school at our new Warwick church.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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A VISIT TO THE VALLEY OF VIRGINIA

Supt. W. T. Scott

Superintendent W. T. Scott was the guest speaker at the annual Home-Coming and Memorial Day services at the Timber Ridge church, High View, West Virginia, Sunday, June 16. Approximately 500 people were in attendance for this annual event. Timber Ridge, organized prior to 1812, is one of our oldest churches and continues to be aggressively active in its program.

Rev. Cameron D. Hayes, minister of the Timber Ridge Church for the past several years, has tendered his resignation, effective October 1. We regret exceedingly to see Mr. Hayes leave the area, but our good wishes go with him and his good wife.

At the Memorial day service at Timber Ridge Mrs. Goldie Seldon was given signal honor on the occasion of fifty years of service as church organist. She is the great-granddaughter of Rev. Christy Sine, one of the pioneer Christian ministers of the Valley. She is the niece of the late Rev. Rush Sine, who gave a number of historical documents to the Historical Society of the Southern Convention.

In June a very successful meeting was held with the Woods' Chapel and Wisslers' Chapel Building committees in regard to the erection of their joint building on highway 11 the latter part of this year, or the first of 1958. These two churches have voted to unite and build on the new site, which contains seventeen acres of beautiful land in the center of the Valley Conference. Rev. Clyde O. Koon is the ministers of this united group.

DR. L. E. SMITH is the only remaining Christian Church member of the Commission on Christian Union which worked on the union of the Congregational and Christian Churches in 1931. He was an associate delegate at the recent Uniting Synod.

REV. W. T. SCOTT, JR., was elected a member of the Executive Committee of the Fellowship of Campus Ministry at the recent meeting of that group in Defiance, Ohio.

MISS VINAL OVERING, who has taught for the American Board for two years at Uskudar, Turkey reported on her experiences there at the United Church, Raleigh, June 28, at ten o'clock. A reception in honor of Miss Vinal followed the service.

VACATION BIBLE SCHOOL at Sanford was directed by Mrs. C. C. Bridges. Average attendance was 78. Mrs. W. M. Russell is directing six week's program of activities with the young people of this church.

LEAKSVILLE CHURCH, near Luray, Virginia, is holding a vacation Bible school next week under the direction of Miss Dorothy Foltz.

CAROLINA CHURCH, near Burlington, N. C., had as its guest minister June 16-21 the Reverend Melvin Dollar of South Norfolk. Reverend Glenn Garrett is the pastor at Carolina.

NORTH CAROLINA COUNCIL OF CHURCHES ranked tenth among forty-two state councils in the nation last year, according to a survey made by the National Council of Churches. This is based on receipts reported for all program activities carried on by the Council. North Carolina, under the leadership of Rev. Morton R. Kurtz, reported a total of \$130,098 received. This did not include money raised by local councils of church women, local youth councils, or for such cooperative undertakings as weekday Bible teaching.

WAKE CHAPEL, Fuquay-Varina, North Carolina, is having its morning worship services broadcast each Sunday during July over Radio Station WPTF of Raleigh. The pastor is the Reverend Earl Farrell, Pittsboro native, who is a graduate of Elon College and Duke Divinity School.

THE POEM used on the back page of this paper for the issue of June 25, entitled "The Master Came to Town Today" is of special interest to Mrs. M. W. Hook of Elon College. She writes that she memorized this poem as a junior in high school and gave it in a contest at commencement. She has given copies to many high school students she has taught since that time. According to Mrs. Hook the author is Mrs. Emma A. Lent.

GIFTS were made by the Sunday school to leaders of vacation Bible School at Henderson. Mrs. Bill Hicks, dean, and Miss Laura Ann Seaman, director of music, received copies of Peter Marshall's "Mr. Jones, Meet the Master." Seventy-eight received pins and certificates at the commencement exercises, and nine intermediate girls who served as assistants were recognized.

NEW EDUCATIONAL BUILDING AT VIRGINIA

Mrs. W. S. Daniel

Open House for the new Educational Building of Union Congregational Christian Church, Virgilina, Virginia, was held July 14, in connection with Home-Coming. Dr. William T. Scott was the guest speaker.

The two-story, brick-veneered building, consisting of a fellowship hall, pastor's study, ladies' lounge, ten classrooms, a nursery, kitchen and three rest rooms was erected at an approximate cost of \$38,000. Furnishings have been donated by individuals, classes, and other organizations of the church.

This week revival services are being held with Rev. Kenneth D. Register, pastor of Union Ridge church, assisting our pastor, Dr. David Shepherd.

Vacation school was held June 24-28 with Mrs. Dorothy Campbell and Mrs. Hazel Newton as directors, assisted by a faculty of twenty-two. Commencement exercises were held Sunday morning, June 30, at the eleven o'clock worship hour.

Children's Day was observed Sunday morning, June 9, with a special program at the Sunday school hour and through hymns and the Junior Sermon at the eleven o'clock worship service.

Twelve of our women attended the School of Missions at Elon College, including Mrs. D. W. Shepherd, chairman of the Christian Educational Department of the Women's Fellowship of the Southern Convention who was responsible for the preparation of the literature packets which were distributed at the School of Missions.

WE REGRET that omission of last week's issue of the SUN made it impossible to announce the Workshops for Church Secretaries and Treasurers. One of these was held at Bethlehem Church, Valley of Virginia on July 10. Announcement of the Western N. C. Workshop for Seagrove on July 12 came from Hubert L. Beane and for the Eastern N. C. Workshop at New Hope on July 13 came from Rev. R. Eugene Tally. Reports of these and other such meetings will be welcome.

THE HAW RIVER CHURCH voted on June 16 to purchase the Hughes property, just north of the Willow Tree Station on Route 49, as a site for a new church building. Rev. Henry Harman is the pastor of this group which has decided to relocate.

The United Church of Christ

Around the world has gone the news that Congregational Christians and Evangelical and Reformed Christians have united to form the United Church of Christ. It was both thrilling and sobering to be part of the group that marched into the headlines, television shows, and the history books.

Out of one door of the Cleveland Hotel came 500 officials and representatives of the Evangelical and Reformed Church with stately step that reverberated a history going back to the Protestant Reformation in Central Europe. From a door on another street came an equal number representing the freedom-loving English and American Congregational Christians with the heritage of the Mayflower and the American Revolution. Where two streets meet the two streams of church people fell into step with each other and marched to the Music Hall, six blocks away, with the flags of eighteen nations flying, trumpeters playing, and people singing. Most of the group were robed, many with hoods showing honorable degrees secured by learning. Thrilling? Yes, if any parade is thrilling.

When the Bible, the cross, the chalice and platen, the baptismal font, and the flags were properly placed on the theatrical stage where a large altar over-hung by a beautiful cross had given the semblance of church, the leaders of the two denominations met in the center of the stage and pledged allegiance of their denominations to each other. Then the delegates joined in the pledge of mutuality and in singing "Blest be the tie that binds our hearts in Christian love." Yes, that was a thrilling moment. It will be recorded in the books, and dated Tuesday evening, June 25, 1957.

But during the ceremonies and the planning sessions that followed one could not help but wonder how well the people of the churches will keep the solemn pledge made by their leaders. Just a few days previous to the meeting, four churches had entered suit in the courts against both the denominations. In attendance at the Synod were some who were bitterly opposed to the union, and who held newspaper interviews to prophesy to the world that this Church of Christ would not succeed. These were sobering thoughts.

Moreover, the prayers and addresses showed little exuberance and no sense of delight in overcoming opposition or leaving individuals and churches disappointed. Rather there was a sober sense of the necessity for integrity in dealing with everyone, in making plans for the operation of a united group composed of people of such different backgrounds of faith and churchmanship. It appeared to be the belief of all that what was being done was under the leadership of the Holy Spirit and for the glory of God. In the presence of the Eternal one may be happy, but that happiness is tinged with awe. One needs to be at his best in the presence of God. This seemed to be the attitude of the leaders, the delegates, and the total congregation of some 3,500 people who jammed the Music Hall at Cleveland, Ohio, in June in the year of our Lord 1957.

Many of us are wondering just what the next steps should, and will, be. It is evident that the work is not completed. We have just started on a new road — together. "The day of march has come" and the church people across the country must know how to fall in step and be part of the Church of Christ, the army of the Lord, the "army with banners."

The various national boards are answering the questions by revising their By-Laws and setting up united organizations. This is true of the American Board of Commissioners for Foreign Missions and the Board of International Missions. Since the A.B.C.F.M. was the first such organization in America, that name will be used, but the work will be administered under one set of officials. Many sections of the Board of Home Missions and the Board of National Missions are already united, or are in the process of combining under the title of the Board for Home Missions. This is especially true of the publications and religious education divisions, but it will take many years for other sections to become totally united, and this seems to be especially true of the pension division.

But for most of us what is done on the top side is not nearly so exciting as what will be done on conference and the local church level. What are the next steps here?

According to agreement, changes will be made by the local churches and the larger groups only by their initiative and vote. It would seem, therefore, to this writer, that the time has come for leaders in these separate groups to move forward just as rapidly as may seem wise. While the matter is before us, and while the world is watching, we need to take additional steps to prove that we meant union when we voted it.

The Southern Convention has served this area for a hundred years, and all should appreciate this service. But it would be tragic if we should now decide that it must forever be as it now is. The Convention is a convenience, a tool to serve the churches. If, and when, the time comes that another tool will better serve, then the Convention should change, or even disappear for the good of the cause which it has served. There is nothing sacrosanct about the Convention, or any other such organization. It is now time for the committee already appointed for the purpose to begin seriously considering closer relations with the other similar organizations in our area, and particularly the Southern Synod. Before Conferences can properly adjust their lines and combine forces within specified areas, it will be necessary for the Convention and the Southern Synod to make decisions on how the union can proceed in our area.

Then what of the churches? Some have already answered that question by calling themselves members for the United Church of Christ. That would seem to your editor as being well within their province and quite timely. It should be understood, however, that some of our leaders caution against precipitate action in this matter, and suggest that the larger bodies, Convention and Conferences, should act first. There is nothing in the rules of the Convention concerning the matter of names for local churches. The Basis of Union makes it clear that there is to be local autonomy, that each church is to be free in its own sphere. Therefore it seems to be logical to believe that local churches are free to move forward with the uniting process just as rapidly as they prefer.

Youth Groups To Unite

Thirty leaders of young people spent a week in June at Elmhurst, Illinois, planning for the merger of the Pilgrim Fellowship of the Congregational Christian Churches and the Youth Fellowship of the Evangelical and Reformed Church. These leaders were members of the executive committees of the two national groups.

They voted to hold a first joint national council of their organizations June 20-27, 1958, at Union Theological Seminary, New York City.

At that time 300 delegates, to be elected on the present basis of election by each group, will meet to formulate a single national youth program for the 500,000 high school-age young people they represent. Theme for the 1958 council will be "That We Fail Not Man Nor Thee."

The executive committee will recommend to the 1958 council the election of a single national cabinet of ten, half to come from each present organization, to function for the next biennium. In the meantime a united Steering Committee of 10 will serve.

Since 1952 each organization has worked through identical commissions on faith, action, and fellowship. For seven years the statement of purpose has been the same, which is:

"To know God in our lives as revealed by Jesus Christ; to worship Him only; to study His truth, and to dedicate ourselves to do His will; to witness to the message and the mission of the church among all people, serving the world in the name of Christ and striving toward the establishment of brotherhood, justice, and peace; to cooperate with all who seek to extend the Christian fellowship."

Presiding at the Elmhurst meetings, and leading the opening and closing worship services, were John Faulstich of Hammond, Indiana, a rising senior at Elmhurst College and president of the Evangelical and Reformed Youth Fellowship, and John Fraff of Clark, South Dakota, a senior at the University of South Dakota and president of the Pilgrim Fellowship of Congregational Christian Churches.

It is suggested that the national cabinet might have its first meeting in August 1958 just following the first Christian education Convocation of the United Church of Christ which will convene at Purdue University, Lafayette, Indiana, August 19-22. The

youth section of the convocation will have as its theme "One Lord, One Mission."

Union Steering Committee members are: Evangelical and Reformed, John Faulstich; William Vogel, Washington, Missouri, vice-president of Youth Fellowship; Juanita Doe, Marshalltown, Iowa, and Clara McKee, Congregational Christian, John Graff; Bob Parsonage, Excelsior, Minn., vice president of Pilgrim Fellowship; Ann Koch, Orange, Conn., secretary of Pilgrim Fellowship, and Jim Schmidt. Adult advisors on committee, Henri Tani, Philadelphia, Pa., director of youth work, Evangelical and Reformed Church, and the Rev. Edward A. Powers, Boston, Mass., secretary of young people's work, Congregational Christian Churches.

FRATERNAL DELEGATES TO THE UNITING GENERAL SYNOD OF THE UNITED CHURCH OF CHRIST JUNE 25-27, 1957 CLEVELAND, OHIO,

Rev. Dr. J. Robert Nelson — Faith and Order of the World Council of Churches, Geneva, Switzerland.

Rev. Dr. Samuel McCrea Cavert — U. S. Conference for the World Council of Churches, New York, New York.

Rev. Dr. Eugene Carson Blake — The National Council of Churches, New York, New York.

Rev. Dr. W. Henry Shillington — The Ohio Council of Churches, Columbus, Ohio.

Rev. Dr. B. Bruce Whittemore — The Cleveland Church Federation, Cleveland, Ohio.

Rev. Dr. John Mackay — World Alliance of Reformed Churches Throughout the World Hold the Presbyterian Order, Princeton, New Jersey.

Rev. Robert Duce — International Congregational Council, Kent, England.

Rt. Rev. James S. Thomson — The United Church of Canada, Montreal, Quebec, Canada.

Mr. John D. K. Sunder Singh — Church of South India, Staff, Universities Colleges in South India.

Professor Tai Akagi — United Church of Christ in Japan, Tohoku Gakuin University, Japan.

Rev. Dr. Darley Downs — United Church of Christ in Japan, Tokyo, Japan.

Mr. Faustino P. Quioko — United Church of Christ in the Philippines, Manila.

Rt. Rev. Frederick D. Jordan —

African Methodist Episcopal Church, Hollywood, California.

Rev. Dr. Harold Cooke Phillips — American Baptist Convention, Cleveland, Ohio.

Rev. Dr. Frederick May Eliot — American Unitarian Association Boston, Massachusetts.

Rev. Dr. Roger S. Borass — Augustana Evangelical Lutheran Church, Cleveland, Ohio.

Rev. Dr. Jacob T. Dick — Church of the Brethren, Akron, Ohio.

Rt. Rev. J. E. Lesslie Newbigin, Bishop of the Diocese of Madura and Ramnud — Church of South India, Madurai, South India.

Rev. Dr. Hampton Adams — Disciples of Christ, New York, New York.

Rev. Dr. George Walker Buckner — Disciples of Christ, Indianapolis, Indiana.

Rev. Dr. Gaines M. Cook — Disciples of Christ, Indianapolis, Indiana.

Rev. Dr. A. Dale Fiers — Disciples of Christ, Indianapolis, Indiana.

Mrs. Russell Putnam — Disciples of Christ, Cleveland, Ohio.

Rt. Rev. Fred L. Dennis — The Evangelical United Brethren Church, Dayton, Ohio.

Rev. Dr. Kenneth Elwood Bath — International Council of Community Churches, Worcester, Massachusetts.

Rt. Rev. Hazen G. Werner — The Methodist Church, Columbus, Ohio.

Rt. Rev. I. Richard Mewaldt — The Moravian Church in America, Madison, Wisconsin.

Rev. Dr. S. L. Cole — National Baptist Convention, Cleveland, Ohio.

Mr. Charles J. Darlington — Philadelphia Yearly Meeting of the Religious Society of Friends, Philadelphia, Pennsylvania.

Rev. Dr. Harold R. Martin — The Presbyterian Church in the United States of America, Bloomington, Illinois.

Rev. Dr. John S. McMullen — Presbyterian Church in the United States, Columbia, Mo.

Rt. Rev. Robert F. Gibson — Protestant Episcopal Church in the United States of America, Richmond, Virginia.

Rev. Dr. Howard C. Schade — Reformed Church in America, Nyack, New York.

Rev. Father Vasile Hategan — Romanian Orthodox Episcopate of America, Cleveland, Ohio.

Rev. Dr. Franklin C. Fry — The United Lutheran Church in America, New York, New York.

Rev. Dr. Don P. Montgomery — United Presbyterian Church of North America, Youngstown, Ohio.

Messages at the Uniting Synod

By Co-Moderators

DR. G. B. HASTINGS

My Christian Friends:

I respond briefly on this momentous occasion as we begin the business sessions of this Uniting Synod. As we measure the significance of this moment, we marvel at the mysterious power of the Holy Spirit. To Him to whom a thousand years are but as yesterday when it is past we come, after 15 years of exploration, study and common counselling. Out of the background of that experience we now believe and we now know that this union is the Will of God. After the high spiritual experience last night, did not our hearts burn within us?

Religious faith set free in the world is the most powerful influence known to man. It expands into a vast network of faiths, feelings, hopes, laws and ideals, and gives life both stability and sanctity. In this union of two great historic religious heritages, we now witness, what the late Dr. Joseph Fort Newton, called "the emerging oneness of the spiritual community."

Like a mighty groundswell we move toward a new dimension of fellowship — unity not uniformity, unity of spirit, of purpose, of work and witness, toward cooperation without compromise.

The eyes of the Christian world are turned on us, the venture together, in this new dimension, responding to the call of our fathers to attempt as great things for God, in our time, as they accomplished for Him in their time. And always with the Lord walking ahead, bidding us to follow Him.

In the deliberations of this Uniting Synod we shall transact our business in the spirit of confidence and good will, spiced with good humor, secure in the knowledge that we are engaged in the business of our Master. Let us do so with the prayer of Tiny Tim on our lips:

"God bless us, everyone."

THE TRAIL FOR CHRIST was the theme for Vacation Bible School recently at Beulah church near Louisburg, North Carolina. Mrs. Haywood Raybon was superintendent of the school which had an average attendance of 116 for the week. Rev. Eugene Tally is the minister.

REV. DR. LOUIS W. GOEBEL

With sincere appreciation and a deep sense of gratitude to this Uniting General Synod and to that God whose providence has brought us to this day do I accept the honor you have so graciously conferred on me. It is inevitable that I am reminded of a day more than fifteen years ago when that which last night was consummated was first initiated. On the basis of an action taken by the General Council of the Congregational Christian Churches, its Minister and Secretary, Dr. Douglas Horton, invited me to confer with him in his New York office. It was then that he inquired about the possibility of arranging informal discussions, between the properly constituted agencies, concerning an eventual union of our two communions. These earlier conversations speedily led to official negotiation. Under the wise and able leadership of Dr. Ferdinand Q. Blanchard, Chairman of the Congregational Christian Commission of Interchurch Relations and Christian Unity, and of Dr. George W. Richards, Chairman of the Evangelical and Reformed Committee of Closer Relations with Other Churches, the document evolved which now constitutes the basis of our Union.

During these days of counselling and prayer, precious ties of friendship were formed. The longer we fellowshiped with one another, the more we experienced a constantly deepening appreciation of our common dedication to the same high God-given purposes. The years of patient waiting for the arrival of the happy occasion when our hopes would be fulfilled did not diminish but rather quicken this recognition of a common commitment. What we had written into the Basis of Union as a sincerely accepted conviction has been crystallized by the course of events into a demonstrable fact. We said that we believed ourselves one in spirit and in purpose. It is precisely on this generally accepted fact that we are assembled here to implement our Union. We pray that under God it will result in the establishment of a fellowship which in the spirit of deep consecration will find strength to carry forward the purposes to which the indwelling spirit of God has called us.

The years of our negotiations have

quicken my personal understanding and appreciation of the rich content the Congregational Christian Churches find in the word "Fellowship." I have come to sense more fully the mystical element in that term. It embraces the whole fellowship of believers. In the final analysis it expresses that which the member churches of the World Council of Churches have, after long years of ecumenical fellowship, arrived at, and which is their highest insight and most precious conviction, this, namely, that we are one in Christ.

It is precisely that which is the true basis of our Union. Despite our historical and traditional dissimilarities and our somewhat divergent polities, we have a basis for Union which transcends all of these. To repeat, we have a common spirit and purpose originating in a common faith in the Lord Jesus Christ. As his ambassadors and as stewards of the mysteries of God, disclosed in Christ, we will go forward as a united fellowship to bring the hope that is offered to all men through the power of his life renewing love.

Clearly it is not for me to attempt to set forth the advantages accruing to ourselves and to the whole Christian enterprise through this Union. Our very presence and the action taken last night are sufficient evidence that we believe that under the guidance of God's Spirit we have united so that we may be more effective instruments of witness and service.

Long before the word 'ecumenical' became a household expression among us, I have known myself with all my mind and heart dedicated to the hope of the reunion of Christ's people. This is the major reason why I treasure, beyond any ability to express it, the confidence and trust you have bestowed on me by conferring on me the privilege of sharing the moderatorship with the moderators of the Congregational Christian General Council, Mr. George B. Hastings. May God grant us grace to perform our duties well. Thank you.

ELECTED TO OFFICE IN THE UNITED CHURCH OF CHRIST from the Southern Convention were: Rev. Jesse Dollar, Executive Council; Rev. H. E. Robinson, Commission to Draft a Constitution; Rev. H. E. Robinson and Mrs. F. C. Lester, American Board of Commissioners for Foreign Missions; Rev. George D. Alley, Mrs. W. B. Williams, Mrs. W. E. Wissemann, Board for Home Missions.

The Christian Sun

"The Uniting Synod"

BY ROY C. HELFENSTEIN, M.A., D.D.

It was my happy privilege to be a visitor at the Uniting Synod of the Congregational, Christian, Evangelical and Reformed churches at which time and place the four respective denominations dramatically and legally became "One United Body," — "The United Church of Christ." It would be difficult to over-emphasize the significance of this historic event which so forcefully and inspiringly dramatized "The Launching of Their Mayflower of Desire and Hope to Be One in Fellowship, Witness and Service."

It was truly a great occasion, — great in program, great in presentation, directorship and vision. The adjective universally used by delegates and visitors in expressing their reactions to what they heard, felt and witnessed was the word **Wonderful!**

The time given in thought, study, prayer and preparation by the participants must have been tremendous. But all this could not account for the Wonderful Occasion. Those attending would agree that the spirit and presence of God in every feature of the program was the secret of the mountain-top experience which characterized those three days of Christian quest and witness. God's spirit and presence very definitely bore unmistakable witness of his approval of the purpose and objective of that great event in modern church history.

Many have since commented on the question, — "What was the high point of the Uniting Synod?" Various answers have been given. But no doubt most of those attending would declare that there was in fact no one feature of the program that could rightfully be termed "the high point," for every part so contributed to each other part and to the whole that the inter-dependence of the various features or parts was one of the secrets of the unique success of the whole.

I wish that all the ministers and laity of the four groups participating might have been privileged to be present so as to have experienced those great moments. What pride they then would feel in belonging to "The United Church of Christ!"

I am sincerely grateful to my friends who urged me to attend this

history making occasion, as they reminded me that at the General Convention of the Christian denomination at Urbana, Illinois, in 1924 in connection with my presenting a resolution to that Convention, I had quoted a statement made by Dean Charles R. Brown — of sainted memory — on one of our numerous fishing trips together. Said Dean Brown, — "Helfenstein, the Congregational Churches and the Christian Churches have so much in common, and so many of your Christian Church young men have come to Yale Divinity School to prepare for the ministry that the time should be propitious for the uniting of our two denominations." I was at the time pastor of The People's Church at Dover, Delaware.

The resolution referred to was in brief as follows, — "In as much as The Congregational and the Christian denominations have so much in common; and in as much as both these denominations have stressed the importance of Christian Union, it is now time to do something besides talk about it, — it is time to act.

"Therefore, be it resolved that the Christian Church Committee on Christian Union be assigned the responsibility, forthwith, to contact the Committee or Commission on Christian Unity from the Congregational denomination to consider together possible steps that should be taken for the uniting of the Congregational and the Christian Churches."

My resolution was eloquently seconded by Leon Edgar Smith, then pastor of The Christian Temple in Norfolk, Virginia.

Despite the fact that a few of the delegates who had been known as enthusiastic spokesmen for Christian Union, claiming that they were deeply interested in the purport of my resolution, contended that "The time was not ripe" for such action (whatever that means).

But the resolution carried by practically unanimous vote, and the few opponents became among the most active supporters of the project involved. And in 1931 in Seattle, Washington, the union of the Congregational and Christian Churches was consummated to the glory of God and

the delight and enrichment of both denominations. And at Cleveland, Ohio, June 25, 1957, these two united denominations united with two other denominations, the Evangelical and Reformed Church. The countless prayers that have been offered by those who longed for our Lord's prayer to be answered, — that his disciples might be **One** were now definitely being answered. "The United Church of Christ" confirms the adage, "Great Events often swing on small hinges."

Think of what may take place in Christian Union in the next thirty years, now that "The United Church of Christ" has "Come to the Kingdom for such a time as this!"

Attend Rural Ministers' School

Max B. Vestal

The Southern Convention was well represented at the Rural Ministers' Summer School at Virginia Polytechnic Institute, July 1-5, with eight ministers and four wives in attendance. There were approximately 100 persons attending the school, and they represented eleven denominations.

Music and administration were the major themes for study. Music as a means of worship, getting all the people to sing, training choirs, the minister's relation to directors and choirs, the place of the church in the community, strength and weakness of the rural church, the use of population statistics, and a long range program for the rural church were some of the specific topics for study. In addition to the class work there were highly informative and inspirational addresses given by leading divines.

Those from the Convention enjoying the study and fine fellowship on the beautiful campus of V. P. I. were Dr. and Mrs. R. E. Brittle, Rev. and Mrs. Ellis Clark, Rev. and Mrs. J. E. McCauley, Rev. and Mrs. Max Vestal, Rev. Raymond Grissom, Rev. Robert Hultman, Rev. Raymond Phelts, and Rev. Emmerson Rohart.

OUR SANFORD CHURCH of which Dr. Will B. O'Neill is pastor, voted unanimously at its Annual Meeting last January that it shall be known as the United Church of Christ. Wonder how many others have done or will do the same?

**To the Members of our Fellowship and
To the Whole Church of Jesus Christ throughout the world
The United Church of Christ
wishes grace and peace from God the Father and
from our Lord Jesus Christ**

Message To The The Unit

Today for two hitherto separate communions of the Church of Jesus Christ the first step toward full union has been taken. Representatives of the General Council of the Congregational Christian Churches and of the Evangelical and Reformed Church, meeting in the City of Cleveland in the State of Ohio in the United States of America, have bound themselves together in the presence of God to form the United Church of Christ.

The Evangelical and Reformed Church stems from the Protestant Reformation on the continent of Europe in the early sixteenth century. The Congregational Christian Churches trace their spiritual ancestry through the Pilgrim Fathers and the Puritans of the late sixteenth and early seventeenth century in England and to later reform movements on this side of the Atlantic. Both have their Christian lineage through the Western Church, but they have not been members of the same body since Western Christendom ceased to be one. Their centuries of separation have now come to an end.

The Congregational Christian Churches belong to the International Congregational Council, the Evangelical and Reformed Church to the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian Order. Now, following happy precedents in Canada, South India and elsewhere, two classical polities of Christian history have adjusted themselves to each other through union in such a way as to leave intact and effective the excellences of each. Differences in ecclesiastical procedure, which in sundry places and times have occasioned tensions and disorders, are appointed their secondary place and divested of evil effect.

This union has been made possible because the two companies of Christians have held and hold the same basic belief, that Christ and Christ alone is the Head of the Church. From Him derive the understanding of God as Father, the participation in the same Spirit, the doctrines of faith, the influence toward holiness, the duties of divine worship, the apprehension of the significance of Baptism and the Lord's Supper, the observance of church order, the mutual love of Christians, and their dedication to the betterment of the world. To be drawn to Him is to be drawn to one another, and to acknowledge Him as Head is to feel pain in dismemberment one from the other. So the union has come.

At this moment of the joyous new access of life imparted by the union, the United Church of Christ is stricken in conscience at its continuing separation from the rest of the Church, and it prays for the day when the greater Church of Jesus Christ, now hindered and weakened by many divisions, will come to visible reality, one flock, one shepherd, through the influence of One who is alive in every part of His Church. To the elimination of useless and hurtful separations within the greater Church the United Church of Christ offers itself and

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Churches From General Synod

its resources. Active participation in both the National Council of the Churches of Christ in the United States of America and the World Council of Churches has been an expression of this concern on the part of both of the uniting groups. Now united, but recognizing that we are still under the judgment of an unfinished task, we pledge a continuance of this participation.

It is the belief of the United Church of Christ that all within the greater Church should accord to each other the fullest possible recognition and, where the Lord, seems ready to bless organic union, should enter into that happier estate which answers radically and essentially His prayer that they all may be one.

We remind our membership that the union of churches is in itself an empty objective save as it is made the means of conveying Christ's redemptive purpose to man in the realm both of personal and social life. In every particular church let us pray that there may be not only a new awareness that God has appointed us for a special witness in this day, but also that we are summoned to outdo our past in every ministry of worship, of Christian nurture, and of dedication to the broadening and deepening of God's kingdom in and among all men. We hold that when a church extends its duties only to its own members and assemblies, it has fallen away from the principal end of its institution: its very purpose on the human side is to edify the Church Universal, making disciples of all nations through a vital and enlightened missionary program.

We should instruct ourselves continually in the truth that union is not a state once and for all achieved. It is a deliberate process, informed by growth and adventure. A thousand new relationships must yet be woven into the fabric of the United Church of Christ. This cannot be without pain and tribulation; but with every day of patience and imaginative courage marking the emergence of the completed pattern, the time will come when our union shall be communion fulfilled in Christ.

The spiritual richness made available to us in our union is already unmistakably and deeply apprehended. We have suddenly become the heirs not of one line alone but of two lines of inheritance. Our minds have become the meeting place for two abundant streams of thought and practice. There are none of us who cannot feel, at this confluence, an enhancement of our inner life.

While we do not begin with the ultimate in all the dimensions of our hope, God has covenanted with his people that when they give his word free course and glorify it, as our union is designed to do, he is faithful: he "shall stablish you and keep you from evil." Our union brings forth treasures old and new. The old treasures we intend to conserve: we turn toward the new in limitless anticipation, praising God for the beginnings of the United Church of Christ.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

The Moderators

Louis W. Goebel
George B. Hastings

The Co-Presidents

Fred Hoskins
James E. Wagner

By the Co-Secretaries

Fred S. Buschmeyer
Sheldon E. Mackey

The General Synod of the United Church of Christ
The twenty-fifth day of June in the
Year of our Lord 1957

Things Ministers Say To Their Churches

"WHAT CAN A MAN DO?"

Rev. Gaylord B. Noyce
Raleigh, N. C.

In the face of massive social evil the despair of this question is common: "But what can a man do?"

The answer is no plan for six easy steps to reform. One beginning is personal; "Know thyself." Understand, that is, that you are a spiritual being, and that most problems are at heart moral and spiritual problems. Therefore, without resources of the spirit a man can do very little.

If moral and spiritual realities are fundamental, tend these fences first — your habits of honesty, your habits of prayer, your self-control, your ability to love and to forgive. If you have done this, you have done much. Perfect welfare and charity, perfect justice — all mean little for a people if there is not found this kind of personal integrity. And no man is so obscure, be he in the farthest corner of the earth, that he cannot do this. This much, by God's grace, each can do.

Now consider the social action — the letters, the meetings, the politics. We know that millions will never be freed for personal fulfillment under God until poverty and war are defeated. Personal purity and piety alone don't give answers to H-Bombs and low wages — we need our informed citizens, our capable diplomats, and our minimum wages laws.

But to start with the steps of social action without resources of personal morality and spiritual vigor is like trying to put up shingles and clapboards before framing a house. You and I and the church must put up joists and rafters before any roof will hold off the rain.

UNION SERVICE TO COMMEMORATE MERGER was held by First Congregational Christian Church and St. John's Evangelical and Reformed Church of Richmond, Virginia, on June 30 in the latter church. Rev. Arthur W. Newell reported on the Uniting Synod, while Rev. Rufus Ansley preached on "We Have This Treasure." Hymns used were two written especially for the Uniting General Synod. They are found in this issue of THE CHRISTIAN SUN.

HAVE A GOOD SUMMER! !

Rev. Rufus Ansley
Richmond, Virginia

Perhaps it is making a virtue of a necessity when we recess for vacation. If so, there is no harm in that. Truth to tell, there is a principle of alternation in life and we do well to break off routine from time to time. Silence is as essential to music as is sound. We have discovered that there is a rhythm in an abundant life and we do well to keep in step with it. The summer months, we hope, will be used as a time for spending less hours at work and in the church program in order to spend more hours with our families. In dealing with people we are dealing in terms of growing and not in terms of manufacturing although, we are told, even machines are subject to fatigue. . .

Indeed, one of the wisest of the ten

commandments is that one which states: "Six days shalt thou labor. . ." The individual, even as a physically mature adult, who attempts to work seven days each week and twelve months each year is issuing an invitation to illness which will certainly be accepted. We, therefore, have no apologies for a season of rest and vacation. We are hoping to see the day when our technological efficiency will give us a society in which there is more rest and recreation to replace the present excessive tension. We respectfully suggest that the person who is always "too busy" thereby certifies not to success but to failure. The failure is in not being able to organize one's life intelligently enough to secure the essential period when one is not "too busy." With all this in mind, we look forward to this period of rest and recreation as providing an essential for returning to a full church program in the Fall with renewed energy and eager hopefulness. Have a good summer!

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

July Turkey

- 21—**Florence J. Wishard** — From Anderson, Indiana, granddaughter of medical missionary to Persia, graduate of Hanover College (1951), teacher and administrative assistant in Maryland and New Jersey, teacher of English in American College for Girls, Uskadar, Istanbul, Turkey, since 1955.
- 22—**Rev. and Mrs. Melvin A. Wittler** — He is native of Nebraska, graduate of Yankton and Hartford, part-time newspaper reporter and printer, pastor Congregational churches. She is native of Maine, studied in Schauffler, Nebraska Wesleyan and Kennedy School of Missions. Appointed in 1955, sailed in 1956, studying language in Ismir, Turkey.
- 23—**John B. Wood** — From Aimes, Iowa, graduated at University of Wisconsin 1956, worked in youth camps, appointed for three year term as teacher of Mathematics in American College, Tarsus, in 1956.
- 24—**Rev. and Mrs. Wm. S. Woolworth, Jr.** — He is from New York City and she from Minnesota. He went to Turkey in 1919 where he has been educator, director of publications, worker with Protestant churches and students, and is now acting mission treasurer. She sailed in 1920 to teach, married 1924, has taught in several places, and since 1954 has been mission librarian.
- 25—**Harriet Yarrow** — Native of California, appointed and sailed 1927, has worked in Istanbul, Ismir, and Tarsus.

JAPAN

- 26—**The Japan Mission** — Established by Daniel Crosby Greene in 1869, now part of the United Church of Japan in which ten North American Boards and 24 denominations and agencies share in partnership with Japanese Christians.
- 27—**Jean S. Anthony** — From New Haven, Connecticut, graduate of Oberlin, engaged in 1956 for three year term in Japan, teacher of English in Baika High School and Junior College, Osaka.

Thanks For Money For Indian Bible Women

Rosemont and Shallow Ford churches and some individuals sent money last fall through the Southern Convention Office for work of Bible Women in India. The following letter has been received by Superintendent Scott from Mrs. E. E. White, who has served our denomination in India since 1917.

* * *

Last December through the American Board a gift of \$75 for Bible women came to me. I at once sent the money to the Central Fund for Women's Work. We are most appreciative of that generous gift. In rupees it comes to Rs. 357, which seems almost like that many dollars to us out here.

I have been a pastor's wife in the U. S., so I know from experience the love, labor and devotion that goes into the raising of such sums. It, therefore, means much more than the mere money. It means a loving care for the work of His Kingdom that blesses the money both in its giving and in its using. We pray that we may be as consecrated in the use of it as you have been in the giving of it.

Most of my life I have been actively connected with the women's work here in India. At one time I was the General Superintendent for our whole district. But as we are retiring soon, and for other reasons, it seemed best for me to resign from the Women's Work Committee and devote myself to other things that also needed my attention.

When I was in the U. S. on my last furlough I raised money to start a Central Fund for Women's Work in the Madura-Ramnad Diocese of the Church of South India. This includes the area that we formerly called our "Mission." From the Central Fund they will pay the Indian Superintendent of Bible women, and will vote money to place Bible women in new areas, or for other forward work. That money is administered by the Committee on Work for Women, of which Miss Frances Dyriam, a splendid and devoted Indian woman, is the secretary.

Since we are leaving India in May, 1958, if you continue to be interested in work for women in India, it would be better if you send the money through the American Board, but

designated for the Central Fund with the complete title that I have written above.

I do hope that when we reach the U. S. in 1958 we shall have the privilege of going to North Carolina to see you personally and to tell you about the work out here, but this letter brings our sincere thanks for your loving interest.

May God bless the work of your Church, and may He do great things through your consecrated efforts.

Ruth P. White (Mrs. E. E.)
Pasumalai, South India

RELIGIOUS MUSIC RECITAL AT HENDERSON

Mrs. J. L. Lassiter, Jr.

On Father's Day the morning worship of the First Congregational Christian Church of Henderson, North Carolina, was presented in the form of a religious recital. The choir, under the direction of Mrs. W. Brooks Harris, organist, rendered several anthems. Members of the choir were: Mrs. E. W. Langston, Mrs. Howard Lester, Mrs. Wilson Hoyle, Mrs. R. P. W. Seaman, Mrs. Victor Langston, Mrs. Hubert Lester, Mrs. Alvin Hamm, Miss Laura Seaman, Mrs. W. E. Gill, Jr., Mrs. J. A. Hall, Mrs. M. C. Mills, John Hall, Alvin Hamm, Bryan Beasley, Jacky Hall, J. B. Bobbitt and Rev. J. F. Apple.

A solo, "The King of Love My Shepherd Is," was sung by Miss Laura Ann Seaman, who recently graduated from Elon College with a degree in music. She and Mrs. R. P. W. Seaman also sang a duet, "Come Unto Me and Rest." Mrs. Harris offered several selections for the organ and chimes. Pianist was Miss Faydene Conklin.

The Junior Choir, directed by Mrs. R. P. W. Seaman, had an outstanding part on the program. That choir includes: Nancy Jo Daniel, Judy Seamn, Faye Forsythe, Shannon Murphy, Pam Barnes, Mary Frances Newman, Vann Langston, A. D. Pleasants, Jr., Larry Lassiter, Susan Whitten, Linda Newman, Marsha Langston.

The recital was given in answer to many requests. This type of program is being planned for special occasions in the coming religious seasons.

SUNDAY SCHOOL CONVENTIONS

July 22 — N. C. and Virginia Conference — Reidsville Church

July 23 — Eastern Virginia Conference — Eure Church

July 24 — Eastern North Carolina — Hayes' Chapel, Garner

July 25 — Western North Carolina — Seagrove Church

REVIVAL AT HOPEWELL

Rev. George A. Pearce, Supply Pastor

The First Congregational Christian Church, Hopewell, Virginia, has just completed a series of revival services with Rev. Fred P. Register of Elon College as the visiting minister. Brother Register is not a stranger to the people of Hopewell, having been there on similar missions before. He is a very able speaker. His messages were of a soul-stirring quality, most forcefully delivered. We are led to believe that there has been much lasting good accomplished for the Kingdom. We believe the Spirit of God was leading in the services. The singing was excellent. Many inspiring messages were brought as special numbers by members of the church. Even though there were no visible converts, the seeds are sown, and many people came forward and gave evidence of reconsecration. We are hoping and praying that this revival is just a beginning and that this church may witness a perpetual revival.

VETERAN MISSIONARIES RETIRE

After more than forty years of missionary service as our representatives in South India, Mr. and Mrs. Lloyd Lorbeer returned to the U.S.A. July 2 on pre-retirement furlough.

Mr. Lorbeer, who is a layman, supervised two schools in Pasumalai and had charge of the visual education program in the Madura Mission. In order to keep in touch with the graduates of his schools he traveled thousands of miles by bicycle through the villages. He was also the originator and promoter of the famous religious drama, "Love Divine," an outdoor passion play presented every Easter week on a hillside amphitheatre in Pasumalai. Hundreds of Christians and non-Christians from all parts of India converge on Pasumalai for this annual event.

Mrs. Lorbeer, the former Oliver Nelson of Boston, is a nurse. She served as superintendent of nurses at the Women's Hospital in Madurai for several years and later directed the Pasumalai Health Center.

College People Are Important

"The Christian Church will penetrate the society of the future if it reaches the young people of the colleges and universities of America. This is so because by 1963 — rather than 1970 as has usually been estimated — college and university enrollments will more than double in the United States."

Campus ministers, collegetown pastors, and college and university chaplains from over the nation heard this message from Dr. Philip A. Widenhouse, general secretary of the Division of Higher Education of our denomination, at the eighth annual conference of the Fellowship of Campus Ministry of the Congregational Christian Churches and Evangelical and Reformed Church when it met at Defiance College in June. Dr. Richard Niebuhr, distinguished professor of the Yale Divinity School,

ARTHUR SHUBLE DUNN

Arthur Shuble Dunn, who resided at 4873 Fort Avenue, Lynchburg, Virginia, died at his home June 25, 1957. He will be remembered by CHRISTIAN SUN readers as the father of W. T. Dunn, a leading laymen in our church, and as the grandfather of Miss Ruth Dunn, of our Southern Convention office.

He lived to the ripe age of ninety and one-half years. He was a loyal member of our Lynchburg Church until it was sold to the Methodist Church, whereupon he transferred his membership to the Elon College Community Church. While he could not often attend the Elon Church he contributed regularly to its maintenance.

In the absence of his pastor, Rev. W. J. Andes, the funeral was conducted in Lynchburg by Rev. John G. Truitt, assisted by neighboring ministers: Dr. Lewis S. Martin, Rev. Lyle Youell, and the Rev. H. Ross Terrell. There was a large attendance at the funeral including Dr. J. Earl Danieleley, president of Elon College, who attended as a friend of the family and as a representative of the College.

Services were held in the Whitten Funeral Home and interment was made in the Prebble Family Cemetery. May God richly comfort the several immediate members of the family.

John G. Truitt

was another of the leaders of the week-long meeting.

Those attending from the Southern Convention were Rev. W. J. Andes, pastor of the Elon College Community Church; Rev. Harvey L. Carnes, pastor, United Church, Chapel Hill; and Rev. W. T. Scott, Jr., pastor, Durham, and helper with the United Student Fellowship.

"With perhaps 50 per cent of war-born American youth going to college by 1963, the vast majority of leaders of society will be college people. If the church reaches them with the depth of its faith and ethic, they will affect our culture for years to come," predicted Dr. Widenhouse.

In the 1958 biennium, the Congregational Christian Churches will become the first denomination in the world to make higher education both in the United States and overseas its unified biennial emphasis. It is hoped that \$50 million will be raised for the campus ministry; aid to church-related colleges and seminaries; for scholarships; and for overseas higher education through the American Board of Commissioners for Foreign Missions.

A Prayer

Sent to President Danieleley

At the gateway of this administration

Now let us kneel and pray,

Asking God to bless him

As he goes upon his way.

He dare not take one step

Along the road that lies ahead,

Without a Prayer for guidance

On the path that he must tread.

We would pray for strength,

Endurance, courage, fortitude,

So that he may venture out

With faith and hope renewed.

Mighty words, flesh and blood,

And human strategy,

Are not the things to win for

One the final victory.

This great big task is for the

Man, with God, no less,

His dignity, his liberty, his

Work and happiness.

Help him God, to be the man

That thou wouldst have him be,

Here at the gateway of this,

His Destiny.

Patience Strong

DR. AND MRS. L. E. SMITH are now living at Jefferson Boulevard, Sylvan Beach, Bayside, Virginia. For 26 years they served at Elon College. Now they are getting a much-deserved rest, and are renewing acquaintances at the Christian Temple in Norfolk, from which they moved to Elon. Readers of this paper will be wishing them both much happiness, and their services will be remembered with great gratitude.

The Pastor's Prayer

Our Heavenly Father, we are all sinners. Grant us thy grace. Cause us to know that we can never be big or even little gods.

Father of all men, help us to remember that we are human. Cause this thy servant, our president, to remember that he is a husband and a father. Comfort his family when he must be away and about thy business. Grant that he may remember Jesus Christ,

Who was eager to minister,
not to be ministered unto;

His sympathy with those who suffered and his bravery in the face of his own suffering;

Who reviled not when he was reviled;
His steadiness of purpose in keeping to his appointed task;

His simplicity;

His self-discipline;

His serenity of spirit;

His complete reliance upon thee.

For the outpoured life of Jesus Christ we give thee thanks. May we hear his knock upon the door of our hearts day and night. May we go out from this place to our work among men as those who know in whom they believe and whom they follow, even Jesus Christ our Lord, who while on earth taught us to pray —

(The Lord's Prayer)

Note: This prayer was used at the 7:30 A. M. Service, July 1, when 250 people met in the Chapel at Elon to share with Dr. Earl Danieleley the beginning of his work as president of Elon College. The program is on the back page. At the time for prayer for Deans, etc. pastor W. J. Andes said; "Let us particularly remember Dr. and Mrs. L. E. Smith for their most gracious service to our college during the past 26 years in which he served as president."

The Christian Sun

Caleb, Man Of Faith And Courage

Background Scripture: Numbers 13; 14:1-10, 24, 30, 38. Joshua 14:5-15; 15:13-19; Judges 1:14-15.

Devotional Reading: Isaiah 10:27-31.

Memory Selection: **Even the youths shall faint and be weary; and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength.** Isaiah 40:30-31.

This is the story of a modest, brave, cheerful, genuine, rugged, God-fearing man. There is inspiration in it for both young and old. He embodied qualities of mind and heart that ought to be coveted by all, and he manifested a spirit that is a challenge to all. Two brief passages of Scripture, two fleeting "candid camera snapshots" are about all we have. But they are enough.

FORTY YEARS OLD

When Caleb appears on the scene he was forty years of age. With eleven other men he had been sent to "spy out" the Promised Land, to see what kind of land it was, what kind of people lived in it, to see how the people lived. On the basis of the report of these men, a decision would be made as to what the Israelites would do next. The scouts did a good job. They went throughout the land, observed carefully, gathered first-hand evidence. Then they came back to report and to make recommendations. They all agreed that it was a good land, that there were walled cities in it, and that many of the inhabitants were big, rough and ready men. It was both alluring and alarming in prospect.

Ten of the men said: "We are not able to go up against the people; for they are stronger than we. . . we are as grasshoppers in our own sight and in the sight of the people of that land." But Caleb brought in a "minority report" on behalf of Joshua and himself. He said: "Let us go up at once and possess it; for we are well able to overcome it." These are the words of a man who had courage and faith. He saw exactly what the other men saw. But he also saw some things that the other men did not see. He understood the divine purpose for Israel, he had faith in the power of the living God, he felt that it was the divine will that the people should go in to inherit the land. Here was a man who had the courage to speak out in direct, child-like fashion exactly what he thought.

Here, of course, is dramatized two types of men, two philosophies of life. All of us tend, in more or less degree, to fall into one or the other of these types. There are those who see the difficulties, the hardships, the dangers, of any situation. We minimize our abilities, magnify the difficulties, become faint of heart, and never ven-

ture in new paths or attempt difficult things. Furthermore we lack faith in the living God and in His power to fulfill his purpose. On the other hand there are those who see the difficulties, the hardships, the dangers, the risks in the situation but have confidence in themselves, born of confidence in the living God. And with courage and with confidence they dare to venture forth to do, and, if need be, to die. Both young and old can find inspiration in Caleb at this point.

EIGHTY FIVE

Forty five years have passed and Caleb is now an old man, eighty five years of age. He and Joshua alone are left of all the people that stood at the edge of the Promised Land over four decades ago. The people are casting lots, or filing claims, for the land into which at long last the people of God have come. The old man's mind is flooded with rich memories. He looks back to that hour on the other side of the river where the vote was two to ten when the division was called for. He had waited patiently with unfaltering confidence for well-nigh half a century, assured that the Almighty never forgets. And here, at long last, his hopes are about to be fulfilled. Hale, hearty and strong at eighty five he is ready for new adventures with and for God. "I have wholly followed the Lord my God" — that was the secret of the man's strength and of his influence, for good. With Joshua and Jehovah,

Caleb had furnished a working minority which had proved effective against the combination of the ten distrustful spies and the fickle populace standing to accept the advice of cowards as against the counsel of heroic, believing men. And his faith had been vindicated. God had remembered his covenant with this great and good man.

Eighty five years old! A good time to retire and take things easy! Not for this rugged, righteous character. He was ready for further heroic effort. His word "Now therefore, **give me this mountain**" meant more than met the naked eye. It was a demand for the arduous, a response to the lure of the difficult. The Israelites were to become farmers, fruit-raisers and stock-growers. And that kind of life is not easy in the mountains, especially farming. Caleb knew that — he was a practical, experienced man, yet in the face of this fact he said, "Give me this mountain."

The mountain spelled struggle and difficulty and danger of another type. It was peopled by rough, war-like peoples who had to be rooted out of their strongholds and driven from their hiding places, before he could turn a furrow or plant a tree. He knew the struggle would be fierce, but this energetic man, old in years but young in spirit was undaunted — "I shall drive them out as the Lord spake" His words sound like a bugle note calling us to action.

"Give me this mountain" — this is the slogan of men who accept hardship and struggle. It is the "mountain" that develops character. Men who succeed are not the men who choose the easy way. As Dean Brown puts it "Sailors are not made by paddling well-cushioned canoes around some glassy pond, but by sailing the high seas in all kinds of weather. "There is point in this story for many modern Americans. All too many young people starting out in life are concerned primarily with salary, working hours, pay for overtime, pension plans, vacations, security. They are looking for "soft jobs" and easy places. They are looking forward to early retirement from the industrial, civic and religious struggles which are on, so that they may travel, or live at ease and take things easy. It is stimulating to hear these words of courage and faith fall from the lips of a man eight five years of age. Here at an age when most men are looking for a place to sit down, he is asking for a mountain to scale.

SUNDAY SCHOOL LESSON

JULY 21, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Church Home For Children

John G. Truitt, Superintendent

Dear Friends:

It looks like I shall have a busy schedule for several weeks. Yesterday, July 7, I supplied the pulpit in First Church, Burlington. Next Sunday I am to be at Amelia in the morning and Clayton in the afternoon. The following Sunday, July 21, I shall be at Mt. Zion Church, here in Alamance county, and the following Sunday I shall preach in our Palm Street church in Greensboro.

The first Sunday in August I shall be at our Center Church in South Boston, the following Sunday at Asheboro, and the third Sunday in August at Elon, supplying the pulpit for our pastor here. That means eight churches in the seven Sundays. It is a pleasure to help fellow ministers and their churches.

The first Sunday in September is our Home-Coming Sunday at the Home for Children. This time we shall have our usual big, free, luncheon for all who notify us in time to let us include them in the preparation of the food. Former "children" are all urged to attend and bring their families and friends. We want them to come back to their old home and make it a day of visiting one another and reminising about the "time back when." "The attendance grows larger year after year. We are proud and honored to have them come back. And we believe they are proud and honored to come. In fact all along during the year they come back. And, too, during the year many of them send money to help maintain this Home.

This last week one of our boys mailed us a check from a military base in Utah. He had found and returned a lady's wallet. She insisted on giving him a reward for his kindness, but he steadfastly refused with thanks assuring her that it was a simple kindness and deserved no reward. However, she "foxed" him by mailing him a check which he endorsed and sent to the "Christian Orphanage." In his lovely letter he said "I am a former member of the institution and have never failed to sing the praises for the work done there in preparing underprivileged children to meet the world with equal basis with other people."

He was here before my day, but he sent his regards to any here who knew him. And he remarked on the

fact that he knew that Mr. Johnston had passed on. Yes, Supt. Johnston has passed on but the good training which he gave Herman A. Crump lives to honor his blessed memory. "Their works shall follow them." And so it is that several hundred good men and women, lifted from a childhood of misery and despair, have been "given

the chance to meet the world on an equal basis."

An investment — I see it every day — an investment in these little children is an investment in the good life. It is not begging to show friends that here they have a really remarkable opportunity to do good, to make an investment that will give them satisfaction and at the same time give the good life to many a needy little homeless child.

REPORT FOR JULY 1, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$21,666.62
Eastern North Carolina Conference		
Fayetteville	\$ 21.80	
Mt. Auburn, S.S.	4.19	\$ 25.99
Eastern Virginia Conference		
Liberty Spring, S.S.	2.50	
Rosemont	160.00	162.50
North Carolina and Virginia Conference		
Bethlehem	100.00	
Burlington, First	23.00	
Greensboro, First	55.23	
Shallow Ford	19.00	197.23
Western North Carolina Conference		
Asheboro	155.00	155.00
Virginia Valley Conference		
Winchester, S.S.	10.00	10.00
Total		\$ 550.72
Grand Total		\$22,217.34

SPECIAL OFFERINGS

Amount brought forward	\$34,445.17
Lester A. Smith, High Point, N. C.	\$ 96.00
New Hope Christian Church, Roanoke, Ala.	5.00
Vacation Bible School, Little Creek Church, Norfolk, Va.	30.00
Apple's Chapel Christian Church	15.00
Philathea Class, Suffolk Christian Church	5.00
Chester H. Roth Co., Inc. (interest)	15.00
Cong. Christian Church, Beacon Ave., Columbus, Ga.	9.04
Clyde E. Glenn, Durham, N. C.	25.00
Farmers Cooperative Exchange, Raleigh, N. C. (dividend) ..	13.77
S/Sgt. Herman A. Crump, Wendover AFB, Utah	5.00
Mr. & Mrs. G. P. Bray & family, Bennett, N. C.	10.00
In Memory of Nathan A. Long	10.00
In Memory of Nathan A. Long	5.00
In Memory of Mrs. Addie H. Ballard	5.00
In Memory of Nathan A. Long	7.50
Special Gifts	136.50
Total	\$ 392.81
Grand Total	\$34,837.98
Total for the Week	\$ 943.53
Total for the Year	\$57,055.32

TWO NEW WOMEN'S SOCIETIES

Recently word has come to the president of the Southern Convention Women's Fellowship of two newly organized women's societies in our area.

One of these is in the Valley of Virginia, where at Mt. Olivet church, near Elkton, Rev. and Mrs. S. E. Madren met with an interested group and helped them organize. Mrs. Kern McInturff, McGaheysville, Virginia is the president.

Mrs. Robert S. Smith, superintendent of the Raleigh District, reports a new society functioning at Garner. Their president is Mrs. Lexie Young, Route 3, Raleigh, North Carolina. Mrs. R. E. Talley, incoming superintendent of the Henderson District, spoke to this group June 21 on "Highlights of the School of Missions."

ACTIVITIES AT HAYES' CHAPEL

Mrs. Margie Partin

Hayes Chapel, Garner, North Carolina, had a very successful vacation Bible school the week of June 10 with an average attendance of 90. On the following Sunday morning our commencement program was given. This was also Home-Coming Day and Children's Day at our church. A picnic lunch was served on the church grounds. Everyone enjoyed it very much.

Sunday night our revival started with Rev. Eugene Tally bringing the messages. It was very successful with fourteen joining the church and many rededicating their lives to Christ.

Our pastor is Rev. Rosser Lee Clapp.

SUMMER SCHEDULE at the United Church, Raleigh, finds an adult class meeting at nine o'clock; all others will meet at ten o'clock, with nursery and kindergarten operating class through the hour; primaries and juniors will attend first part of ten o'clock church service and then have their group meetings; older young people and adults will attend entire church service beginnings at ten.

HOMEcoming AT THE CHRISTIAN HOME FOR CHILDREN (Orphanage to many of us) will be held on September 1. A. L. Curling of South Norfolk is president and Calvin Clayton of Charlotte is secretary of the Home-Coming Society.

DR. AND MRS. DAVID W. SHEPHERD and daughters Joan and Sharan of Virgilina Virginia, are visiting the parents of Mrs. Shepherd, Mr. and Mrs. M. A. Fullington, of New Port Richey, Florida. The Fullingtons celebrated their Golden Wedding Anniversary on July 10. The Shepherd son, John, a freshman at Elon last season, is with the National Forestry Service at Troy, Montana, for the summer.

THE NATIONAL CONVENTION of the Churchman's Brotherhood and the Layman's Fellowship is scheduled for August 23-25 at Oberlin, Ohio. At last report (very recently) North Carolina had enrolled one delegate from the E & R Brotherhood and one from the Laymens Fellowship. In Virginia one had enrolled from the Brotherhood and two from the Fellowship. Men, this will be an important meeting. Why not go?

INVOCATION

by

Rev. Dr. Fred Hoskins

before the

UNITING GENERAL SYNOD

Tuesday, June 25, 1957

Almighty God, Thou giver of all good and perfect gifts, this day, too, is thy gift. Unworthily, but by thy mercy we messengers of the Churches are met in this Uniting General Synod to glorify Thy name and, so far as in us lies, to show forth the one-ness Thou dost vouchsafe unto us by Christ Jesus.

Not trusting in our own strength and wisdom we look to Thee for Grace to establish us in every good work and word. Be pleased to take away all that would hinder us from giving ourselves to Thee, and grant that our spirit may be in Christlike obedience to Thy spirit, enabling us to keep our values straight. Do Thou bind our two communions closely to Thee and to each other in one firm bond of Unity, that as a great Cathedral window the Union which we shall effect may let the light shine through with glory.

Through all the hours and days of this Synod give us "the gale of the Holy Spirit" that we go speedily forward in displaying the unity for which our Lord prayed. Be within us to strengthen us; be without us to preserve us; be over us to shelter us, be Thou beneath us to support us; be Thou before us to divert us and behind us to bring us back; be around us to fortify us. Though our heads and hands be at labor, yet grant that our hearts may dwell in Thee; through Jesus Christ our Lord and Redeemer. Amen.

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

.....
(NAME OF DECEASED)

.....
(CITY)

.....
(DATE OF DEATH)

.....
(SURVIVOR TO BE WRITTEN)

.....
(ADDRESS)

Name

Address

Service Of Prayer And Meditation

To begin the first day of J. Earl Danieleley's Presidency of Elon College
July 1, 1957 7:30 A.M.

ORGAN PRELUDE John Westmoreland, Organist

SCRIPTURE SENTENCES William J. Andes, Minister
Matthew 11:28-30; Esther 4:14; Micah 6:8.

INVOCATION PRAYER — Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued and ended in Thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

THE CALL TO RESPONSIBILITY — Isaiah 6:1-8

SPECIAL MUSIC — "Open My Eyes" Double Quartet

A LITANY FOR OUR COLLEGE AND ALL OF ITS LIFE

MINISTER: O God of Truth, ever beckoning man to loftier understanding and deeper wisdom, we seek thy will and implore thy grace for all who share the life of this our college in this our time; knowing that unless Thou build amongst us, we labor in vain who administer, teach and learn. For men and women who teach, that they come together to bring fire and vision to a common task, know one field yet eager to relate it to all others, just in their academic demands yet seeing each student as a child of God, fitted to teach not only by great learning but by great faith in human kind and in Thee;

PEOPLE: In them and in us, O God, kindle thy saving truth. (Silent prayer for faithful teachers.)

MINISTER: For the Church that dreamed and built, and continues to adventure into the cause of higher education, we give Thee thanks, O Lord. May she ever seek thy light and thy truth. Cause her to bring all men unto thy Holy Hill where truth sets free and light dispels darkness.

PEOPLE: In thy Church and in us, O God, kindle thy saving truth. (Silent prayer of gratitude for the Church.)

MINISTER: For deans and presidents, trustees and administrative officers, and all others who point the way for higher learning in our day, that their concern be not mainly budgets and buildings and prestige, but men and women freed into thy whole will, aroused to serve the common need;

PEOPLE: In them and in us, O God, kindle thy saving truth. (Silent prayer for these officers.)

MINISTER: For janitors and maids, for cooks and keepers of the grounds, for those who wash our dishes and tend our fires, and for the hosts of other workers whose faithfulness ministers to our common life;

PEOPLE: In them and in us, O God, kindle thy saving truth. (Silent prayer for these people.)

MINISTER: For parents and givers of scholarships, who send and support students in higher learning, that they seek for them not merely more income, nor social acceptance, nor glory of family or of donor, but rather hope for new breadth of intelligence, the spirit made whole and a high Christian mission in life;

PEOPLE: In them and in us, O God, kindle thy saving truth. (Silent prayer for these people.)

MINISTER: For students themselves, that they may be guided aright, their perspective constantly enlarged, their minds and their spirits alert both to all that classroom and campus mean, and to all that Thou canst mean in their lives;

PEOPLE: In them and in us, O God, kindle thy saving truth. (Silent prayer for students.)

MINISTER: For our new President, J. Earl Danieleley, who has shared his life, his mind and his heart with us and who now stands on the threshold of an ever-widening area of service, not only to us but to mankind everywhere;

PEOPLE: In him and in us, O God, kindle thy saving truth. (Let each in his own way and in his own words, lift his voice to God in silent prayer for our president.)

THE PASTOR'S PRAYER and THE LORD'S PRAYER (in unison)

Musical Response: "I Would Be True"

THE ASSURANCE OF GOD'S HELP — "O God, Our Help in Ages Past"

THE ASSURANCE OF OUR HELP Thad Eure

THE BENEDICTION — "The Lord bless you and keep you . . ."

RECESSIONAL — "Rise Up, O Men of God"

President J. Earl Danieleley was then escorted to his office by: Thad Eure, Chairman of the Board of Trustees; D. R. Fonville, Secretary of the Board of Trustees; A. L. Hook, Dean of the Faculty; Jerry Loy, president of the 1957-58 Student Body; Martin Garren, President of the Southern Convention; W. B. Terrell, Alumni Executive Secretary; and W. J. Andes, Minister of the Community Church.

The

Christian Sun

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS WEEK

Sunday School Conventions Are Meeting

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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VOLUME 109

JULY 23, 1957

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LEADERS IN CAMPUS MINISTRY

New Executive Committee of the Fellowship of Campus Ministry of the Congregational Christian Churches and the Evangelical and Reformed Church gather with Rev. Dr. H. Richard Niebuhr, front row third from left, following their election at Eighth Annual Conference of the Fellowship at Defiance (Ohio) College. Dr. Niebuhr of the Yale University Divinity School was conference lecturer on "Toward a Protestant Community of Integrity."

The Executives, from left to right: Rev. Albert L. Seeley, Protestant chaplain, University of Massachusetts, Amherst; Rev. James W. Swift, campus minister, University of Colorado, Boulder; Dr. Niebuhr; Rev. Leonard G. Clough, associate minister, First Congregational Church, Cambridge, Mass., and Congregational associate, Westminster Foundation, Harvard University, elected national president of the Fellowship of Campus Ministry.

Back row, left to right: Rev. George E. Crandall, campus minister, Western Michigan University, Kalamazoo; Rev. William T. Scott, Jr., minister of Congregational Christian Church, Durham, N. C.; Rev. Robert Mickey, Department of Religion, Franklin and Marshall College, Lancaster, Pa., and Rev. Joseph Sakumura, Protestant chaplain, State University College for Teachers, Buffalo, to become campus minister, Ohio State University, Columbus.

Rev. Mr. Clough replaces Rev. Dr. Robert C. Mildram, Protestant counselor, Rutgers University, New Brunswick, N. J., as president.

Here And There Among The Churches

THE UNITING SYNOD was discussed by Mrs. Guy Benchoff, Capt. Robert Benchoff, headmaster of Massanutten Military Academy, and Mrs. F. C. Lester at a meeting of the Women's Guild of St. Paul's Evangelical and Reformed Church, Woodstock, Virginia, on July 10.

VALLEY WOMEN'S OFFICERS were entertained by Mrs. Clayton Pugh at a buffet luncheon when they met at her home in Winchester July 10. Plans were completed for dividing the Valley Women's Conference into two districts rather than five, for revising the constitution and by-laws to conform to the Convention pattern, and for the fall conference program.

MRS. W. B. WILLIAMS, president of our National Women's Fellowship, attended July 15 to 20 a meeting of World Council leaders at Yale University to consider "The Renewal of the Church." All seven of the presidents of the World Council were to be there. Discussions covered many phases of the world-wide church program, and included nuclear weapons, religious liberty, racial and cultural relations, and aid to refugees.

TWELVE CHURCHES are sharing in the Chapel Hill-Carboro Community Vacation Bible School this week, a school that is interracial and interdenominational. It is sponsored by the Ministerial Association of the two communities. Pre-school children meet at the Presbyterian church. Those who have finished one or two grades meet in the Episcopal Chapel of the Cross. "Making Our Community Friendly" is the topic being used. Leaders from our church include Mrs. Will W. Alexander and Rev. Harvey L. Carnes, who is director.

FIFTY DOLLARS FOR MISSIONS was the total of the offerings at the two-weeks vacation Bible school at Mt. Lebanon Church, Shenandoah, Virginia. This is to be sent through the Women's Conference and credited to the children of that church.

MRS. F. C. LESTER, president of the Southern Convention Women's Fellowship, is this week attending as a fraternal delegate the Summer Conference of the Women's Guild of the Evangelical and Reformed Church at Cedar Crest College, Allentown, Pennsylvania.

AT MT. LEBANON a Vacation Bible School the first two weeks in July enrolled sixty people with an average attendance of forty-five. The missionary offering amounted to \$50.00 which is being sent through the Women's Fellowship. This was the first time that such a school had been held in the lovely church building which was erected three years ago. The Lester family enjoyed sharing in the leadership of this school.

MISS DOROTHY FOLTZ was the leader of a Vacation Bible School at Leaksville church last week. She will be remembered as assistant to the minister at Elon College and Burlington, and as Director of Religious Education in Winter Park, Florida.

LIBERTY (Vance) entertained the Eastern North Carolina Laymen's Fellowship of the evening of July 9 with an outdoor supper composed of Southern fried chicken, etc. About 95 laymen attended. Arnold Huffman, director of public school music in North Carolina, was the featured speaker. The next quarterly rally is scheduled for October 8 at Chapel Hill.

THIRD AVENUE CHURCH, Danville, is broadcasting the morning service over station WBTV, during July. Each Sunday morning at 8:30 the church broadcasts over station WDVA. A silver baptismal font was recently presented to the church by one of the circles of church women.

TWO PARSONAGES at Second Evangelical and Reformed Church, Lexington, North Carolina, were built in 1956, and were dedicated at the morning service on July 7. That afternoon the ministers and their families held open house. Both houses were built from the same blueprint, and are practically identical.

NEWPORT has almost completed the vestibule and is in the process of repairing and repainting the inside of the church. Wednesday night prayer meetings are largely attended, and the Sunday school, is growing, the average attendance being 110. Page Foltz is superintendent and the Rev. John W. Henderson is the supply pastor. This church is part of the group served by Rev. R. E. Newton, and expects to be part of a pastorate composed of Leaksville, Newport, and Mt. Lebanon when a pastor can be found.

VESPER SERVICES AT LURAY

Those who may be in the vicinity of Luray, Virginia, Sunday evenings this summer will find it a rewarding experience to attend the vesper service on the beautiful Luray Caverns grounds. About half an hour before sundown the magnificent bells peal forth sweet music, and at sundown there is a religious service sponsored by the churches of the community under the leadership of the County Ministerial Association. Our Leaksville church is one of the sponsoring agencies.

Volume 109

Number 29

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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Pilgrim Fellowship Planning Retreat

Ruth H. Dunn

Why not have a Planning Retreat for your Pilgrim Fellowship late this summer or early in the fall? It is nice if you can get away to a cabin or a country home for several days where you will have complete privacy. If you cannot do this, a day at the church will be meaningful for the young people and their leaders.

This time set aside for study, fellowship and worship away from outside disturbances will strengthen your group beyond your expectations. Of course, planning must go into this retreat in order to have it a success. Some of the committees which could help in planning would be: Program, Publicity, Recreation, Worship and Activities.

A suggested program for a two-day retreat follows:

Saturday

- 10:00 A.M.—Arrival and assignment to rooms
- 10:30 A.M.—Recreation
- 12:00 Noon—Lunch
- 1:00 P.M.—Rest Hour
- 2:00 P.M.—“Where Are We Going?” (Opening Discussion)
- 2:45 P.M.—Free Time
- 3:00 P.M.—“How Can We Get Started?” (Discussion Group on the various parts of the program, such as: Worship, Business, Recreation and Methods of Study)
- 4:00 P.M.—Recreation or Swimming
- 5:30 P.M.—Supper or Weiner Roast
- 7:00 P.M.—Vespers
- 7:45 P.M.—“What Road Do We Take?” (Discussion Groups on Faith, Action and Fellowship)
- 8:45 P.M.—Recreation
- 9:45 P.M.—To Rooms
- 10:30 P.M.—Lights Out

Sunday

- 7:30 A.M.—Arise & Shine
- 8:00 A.M.—Breakfast
- 9:15 A.M.—Morning Watch (you may want to return to the Church for Sunday School & Church, if you are nearby)
- 9:45 A.M.—Planning Session
- 11:00 A.M.—Worship Service
- 12:30 P.M.—Lunch
- 1:30 P.M.—Rest Hour
- 2:30 P.M.—Planning Session
- 3:30 P.M.—Recreation
- 5:00 P.M.—Supper

July 23, 1957

Poythress Portrait Presented

A portrait of the Reverend O. D. Poythress, pastor of the South Norfolk Congregational Christian Church, was presented to the church at the close of the morning worship service Sunday July 14. It was through the efforts and contributions of members and friends of the Gertrude L. Bunch Missionary Circle of which Mrs. Hugh L. Rawls is the leader that this portrait was given to the church.

Mr. Henry A. Seymour presided at the presentation ceremony.

The Reverend Mr. W. B. Daniel, pastor of Mount Zion Congregational Christian Church, Eclipse, Virginia, gave a short talk about the untiring services rendered the church and its members by the pastor, and through all the forty-two years of his ministry he has always preached Christ and Him crucified. Thus inspired by his love of Christ and His Church, his teachings and unselfish service it was decided to have this likeness of him painted as a gift to the church which he has loved so much. Mr. Daniel presented the portrait to Mr. R. D. Holland, chairman of the Board of Deacons for unveiling by Mrs. H. E. Seymour and Mrs. W. D. Frias. Those taking part in the acceptance of the portrait with Mr. Holland including Mrs. Seymour and Mrs. Frias were

Mrs. Marjorie Humphries, Messers R. C. Etheridge, A. L. Hanbury, C. V. Hargrove, C. E. Hollowell and H. E. Seymour, most of whom were members of the church when Mr. Poythress first came to the South Norfolk church. It was accepted with grateful appreciation in behalf of the members of the church.

Mrs. Poythress was honored with a miniature of the portrait which was presented by Mr. Henry A. Seymour.

In closing Mr. Seymour emphasized the gracious ministry of our pastor who has given his very life to this church. Though there have been many times in the face of opposition and criticism, he kept the faith and continued his services — always pointing to the “Word of God” as the solution to our every problem and need. Mr. Seymour urged the members to be a part of the ministry of our Lord and back up our pastor and support the church by attendance and inviting others to church. Mr. Seymour gave the prayer of dedication which was followed by the congregation joining hands and singing “Blest Be The Tie.”

The Reverend Mr. Olin B. Pendleton, pastor of First Church Norfolk, participated in the presentation with brief remarks and greetings. He also gave the benediction.

Conferences To Meet

Wm. T. Scott, Supt.

Here are the dates, places, etc. of the Fall Conferences:

October 29—Virginia Valley Central Conference, Mount Olivet (R), near Elkton, Va.—Mr. C. A. Phillips, President; Mrs. Shirley White, Sec.

October 31—Eastern Virginia Conference, Bethlehem (Nansemond), near Suffolk, Va.—Mr. W. B. Wil-

liams, President; Rev. J. Everette Neese, Sec.

November 5—Eastern North Carolina Conference, Liberty (Vance), Henderson, N. C.—Rev. Carl Wallace, President; Rev. Earl T. Farrell, Sec.

November 6—Western North Carolina Conference, Union Grove Church, near Asheboro, N. C.—Rev. L. M. Presnell President; Dr. F. C. Lester, Sec.

November 7—North Carolina & Virginia Conference, Pleasant Grove Church, Halifax County.—Rev. H. E. Robinson, President; Rev. Wm. J. Andes, Sec.

6:00 P.M.—“How Do We Keep Things Going?” (Evaluation Period)

6:45 P.M.—Closing Worship
7:00 P.M.—Departure

A new set of materials entitled “High Fellowship Set” will help you greatly in preparing for this retreat. This is available for \$1.00 from The Pilgrim Press, 14 Beacon Street, Boston, 8, Massachusetts.

Churches should alert their delegates and have their representatives present for their conference sessions. Important matters of business will be considered, and particularly matters concerning the union.

Summertime Fellowship

Fellowship is a big and important word in the Christian religion. It tells of the blending of spirits, the joy that comes from understanding between people, and the peace that one receives when he feels that God is close.

Summertime offers special opportunity for the development of fellowship. Church socials, picnics, trips, and retreats all give a chance to get to know people better, to relax from the duties that lie so heavily, and to just enjoy being with those who are of similar mind. An outdoor afternoon and evening of play may be just what is needed to put new life in the church. This should include the entire family — young and old. Forget the worries, prejudices, and all the things that divide while you join in happy fun-making, and the whole life of the church may take on a new dimension, a new outreach, a new up-reach.

When play is done, the food devoured, and the evening shadows lengthen, gather in some beauty spot where all can sit quietly close together and sing hymns, remember the Master, give thanks, promise to live in fellowship, and then go home renewed in spirit, mind, and body. Summertime fellowship — enjoy it.

The Pastor's Vacation

Don't forget it. He needs it. It will do the church good. No man can work incessantly. Rest is essential.

To farmers who have no vacation, and to workers who get one week from the machines they operate, a month's vacation may seem to be excessively long. And, it is said, "the Devil takes no vacation." But who wants to follow his Satanic Majesty?

If laymen will try preparing fifty-two different talks on religion, or solving the problems of two dozen people, or planning a church program that will include all the present members and bring in many more — if those who think a vacation is not needed for a minister will try some of these "sitting-up exercises," it is most likely that the minister will be voted a month's vacation so he can rest from what he has done, and prepare for things yet to come.

If a church grants a vacation to its minister, he should take it. It is for his renewal so he can work better when he returns. It is for reading of books, for relaxation and play, for sight-seeing, for dreaming and planning. It is not for doing the neighbor's work, even in evangelism for which there is a nice honorarium that can easily be used. The vacation is part of the local church program, or should be, and is therefore to be used as intended. Other churches should not expect ministers to preach while on vacation. They need to hear others preach.

Just A Barber

The barbershop closed. The barber was dead. A skilled physician and delicate instruments found nothing wrong with his heart, but the heart failed to function,

and the barber was gone. His shop door was closed.

It was a busy Monday in the little town where the barber had kept his shop. But there was a funeral in the church on top of the hill, and most of the leading business men were there that afternoon. So were many other people. Why did they go? The funeral was for the barber. He was not a banker, or big business man. He cut the hair and shaved the faces of his neighbors. No "mighty man was he." And yet the community attended his funeral.

The minister said nothing of his barbering. But he did say, "He was an humble man. He loved his church, and served it well. He was an humble man." So said his friends: "He was an humble man."

A long time ago a very Wise Man said: "The meek shall inherit the earth." The barber inherited the friendship, respect, and love of his community. He was an humble man.

The House On The Hill

A picket fence surrounds the lawn of the white house on the hill where cool breezes blow through the maple and apple trees, wafting fragrance and bird-songs to the dwellers in the Leaksville parsonage near Luray, Virginia. Cattle graze nearby and wend their way to the barn at eventide. Farmers have found the fields "white to the harvest" and have garnered the grain on the farms that stretch across the valley to the mountains in the distance. It is summer in the Valley of Virginia, and the moon and stars hang low over the mountains.

This parsonage has been vacant for much of this year. The Leaksville church people bought it two years ago so they could have a minister living near them. Rev. and Mrs. R. E. Newton enjoyed living there until his retirement in January. When they went to Florida the house was left vacant — and the hearts of the people were vacant, too.

The Lesters have delighted in the quiet surroundings and the million-dollar view of this good house during the summer. But the best part of the summering where it is cool is the warm friendships that are maturing as we work with these delightful and deeply devout people in the Leaksville and Mt. Lebanon churches.

NEEDED: A minister and his family to make a home in this parsonage, and a man of God to lead these churches and Newport in Christian service. Yes, there are prospects for such a family (we hope), but there are other such places awaiting the coming of a minister. Surely God is calling men into the ministry, men who are not heeding. "Pray ye the Lord of the harvest."

Thanks For The Lonesomeness

Several have said "long time no see" THE CHRISTIAN SUN. They missed the regular visit, and wondered what had happened. We skipped an issue, and they were lonesome. Of course, if they had read the editorials they would have known why there was no paper for July 9 — the printers did not work the week of July 4 and we print only fifty issues each year — but no one should be responsible for reading editorials. They are intended to inflate the ego of the editor. Anyway, thanks for the lonesomeness. It is good to know that some readers missed our visit. We will have to miss again in August. Watch for the announcement.

Publishing A Church Paper

For almost 109 years members of the Christian churches of the South have published this paper. For a quarter of a century Congregationalists in the area have shared in the project. Why have they spent so much time and money for its weekly visits?

The answer is, of course, that the reading of the paper is believed to be important to the members of the churches. Those who read become better informed, and are therefore more capable and enthusiastic workers in the churches. Such is the belief of those who promote the publication enterprise.

The first issue printed in Asheboro in August 1956 had a subscription list of 2823. Last week the list numbered 3330. The increase of 500 during the year is evidence of a growing interest on the part of our membership, but the total is very small when compared to the 36,316 members of

our churches. If the purpose of the paper is to inform and inspire our membership, as surely it is, we are far from effective in giving our people the help they need.

These facts are given here in mid-summer because some churches will soon make their budgets for the next conference year, and into those budgets may well go an amount needed to send the paper to the members of the church. Why not? The paper is supposed to help them be better members, which will include giving for the support of the church and its enterprises. An excellent way to get more money for the local church is to get the members to read this paper. There is no better source of information concerning our churches and the work they are doing. Leaders of the churches, builders of budgets, may well consider this when they plan for an effective church through the coming year.

MEDITATION USED IN CLOSING WORSHIP SERVICE

Adult Department,
Asheboro Church School
Chester Branson, Superintendent

Galatians 6:7: "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap."

By nature we are all bargain hunters. How often I hear someone telling about how he has bought something for less than the usual selling price, or even less than the actual cost. He can't keep it a secret; he must tell it.

Paul knew human nature and he warned us that we would not find many bargains in life. We do not get something for nothing; we reap what we sow. The text quoted above is based on God's eternal laws of the universe. It is a truth as sure as the law of gravitation or any other divine law. If we jump from a window, we know we will drop sixteen feet the first second; we never go up. If we did, we might step off the front porch some morning and go soaring off into space.

Man's desire for bargains is woven into every phase of our lives. We hunt bargains in shoes, in sugar, in religion. There was a day when it meant sacrifice to belong to the church. A century ago church members did not drink, smoke, or gamble. One could

not be a member in good and regular standing and attend the theater or play cards. In some churches the wearing of jewelry was forbidden. As time passed, ministers found it difficult to get people to join a church with such high standards. Gradually the bars were let down to make it easier to be a church member. The people were offered a "bargain" in religion.

People want to join the church where there are few restrictions, and no sacrifices. Isn't it strange that some folks should feel that they can spend their lives serving the devil, and then slip into heaven at the last minute and spend eternity with God?

One who loves God does not consider that he is making a sacrifice in following the Master. Time or money given for the work of God is given gladly and cheerfully, if there is love in the heart. It is a joy to return our tithe to the Giver of all gifts and to present our offerings to Him, if love motivates life. There are thousands of loyal Christians who are giving their time, their money, their children, and they are happy in the giving. We may give and not love, but we cannot love and refrain from giving. If by God's grace and our humble efforts, we reach the Kingdom of Heaven, we shall realize that we have a bargain, for heaven will be "cheap enough."

About * * *

SAND AND "SANDS OF TIME"

Sand is a commonplace thing, yet it has been the background for many chapters of fiction and the stage upon which some of the great episodes of history have been enacted. In some parts of the world vast stretches of sand hold many of the secrets of nations that have perished.

A curious thing about sand, except in deserts, is that it seems to come from nowhere. The bottom of the ocean is muddy, yet when the waves of the sea lash the shores, tons of sand washed white are dumped into the sunlight. A striking instance of this is on the beach at Monterey, California. Here sand is pushed ashore by ocean waves so rapidly that many trucks are kept busy transporting it to a nearby manufacturing plant where it is processed into hundreds of glass articles, but in reality they are only sand refined and shaped.

"Sands of time" is a time-honored phrase, as if the shifting of sand marks the onward march of civilization. Many poets have waxed eloquent in writing of sand, and the first glimpse of the limitless acres of sand produces an impression which often cannot be expressed.

"Our fathers' God! from out
whose hand

The centuries fall like grains of
sand."

Seemingly dead and inert, sand has a tendency to make one feel that it marks the end of man's trail. But to the industrial world, sand may be only now coming into its own. If man ever gets a full glimpse of Mars he will do so only by the use of a telescope made of sand.

C. B. Riddle

The oddest railroad in the world is a rail line that begins in a desert and runs through a desert, ends in a desert, carries no freight and no potential passengers except pilgrims on their annual journey to Mecca, the birthplace of Mohammed. The road is 820 miles long and was completed in 1908. Mecca is the holiest city of Islam, located not far from the Red Sea, and 200 miles from Medina. To this holiest of cities, the birthplace of Mohammed, thousands of Moslems go each year on their pilgrimage to pay homage to the memory of the saint who founded their religion. The number of worshippers increased to such an extent that camel caravans were unable to accommodate them, hence construction of the railroad.

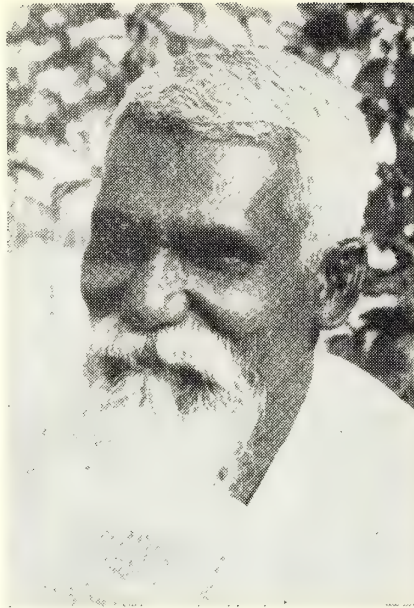
Letters From India

Kilanjunai P. O., via Salaigramam
Ramnad Dist., So. India
June 10, 1957

Dear Friends of the Southern
Convention,

The onset of the monsoon wind four days ago reminded us of the passing of the seasons. This is the southwest monsoon, the more powerful of India's two annual ones, and the one which advances up from the southern tip of India to the Himalayas in the north during the month of June, bringing the rainy season to most of the country because it has to cross India's southwestern mountain range on its way. We are, however, south of the mountains, so the wind is not cooled off when it gets to us, and therefore brings us no rain. It is, rather, what I like to call "the annual redistribution of the topsoil," Nature's method of fertilizing the fields. At least we get a fresh layer from the district to the southwest of us, and our last year's layer all goes into the Indian Ocean! Actually it has not been as dusty as usual this time, because we had some unseasonal wetting showers when we were supposed to be having our hottest weather, toward the end of May. Now, however, we only get a few drops in the air, now and then, as the heavy clouds scud across the sky from the southwest, only to evaporate overhead or towards the east. We have to wait for our turn at rain till the end of the monsoon in September, or the beginning of the northeast monsoon in October. Our drinking water pond has just this week gone dry, much later than usual; and there are many ponds and pools and wells around the countryside still with water in them because of last year's abundant rain, so there will be no particular suffering in the villages for lack of water this year.

Life goes on for us, interesting as usual and busier than ever. The Hospital was mercifully quiet yesterday, giving the Staff a chance to rest up after losing a battle to save a girl who came in the day before with sixty per cent of her body surface burned — an epileptic who fell into the fire during a fit, her family not knowing that epilepsy can be treated and controlled. In our house, the sudden death by suffocation of our cat and her four kittens in a drawer which one of the children accidentally shut



Supervisor for Religious Education
Close Comrade of Riggs

tight, shocked us into fresh awareness of the tenuous hold life has here, for household pets at least. But in the villages, human life is considered the same way. While we were trying to devote all our energies to the burn case day before yesterday, two women were in the hospital in labor. Both of them were imploring us to save their lives and those of their babies. One had had six pregnancies and only two live children to show for it, and the other was presented with her first live baby in ten tries. (Neither one, of course, had had any medical care previously.) The last mother, since her baby was born, instead of being relaxed and at peace with the world as we would have expected, has been frantic with worry, and constantly begging us to save her perfectly healthy baby from its certain doom. Her formula, based on the local version of age-old Hindu tradition: The new-born baby, in such circumstances, should have been rolled in the dirtiest filth heap in the village, and then have its nose pierced and a jewel inserted, the latter bought with money raised by begging from house to house. Only by such a rigamarole can the wrath of the gods be assuaged, who caused the death of all the other babies! She felt completely insecure, and her confidence in us shaken, because we refused to go along with what her deepest instincts

told her was the only salvation for her new child.

Another thing that keeps me busy these days is that the average weekly census of leprosy patients is now close to three hundred. Dr. Martin is on his vacation now, but was tied up in Mamnad before so that it has been nearly two months since he has been here. During the last part of that time I have had the use of the jeep. When he comes back I still plan to use it once a week as long as the roads remain passable, on the day he is here, to save time and strength in getting to my two furthest clinics.

Best regards,
Ed Riggs

* * *

Dear Friends,

It was a terrible blow to the family when our cats died so suddenly. That same week the male cat also ran away and never returned. Something must have happened to it on its night wanderings. In America animals get run over, but somehow I never dreamed that anything could happen here. With no cat in the house, the rats immediately invaded from the surrounding places.

This month seemed very full to me, with one trip to Kodai alone and one trip to the beach with the children. The beach was beautiful, and a wonderful change from the steady grind here. I was sorry that Ed couldn't get away too.

The other trip I took was to Kodai-kanal. I saw a lot of people and was able to get a lot of answers to questions for Ed. He has not been able to make the trip because he was so tied down here. It was wonderful to see the hills, but still not quite the same without my family. I also was trying to find an extra helper here at the house, because with all the extra jobs the household hadn't been running quite as smoothly as usual.

With all these extras it has been hard to get Louis' and Joy's school going steadily, but in spite of it they have done pretty well. We haven't been too hot here, and it has been nice being with Ed and knowing that we can vacation together somewhere later.

Packages of bandages and Christmas cards have been coming in thick and fast, from Florida, California, Kansas, and Connecticut. It's a wonderful feeling to have so many parts of the U. S. showing interest. We will get individual notes off to you all — we hope. We do thank you. . . .

Cordially yours,
Fran Riggs

The Christian Sun

Things Pastors Tell Their People

VALLEY P. F. RALLY

Joyce Lohr, Secretary

We are in the midst of vacation time. Many of you will be spending some time away from Greensboro during the summer months. When away from your church on Sunday, find a church and join in the worship.

During the summer months it is a real temptation to stay away from church. Remember that there is a place in the church that belongs to you and no one else can fill it. There are valid reasons for absenteeism: illness, employment on Sundays, advanced age. Absence from the church is often the outward and visible sign of something happening to us — the dying of concern about the mighty intangibles for which the church stands.

William E. Wisseman, Greensboro

* * *

When you attend church you challenge all that is evil, all that which is contrary to the will of God. When you attend church you say to the whole world that you are against lying, cheating, immorality, drunkenness, war and everything that hurts human beings.

Russel L. Shaffer, Portsmouth

* * *

In a few weeks many of our people will be getting that long awaited vacation. Some will be traveling to the beaches, and some will be heading for the cool breezes of the mountains. Still others will be visiting friends in other states. This means that many

THE WHISKEY SLAVE'S PSALM

King Alcohol is my shepherd, I shall always want. He maketh me to lie down in the gutter, he leadeth me beside the troubled waters. He destroyeth my soul; he leadeth me in the paths of wickedness for its effects sake. Yea, though I walk through the valley of poverty, and have delerium tremens, I will cling to all evil: for thou art with me, thy sting and thy bite, they torment me. Thou preparest an empty table before me in the presence of my family, thou annointest my head with wickedness; my cup of wrath runneth over. Surely, destruction and misery shall follow me all the days of my life; and I will dwell in the house of the devil forever, unless I repent.

Church Bulletin, First Cong. Chr,
Portsmouth, Virginia

long hours will be spent on the busy highways of our country. In doing so we put our lives at stake, for our highways have become red with the blood of our people who are being slaughtered every day. Make sure that your vacation isn't spoiled by such a tragedy.

Let this prayer be yours as you begin your travels this summer.

A Motorist's Prayer

Our Heavenly Father, we ask this day a particular blessing as we take the wheel of our car. Grant us safe passage through the perils of travel; shelter those who accompany us and protect us from harm by Thy mercy; steady our hands and quicken our eyes, that we may never take another's life; guide us to our destination safely, confident in the knowledge that Thy blessings go with us through darkness and light. . . sunshine and shower. . . forever and ever. Amen.

Bill Simmons, Pittsboro

Church History Room Needs

During the summer while I am trying to serve some churches in the Valley of Virginia, churches that have no pastor, and am attending Sunday school conventions and other organizations, hours for the History Room to be open have been changed from Wednesday and Thursday to Monday, Tuesday, and Friday from eleven to five o'clock, and other times by appointment.

Books and other materials are being catalogued and made ready for use. THE CHRISTIAN SUN is being made ready for binding. Annuals need to be given permanent bindings also. Additional materials are being sought and received.

Southern Convention and denominational ANNUALS up to 1910 are needed. We have most of them, but some are in bad repair. If any reader knows of some that might be available, the information will be appreciated. And if you have any which you are willing to place in these files, please let me know so I can call for them, or kindly mail them to me at Elon College, North Carolina.

Files of THE CHRISTIAN SUN up to 1910 are also quite incomplete. Your help in securing additional copies will be appreciated. We have a

The Virginia Valley Pilgrim Fellowship held a rally June 30 at the Leaksville Congregational Christian Church near Luray. Eleven churches were represented.

The rally was opened by a worship service conducted by the young people of Bethlehem who used "Prayer" as a theme.

The president, Jimmy Litten, presided over the meeting and conducted the business session.

The group enjoyed a talk by Dr. Fletcher C. Lester who told of some great hymns and the work of our churches, especially the need for additional workers. After refreshments were served by the local church, the representatives met in three groups for discussion of the work of Pilgrim Fellowship. A closing service with reports completed the activities for the day.

few for each year beginning in 1851, but none before that date.

Histories of Conferences and local churches will prove to be very valuable in the History Room files. We have some minutes of Conferences which date back to early days, but the records are not complete. We believe that this is a safe place for storage of such records, and are hopeful that those in possession of such will deposit them in this room where they will be both safe and available to those wishing to know our history.

A file for each church has been started, and as we receive information it will be properly stored and kept.

If my tenure of office runs long enough, and my abilities are adequate, I hope to have a record of each of our ministers.

All of this envisioned history of our churches and people will take much time, patience and search for information, and the cooperation of a multitude of people. But it is a fascinating endeavor, one that can bring joy to those who live after us.

Your help will be appreciated greatly. At this time we are especially anxious to complete the set of ANNUALS and issues of this publication.

F. C. Lester, Curator

Union For Mission

Manuscript of address by **Rev. Dr. Fred Hoskins**, New York, Minister and Secretary of the General Council of the Congregational Christian Church before the Uniting General Synod, Cleveland, Ohio, Music Hall, Tuesday, June 25, 1957, 8 p.m.

Fathers and Brethren —

God be praised for this hour!

Christ be exalted for this joy!

The Holy Spirit be thanked for His gracious leading!

Our hearts are filled with gratitude to friends in many churches for the prayers, labors, and kindly encouragement they have so generously offered to and for us through the years as we have moved toward the consummation of this Union.

We acknowledge a heavy indebtedness to our Fathers who not only taught us to love our respective denominations and to regard highly our Church family traditions, but also to honor all the branches of Christ's Universal Church. We are thankful that our Fathers stirred up in our hearts a restlessness which will not quiet until the visible church shall effectively illustrate and reflect the one-ness men may have in Christ.

Furthermore, we wish to acknowledge that this which we do tonight is but building on foundations laid by older and wiser persons than we. Years ago it was they who were able to see over and through the walls, sometimes superficial and sometimes artificial, which separated our two communions. It was they who had the perspicacity to see and the courage to report how similar our two denominations really are in origins, loves, in emphases, in practices, and in understanding the mission of the church to our world. They it was who understood that, with reference to the unity of the church, the time had come to cease merely calling, "Lord, Lord!" and to get busy demonstrating the unity of God's people.

Possibly we of the present would not have had the vision, or the skill, or the courage, to propose or to move into this exciting adventure of taking a further and longer step toward the fulfillment of our Lord's Great Prayer. But the vision has been revealed, the proposal has been made, the foundation has been laid. We pray that we may be guided and strengthened

to build on the foundation with prayer and intelligence and vigor.

A UNION OF TRUST

We have a new convert's zeal to give a testimony. We wish to witness before the whole world that the parties to this Union come to it with a spacious mutual trust. To be sure each of our communions comes with its peculiar values and each is insistent that its essential values shall be preserved and in no wise cut off in any truncated make-shift arrangements.

In the many years of planning and of cultivating acquaintance we have developed a full trust in each other. We do not have to know all the questions and problems which will arise in the future, much less to know in advance what the answers and solutions will be. We have agreed upon the principles of polity and program. We trust one another. As Christian brethren we shall seek the appropriate answers and solutions as the need arises. There is time enough to write a constitution and by-laws. We unite in mutual trust and not any wise in fear.

A UNION WITH FAITH

We feel so jubilant about it that we are eager for the entire world to know that the parties to this Union come to it in and with faith. Long since we realized that if it be taken up without faith **THE BASIS OF UNION AND INTERPRETATIONS** would never suffice to effect a Union which would glorify the Head of the Church. (Just as early, we recognized that no other plan for Union which the mind of man might conceive would be adequate to honor God if it should be adopted without faith.) Far back the Joint Planning Committee saw that its work never could be successful if it centered only upon structures. It saw that it would have to do its work within a clear cut Christian frame of reference. It set such a frame of reference when it declared its purpose to do all its work in a manner that would enable us in the United Church to make a better witness to Christ. We shall not presume to more than we have achieved, but

we come to this Union in and with faith that God has His hand in it all and that we shall bear a stronger and better witness to Christ than either of us has done separately.

A UNION OF HOPE

We have a zeal to testify to the entire world that the parties to this Union come to it with a vigorous and built-in hope. Our hope is of the same essence as the hope St. Paul so extravagantly commended. Our hope is not of the "pious wish" type. Ours is earnest expectation, the kind of expectation upon which a man will bet his life. We move in the hope, which is to say expectation, that God will provide us light according to our need, guidance according to the demands of the time, and strength according to the requirements of each situation. Our hope is that we may keep ourselves enough out of the way that God can move in and find us useable instruments for doing His will. This is not a Union of fear, it is a Union of hope.

A UNION FOR MISSION

We want to publish to the world that we are nerved by faith, that we are secured by hope, that we are poised by our mutual trust, and further, we are impatient to press forward to prosecute the mission of the church. It is the mission of the church to be the tool for a divine penetration of the world. The church is under orders to confront and penetrate with the gospel of Jesus Christ every dimension of life. Overseas ministry, homeland witness, social action, religious education, evangelism, stewardship; divide the mission up as you will, call the parts what you may, there still is but one mission for the church. It is the mission which God endorsed by the Resurrection, the same one upon which God sent Jesus Christ.

We are aware that the church itself stands under the judgment of the Cross as surely as does the world, but for this cause we bow our knees unto our Lord Jesus Christ and vow to devote our prayers and strength and gifts to the mission of our Lord Jesus Christ. We vow to take seriously his prayer, "As thou hast sent me into the world even so have I also sent them into the world."

God be praised for this hour!

Christ be exalted for this joy!

The Holy Spirit be thanked for His gracious leading!

Financial Report

Third Quarter 1956-57

of

THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter ending June 15, 1957

Albemarle	\$ 40.00
Amelia	6.00
Antioch (R)	2.50
Apple's Chapel	25.00
Asheboro	45.00
Asheville	67.05
Auburn	5.00
Belew Creek	20.00
Berea	10.00
Bethlehem (A)	20.00
Burlington-Beverly Hills	25.00
Burlington-First Church	305.05
Carolina	8.00
Concord	5.00
Damascus	9.00
Danville, Virginia, 3rd Ave.	12.00
Durham	85.50
Elon College Community	120.50
Grace's Chapel	5.00
Greensboro-First Church	476.00
Greensboro-Palm Street	50.00
Hank's Chapel:	
Bertha Riddle Circle	12.00
Edith Thrift Circle	10.00
Happy Home	30.00
Haw River	22.50
Henderson-First Church	45.00
Hendersonville	9.50
High Point	6.25
Hines' Chapel	20.00
Hopedale	11.51
Ingram, Virginia	25.00
Lee's Chapel	5.00
Liberty, N. C.:	
Circle 1	20.00
Circle 2	6.00
Liberty, Vance	62.00
Liberty, Virginia	5.00
Long's Chapel	12.50
Monticello	10.00
Moore Union	10.00
Mount Bethel	5.00
Mount Pleasant	10.00
New Hope	20.00
Pfafftown	9.00
Pleasant Grove, N. C.	7.00
Pleasant Grove, Virginia	7.50
Pleasant Hill	10.00
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	20.00
Pope's Chapel	25.00
Raleigh	50.00
Ramseur	10.00
Randleman	4.00
Salem Chapel	25.00

Sanford	30.00
Shallow Ford	10.00
Shiloh	5.00
South Boston, Vir.-Center ..	12.50
Spoon's Chapel	6.25
Tryon C. Church of Christ ..	10.00
Turner's Chapel	12.50
Union Grove	17.50
Union Ridge	25.00
Union, Virginia	20.00
Wake Chapel	50.00
Winston-Salem	15.00
Zion (W. N. C. Conference) ..	5.00
	\$2,100.11

CHILDREN'S SOCIETIES

Damascus	\$ 3.00
Durham	17.15
Greensboro-First	14.17
Henderson	9.00
Ingram, Va.	2.20
	\$ 45.52

CRADLE ROLL

Asheboro	\$ 8.76
Durham	6.60
Elon College	10.00
Greensboro-First	14.17
Union Ridge	8.57
	\$ 48.10

TOTAL RECEIPTS \$2,193.73

DISBURSEMENTS

Convention Office-Space in	
Annual	\$ 28.00
Expense account - District	
Chairman	11.55
United Church Women -	
World Day of Prayer	2.00
United Church Women - N. C.	
Council of Churches:	
May Fellowship Day	3.50
Migrant Work	4.00
	\$ 49.05

Mrs. J. D. Strader, Sr. Treas.	
Women's Fellowship of The	
Southern Convention For:	
Life Memberships	\$ 90.00
Memorials	60.00
Silliman College of Theology	
for Scholarship	350.00
Thank Offering	8.00
Woman's Gift	67.05
Share Our Surplus	12.00
Rachanyapuram School	9.00
Missions - General Fund ..	1,548.63
	\$2,144.68

TOTAL DISBURSEMENTS \$2,193.73

Respectfully submitted,
SUSIE D. ALLEN
Susie D. Allen, Treasurer

Treasurer's Report

VALLEY VIRGINIA WOMEN'S
FELLOWSHIP

THIRD QUARTER ENDING
JUNE 16, 1957

Women's Societies — Apportionments	
Antioch	\$ 15.00
Bethel	15.00
Bethlehem	35.00
Leaksville	14.10
Linville	25.00
New Hope	10.00
Winchester	130.00
Wisslers & Woods Chapel	12.50
	\$ 256.60

Life Memberships

Bethlehem	\$ 10.00
Winchester	10.00
	\$ 20.00

Memorials

Antioch (2)	\$ 20.00
	\$ 20.00

Young People

Antioch	\$ 7.00
Winchester	10.00
	\$ 17.00
Balance from last quarter ..	\$ 96.51

Receipts:

Spring Rally Offering	\$ 20.00
Apportionment Women's	
Societies	256.60
Life Memberships	20.00
Memorials	20.00
Young People's Societies	17.00
Banquet Tickets Bethlehem	
Convention	339.55
Free will offering Bethlehem	61.75
Rec'd. from churches for	
expenses of delegates	190.50
TOTAL RECEIPTS	\$1,021.91

Disbursements:

Dr. and Mrs. F. C. Lester —	
Rally expenses	\$ 25.00
Expenses of Convention at	
Bethlehem	494.38
Dr. W. T. Scott—Printing	
annuals	28.00
Mrs J. D. Strader Sr.	
Convention Treasurer	313.60
TOTAL DISBURSEMENTS	\$ 860.98
BALANCE	\$ 166.78

Respectfully submitted,
Mrs. Stalla Liskey, Treasurer

July 23, 1957

"Is Yours A Great Church?"

(Continued From July 2 Issue)

(Excerpts from a sermon by George D. Alley, delivered at the Suffolk Christian Church, Suffolk, Virginia, on the Sunday following Easter, 1957)

3. People who are completely dedicated to becoming Christian people believe that the church is a divine institution, (a belief which they may support by their realization that it has somehow survived all that men have been able to do to it and that if it were not divine it would have disappeared, long ago.) Then, because of its God-given and God-led character, they proceed to place their church above and beyond all man-made institutions and organizations, knowing that there is no substitute for it. In their sincere purpose to become Christian people they believe that the church should have their supreme loyalty and allegiance, (again in terms of time, talent and treasure) putting first things first. When there is a choice to be made between giving these things to their church or to some other activity, they choose their church, the only exceptions being in connection with job or family.

4. Yet, even here, people who are completely dedicated to becoming Christian people seek to relate their jobs and families to their church in every possible way and, in turn, to relate what is gained in and through the church to their means of livelihood and to the foundation of their homes. After all, if what happens in the way of instruction, worship or inspiration never gets beyond the four walls of the church building, what good is it? God is not the least bit interested in what we speak or sing between eleven and twelve o'clock on Sunday morning unless He can see that it causes us to do something in the name of Jesus Christ during the other 167 hours of the week! The same Dr. Beecher, whose concern was for the education of imperfect Christians, was for many years the minister of what was known as a great church. When asked how he accounted for its influence he replied, "I only see my people here together for a little while on the Sabbath, but I have more than 450 members who go out to practice what I preach, all week long!"

II. A great church is a church in which people seek to help each other at all times and regardless of circum-

stances, following Paul's advice to "rejoice with them that do rejoice and weep with them that weep." Dr. E. Stanley Jones, whom we have known as a great Christian spirit during the last several decades, often spoke of his love for his home church: "When I was happy, my fellow-members were happy, too. When I was weak, they strengthened me. And once when I fell, (it was a rather hard fall) they gathered round me by love and prayer and without blame or censure lifted me back on my feet." How fortunate he was! He could have belonged to a church in which the first person to criticize him might have been a fellow church member. The last person to forget about it and to stop talking about it? . . . He (or she) might have been a fellow church member, too. There are such churches, you know. How strange that so many people who have been exposed to the Christian gospel all their lives have never learned that Jesus turned loose his most severe indignation on the Pharisees, the "holier-than-thous" who were so quick to point the finger of scorn and derision at one who was discovered in a fault. No, a great church is never characterized by people who are anxious to cast the first stone but, rather, by those who know that save for the grace of God they might well become targets themselves.

III. A great church is a church in which people do not hesitate to bring the Christian gospel to bear on the great issues of the day, because they believe; indeed, from the fruits of their personal experience in the

application of it, they know, that the Gospel can provide the only worth while solutions to the problems of men. Churches in which this attitude prevails are few and far between in today's world, but when the roll of the great churches is called, (whether they came to greatness in the revolutionary crisis of the late 18th century, in the slavery controversy of the 19th, or in the war years that have plagued the first half of the 20th) it will surely include those churches in which people did not evade the issues and were willing to follow the dictates of Christian conscience wherever they might lead. There are times, of course, when it is neither easy nor pleasant to compare our prejudices and traditions with the pattern of thought and conduct set forth in the Gospels. But why else is the church in business as the "body of Christ?" If it refuses to go where he would go or to do what he would do, then it is not the Church of Jesus Christ and its people are clearly marked as cowards and hypocrites.

For what did Jesus do, in his three brief years of ministry, except to bring the light of God's truth to bear upon the great issues of his own day, even though it cost him his life before he was through? People who would belong to and extend the influence of a great church cannot afford to vacillate, to hesitate, nor to postpone consideration of the controversial until some "more favorable" time, for this is to betray the very Lord whom they profess to serve.

When a certain mountain preacher denounced sin, in general, a lady seated in one of the back pews cried, "Amen!" When he proclaimed his op-

THE HAPPY HOME

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp his fame,
And parents hold him dear.

Happy the home where prayer is heard,
And praise is want to rise;
Where parents love the sacred Word
And all its wisdom prize.

Lord, let us in our homes agree
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign.

— Henry Ware

position to stealing, she shouted, "Halleluiah!" When he bore down on the purveyors of bootleg whiskey, she called out, "That's preaching, Brother!" But when he got around to dealing with the dipping of snuff, she was heard to mutter, "Now he done quit preachin' and gone to meddlin'."

To contend that preaching which brings one face-to-face with issues he would rather not think about is meddling, or to limit the preacher to a few harmless topics which cannot possibly disturb anyone's satisfaction with things as they are, is to consign your church to a place of insignificance and weakness from which its message, presuming that anyone will bother to listen for very long, will mean next to nothing. Look around you! Look at your own friends and neighbors. Look at the people within your own family. And, because all of us are more influenced by other people than we usually realize, look at yourself. What do you see? Unless you are a victim of complete spiritual blindness you will see the same kind of world as confronts the church today: a world in which more and more people are trying to drink their way to happiness, war their way to peace, spend their way to prosperity and get to heaven by the easiest possible route. It is a world in which more and more people seem self-satisfied, complacent, and apparently quite ignorant of the discipline involved in being Christian people in this life or of being worthy of God's reward in the next. If you don't care about the world getting any better and are willing for it to get worse, then just fix things so that your preacher will never meddle, so that your church will never ask you to consider anything controversial, so that you will never be made uncomfortable and, believe me, the world will go to pieces even faster than had you plotted to blow it up.

IV. Finally, a great church is a church in which people are more interested in what is to come than in what has gone before and are not satisfied to rest on the laurels won by those of an earlier generation, but who know, rather, that their only real satisfactions will come from serving the future in the present, even as the present was served in the past. This implies that such people will exercise their greatest concerns for the coming generation in the church, (without which there can be no church in the future) and that they will do this, cheerfully, with the larger portion of time, talent and treasure. It

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

July
JAPAN

28—International Christian University.

29—**F. Belle Bogard** has her master's degree in English literature from Iowa State and in linguistics from the Univ. of Michigan; missionary of the Board of Foreign Missions of Reformed Church since 1936 in Japan and Iraq; "loaned" to the American Board for a 6-year term in 1954; professor of English Literature, Kobe College.

30—**Constance Buell** was a missionary to China from 1918-41; war internee 1941-43; U. S. 1943-46; China, 1946-51; professor of English, Kobe College since 1952.

31—**Rev. Frank Cary**, son of American Board missionaries, went as missionary to Japan in 1916; Philippines 1941 where he was interned for four years; returned to Japan 1946; has been treasurer, pastor Kobe church, teacher Kobe College; now does evangelistic work with United Church in Kyoto-Osaka-Kobe area

August

1—**Mr. and Mrs. Otis Cary**. His parents and grandparents were missionaries in Japan. He graduated from Amherst in 1943 and since 1947 has been professor of Amherst faculty on leave of absence at Doshisha University, where he teaches American history and is in charge of Amherst House activities. Mrs. Cary's parents and grandparents were medical missionaries in Turkey (Shepards) and she has her M.D. from Yale. She is medical supervisor for the 400 Interboard Missionaries.

2—**Frances B. Clapp** is now on pre-retirement furlough after teaching music at Doshisha since 1918, with the exception of two years at Bible Training School, Honolulu, and parish work at First Congregational Church, Portland, Oregon, 1942-46.

3—**Anne B. Cobb**, whose paternal grandparents were Am. Bd. missionaries in Japan, graduated from Rockford College in 1955 and went for three-year term as teacher of English, Kobe College, that year.

implies, further, that they will be willing to change the older way of doing things for the newer way whenever and wherever there is even a reasonable possibility that such change will increase the effectiveness of the church in bringing about the Kingdom of God. Through its various kinds of activity the modern church expresses concern about a tremendous number of things; so many, in fact, that in some churches there are more meetings than any one person can possibly attend. And, with so much going on, it is natural perhaps to expect the Kingdom to come more quickly than it seems to be doing.

Why doesn't it? Because the problems of mankind are too complex to be solved overnight; because the pace of events is so swift that things happen to create new problems before we really get started on solutions to the old ones; because too many church people are indifferent and are doing nothing; but, most of all, because large sections of Christendom are meandering along the same old paths, never realizing that in a time

like ours we have to move quickly to keep from losing ground, to say nothing of making a better world for the children of God. So long as most of the people are satisfied to think that theirs is still a great church because of something it did yesterday and, therefore, are not interested in doing anything which will make it a great church tomorrow, it will surely go backward and, finally, it will die.

"Beautiful is the large church,
With stately arch and steeple;
Neighborly is the small church,
With groups of friendly people;
Reverent is the old church,
With centuries of grace;
And a wooden church or a stone
church

Can hold an altar place.
And whether it be a rich church
Or a poor church anywhere,
Truly it is a great church
If God is worshipped there."

Yours may well be a great church, but it is so only if it is a church in which people live truly and serve faithfully that for which a great church stands!

My First Day

J. Earl Danieley

Monday, July 1, was the beginning of a new era for me. As I faced the responsibilities of a new position, I did so with mixed emotions. It seems appropriate to share some of the experiences of the day with you, the readers of THE CHRISTIAN SUN. First, I would state again my profound appreciation for the tremendous contributions of Dr. and Mrs. L. E. Smith to the cause of Christian higher education, and to Elon College in particular, during the last quarter century. It will never be possible to measure the contributions which they made nor adequately to express our appreciation to them for their unselfish service. During almost sixteen years at the College, I have gained a first hand knowledge of the work that has been done. I know that I am speaking for all of our church people when again I salute them, express our appreciation to them, and wish for them a happy and satisfying period of retirement.

As I faced these responsibilities, however, I recognized the fact that, although, there are many responsibilities and much work, there is a Source of strength and guidance which makes possible the doing of tasks which may otherwise seem impossible. It was with this in mind that I requested my pastor, Rev. William J. Andes, to arrange an early morning service of prayer and meditation. I wanted to invite interested friends of the College, members of the faculty, and student body to assemble for a service of worship when we would seek God's guidance and direction in the affairs of the College. The program, as the Rev. Andes planned it, was printed on the back page of THE CHRISTIAN SUN. It was a beautiful service. Professor Westmoreland played quiet, inspirational music and a group of students in the Music Department sang a very appropriate hymn. The most impressive part of the service was the Litany of Prayer, when the 250 people who were present, each in his own way, joined in a prayer on behalf of Elon College. It was inspiring and encouraging to have so many Christian people engaged in prayer in the interest of our College at this hour, and at this particular time in the life of the institution. The Honorable Thad Eure, chair-

man of the Board of Trustees of the College and Secretary of State of the State of North Carolina, was present and made some remarks on behalf of the Board of Trustees. After the service, representatives of the Board of Trustees, Mr. Eure and Mr. D. F. Fonville; of the Faculty, Dean A. L. Hook; of the Alumni, Mr. W. B. Terrell; of the Student Body, President Jerry Loy; of the Southern Convention, President Martin Garren; and of the Elon College Community Church, Rev. W. J. Andes, walked with me to the office where I have since been at work. Many of those who had attended the service came by the office to express their greetings. They were served coffee under the direction of our Home Economics Teacher, Mrs. W. E. Butler, Jr. It was a beautiful occasion, it was an inspiring occasion; it was our means of saying to everyone that we believe that this College is most important to our Church. In undertaking to administer its affairs, we intend constantly to seek the support of those who are interested in the College, and to follow divine guidance as we are able.

There are countless others throughout our Church who would have been present had it been at all possible. We invite your concern for the cause of Christian higher education and your support of Elon College. It would be a tremendous source of encouragement and extremely helpful to us to have you join in daily prayers that our efforts might be in the right direction, and that we might effectively serve the cause of Christ, the Church, and our fellowman through Elon College.

"AM I MY BROTHER'S KEEPER?"

The readers of THE CHRISTIAN SUN do not need to be reminded of the story where one can find the title of this article. The question, however, seems appropriate at this particular season of the year. Are there in your community, fine young people who are qualified, and who should attend college, but who, for some reason, have not planned to do so? If so, it is your responsibility to call to their attention the opportunities for a liberal education under Christian influences at our own Church College.

Are there young people in your

Church who graduated from high school last spring who should be preparing for full-time Christian service who have not made plans to do so? If this is the case, what is your responsibility? What can your response be when you seriously ask the question, "am I my brother's keeper?" Elon College has the facilities and is anxious to train such young people. You are in the position to tell us about the young people, and to tell the young people about the opportunities at Elon College.

324 Wins

4 Losses

The Venture for Victory basketball team has won their 20th consecutive victory on their summer tour of the Orient.

The squad of Christian collegiate all-stars played thirteen games on Formosa in nine days, and held 31 meetings in orphanages, leprosariums, churches, and with civic groups.

Over 42,000 have witnessed the contests to date, three of which were won by the Americans by a one-point margin.

Highlight of the current tour was a luncheon with Madame Chiang Kai-shek, wife of the president of Free China. The group also had a meeting with Ambassador Rankin.

Although arriving shortly after anti-American riots on Formosa, the Venture for Victory team was accorded a very warm reception and favorable newspaper reports. The China News stated "The Venture for Victory team was very impressive in basketball and also one of the players made a wonderful speech at halftime calling for conversions to Christianity and to fight against their common foe of Communism."

The team spent a week in Hong Kong, recording seven victories, and conducting meetings in high schools, colleges, refugee camps and churches in that area. On July 12 they left for a 30-day tour of Bankok. Visits to Singapore, Indonesia, and the Philippines will complete the summer tour.

Don J. Odle, athletic director of Taylor University, who coached the four previous victory teams, did not accompany the team this summer because of a back injury. Coaching the team are Norm Cook and Bud Schaeffer, former Venture for Victory stars, and now missionaries in the Orient.

The five teams have now compiled a grand total of 324 wins against 4 losses.

Gideon, Foe Of Paganism

Background Scripture: Judges 6:1 - 8:28.

Devotional Reading: Psalm 96:1-9.

Memory Selection: Thou shalt have no other gods before me. Exodus 20:3.

"THE TIMES WERE OUT OF JOINT"

Things were in a sorry mess as far as Israel was concerned. There was no central authority, no economic stability, no natural security. The Midianites, an aggressive, unscrupulous, cruel nation were the scourge of the Israelites. They would wait until the Hebrews had planted their crops and had them well on the way to maturity, and then they would swoop down upon the land and lay it waste, taking food from both man and beast. The people were driven from their homes and were living in dens and caves and crudely constructed forts. "And Israel was greatly impoverished, because of the Midianites." The prophet of God had an explanation of it all. The Israelites had forgotten their covenant with God and had broken it. In contrast to the high demands which their religion made upon them, and the austerity of their forms of worship, the religion of Baal, with its easy demands, and its colorful and even immoral forms of worship, had won their support and had enlisted their participation. Paganism had laid hold upon them.

It is easy for us to criticize and to condemn these people of old. But let him who is without sin throw the first stone. What about paganism in America today? Paganism pertains to the worship, or the worshippers of false gods. To be sure we do not ordinarily make gods or images of gods and fall down and worship them. But what about some of the gods people worship today? The lesser gods we worship, the gods of our modern social life in America? Money, pleasure, power, material things, position, success — usually interpreted in terms of money and big houses and fine cars, etc. How about the folks who although they are members of the church, seldom go to church, the folks who will not allow anything to keep them from going to work or to sports, or to other meetings, but who allow anything to keep them from going to church? America is full of pagans, and many of them are members of the church.

"THE MAN TO SET THEM RIGHT"

As is usually the case, God had a man for the times. He was a young

fellow, quiet, modest, hard-working, a farmer. The call came when he was at work — he was threshing grain on the sly, to save it from the marauding Midianites. The angel of the Lord told him that it was he who should redeem his countrymen. It was not a call to preach or to lead religious service; it was a call to fight the battles of his country, which were the battles of the Lord himself.

"Who, Me?" said Gideon in so many words. And he began to make excuses or to give reasons why he could not do the work. But the angel assured him that God would go with him, and that in that might he would save Israel from the hand of the Midianites. "I will be with thee, and thou shalt smite the Midianites." It was the happy combination that prepares one to undertake the difficult — a sense of one's own limitation, and quite confidence in God's promises. Gideon accepted the divine assignment.

"Who, me?" so many of us ask, when God calls us to a task. "I come from an humble home, I do not have much education, I do not have much ability, there are others far better qualified than I, and so on. The main question is not who you are or what you are or what you have, but are you willing to give yourself to God and commit yourself to do his will. God can use the least of us in his service if we work together with him.

Courage is often tested by small things instead of great things. And courage in small things develops courage for great things. Before Gideon was to lead an army against an invading nation, he had to meet a hard test at home. He was bidden to break into pieces his father's altar to Baal, and to cut down the trees that usually surrounded such an altar. That took courage, real courage. But Gideon had the confidence

and the courage born of faith in the living God, and he did the job in a thorough way. And his father recognized and rewarded his courage. He defended him against those who would have done him harm.

QUALITY, NOT QUANTITY

When Gideon sent out his call for volunteers he got a good response — thirty-two thousand men enlisted. That was too many — the men were undisciplined, unorganized, incompetent. Some of them plainly were shaking in their boots, and Gideon gave them the chance to "get out of the army." Twenty-two thousand deserted at once. But even the ten thousand who were left were too many, and by a curious and efficient test, he reduced that large number to a mere three hundred men. These men were strong, disciplined, fearless, loyal men. They were enough for the task, as God made clear, and as events demonstrated. They made up in quality what they lacked in quantity.

Are you listening? The average church would be much more efficient if it did not have so many people on its rolls! Think about your own church! Think about how many members there are who seldom, if ever attend the services of worship, who ever give in any systematic or proportionate way, who ever do anything for the church. The plain truth is that the church is often more interested in getting members than it is in welding the members into a closely-knit, efficiently-working unit. Every church has a lot of dead-heads in its membership who are not helping much, if any, in the battles of the Lord. The church needs better, more consecrated members.

"THE SOUND OF THE LORD AND OF GIDEON"

There was a fight on between the lower and the higher. It is always on. The scene changes and the weapons vary, but the essence of the struggle remains the same. The battle cry of "The sword of the Lord and of Gideon" embodies the two essentials. There is the inevitableness of the divine purpose, pushing brave men into the conflict, holding them up to their hard tasks, casting in mighty reinforcements, and making the outcome, the final outcome, sure. And there is the sword of Gideon. The Midianites were not driven back by angels, but by the swords of the stout-hearted Israelites. It is by intelligent, resolute, whole-hearted co-operation between the divine and the human forces that right triumphs over wrong.

SUNDAY SCHOOL LESSON

JULY 28, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Our Church Home For Children

J. G. TRUITT, Supt.

Dear Friends;

Perhaps those of you who read these lines are almost as happy to see this good report as I am. This report brings us above the \$58,000.00 mark on our way to \$75,000 by October 1, or perhaps I had better write September 30.

How nice it would be to thank each individual for helping to make such a fine report. There is joy in doing a job well, and you have. With each of our 203 churches and their pastors working together this can become a Home for little homeless children which is worthy of the beautiful spirit back of it, worthy of the Christ who "took them up in his arms and blessed them," and worthy of His Church.

Many of our children are on their vacations. Several of them have returned. Those returning seem glad to get back, and they bring us good reports of their good times with good friends. We are deeply grateful.

Coupons from "everywhere" are coming in. If there are friends about ready to mail a collection let them do so now. We get a bonus on many of them if we mail them before the last of July. The growing interest and cooperation in collecting coupons for the Home is indicative of a growing interest in care of the needy children who are looking to the Church for their chance in life.

It is interesting to see how many states are represented in this report:

NO TEACHER SHORTAGE

"How to Get and Keep Better Teachers" was the problem under discussion by a group at the Texas State Conference on Education. When one delegate quietly remarked that there wasn't a shortage of teachers in his town — in fact they had a waiting list — the others began bombarding him with questions.

"Do you pay high salaries?"

"No, the state minimum."

"Do you offer lots of special privileges?"

"No."

Similar questions were equally unrewarding.

Finally the delegate ended their suspense. "It could be," he drawled, "because our little town has 17 bachelor millionaires."

North Carolina, Virginia, Florida, Alabama, and Illinois. Also it is good to see that friends have thought of this Home when they desired to

memorialize a relative or neighbor who had died. Flowers are beautiful and appropriate. A beautiful vase of deep, red roses are on my desk right now. I grew them (maybe it would be nearer the thing to say, Adelia grew them). But the little boy who just talked with me will still be growing up when these roses are gone.

REPORT FOR JULY 15, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward	\$22,217.34
Eastern North Carolina Conference	
Bethel	\$21.20
Hope Mills	3.00
Liberty (Vance), S.S.	54.50
New Elam	8.00
New Hope	39.00
Pope's Chapel	5.00
Wake Chapel	89.38
Youngsville	38.00
	\$258.08
Eastern Virginia Conference	
Berea (Norfolk)	17.00
Dendron, S.S.	23.50
Hopewell	1.00
Christian Temple	20.00
Rosemont	80.00
Windsor, S.S.	10.00
Bayside Bible School — Special	14.10
	165.60
North Carolina and Virginia Conference	
Bethel, S.S.	6.80
Concord	9.00
Durham, S.S.	58.02
Greensboro, Calvary	15.00
Greensboro, First	46.87
Lynchburg	14.00
Rocky Ford	1.50
Hendersonville	5.00
	156.19
Western North Carolina Conference	
Pleasant Cross, S.S.	13.09
Sophia	24.00
	37.09
Virginia Valley Conference	
Bethlehem, S.S.	19.00
Dry Run, S.S.	7.00
	26.00
Total	\$ 642.96
Grand Total	\$22,860.30

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

The Mountain Revisited

"THINE IS THE KINGDOM"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

The footnote at Matthew 6:13 in the Revised Standard Version helps readers to understand something of the history of Bible transmission: "Many authorities, some ancient, add, in some form 'For thine is the kingdom and the power and the glory, forever, Amen.' " These words, which constitute what is known as the doxology to The Lord's Prayer, were in the medieval copies upon which the King James Version rested, but they are not in the oldest Greek manuscripts, and apparently were no part of the original. This is no new dis-

covery; it was known to the makers of the American Standard Version in 1901.

So far as religion is concerned, the problem is settled for us by Luke's Gospel. His account of the Lord's Prayer (11:2-4) never has had these additional phrases. If Luke could report the Prayer without the doxology, it need not surprise us to find that Matthew did not originally have them either. Where then did they come from? These phrases all are found in a prayer of David contained in the 29th chapter of I Chronicles. Many of the first Christians were Hebrews: the missionaries sought a hearing in the synagogue; the early church took over a part of the Jewish liturgy. It is apparent, therefore, that to a pattern of prayer given by Jesus, Chris-

tian piety added some phrases from David's prayer.

The Roman church never has had the doxology. Any who at school have joined with members of the Roman church in the Lord's Prayer will recall that they stopped before they got to "Thine is the kingdom, and the power, and the glory forever." These words have never been in the Vulgate — which means that they were not in the Greek manuscripts known to Jerome when he made the official Latin translation toward the end of the fourth century.

When the Revised Standard Version of the New Testament appeared in 1946, a priest of the Roman church pointed out that the text of its Lord's Prayer corresponded with that in the Vulgate. "Yet in spite of this," he wrote, "the some 200 Biblical scholars who at their solemn reunion in Columbus, Ohio, met to celebrate the completion of their work, they recited the Lord's Prayer by adding on to it the unauthorized ending, which they themselves resisted in their newest work. Such is the tenacious hold which a false tradition has upon Protestant people."

It is always interesting to see ourselves as others see us! Since, however, these additional phrases are from the Old Testament, and since they are in accord with the spirit of the Prayer, no violence is done in adding them. They indeed represent something the modern world sorely needs to lay up in its heart. What do nations fight about? Why do countries go to war? For kingdom, power and glory — and none of them belongs to men. They all belong to God!

SPECIAL OFFERINGS

Amount brought forward	\$34,837.98
Karl Lair, Elon College, N. C.	\$ 15.00
Women's Christian Fellowship, Hendersonville Church	5.00
Mr. and Mrs. D. M. McLelland, Elon College, N. C.	10.00
H. A. Rawles, Suffolk, Va.	10.00
Hebron Cong. Christian Sunday School	10.00
Rev. R. E. Newton, Pomona Park, Fla.	10.00
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	5.00
H. P. Hilliard, Kittrell, N. C.	30.00
First Cong. Christian S.S., Roanoke, Ala.	12.14
Vera Wolf, Belleville, Ill.	8.00
Ladies' Bible Class, Henderson Church	25.00
Young Adult Class, Elon College Community Church — bed for Baby Home	11.00
Young People's Bible Class, Cong. Christian Church, Winchester, Va.	15.00
Miss Lura Kennedy, Worthville, N. C.	25.00
William J. Cobb, Asheville, N. C.	10.00
D. C. Bryan, Burlington, N. C.	50.00
Lawrence S. Holt Trust Fund	150.00
In Memory of John Richard Jones	5.00
In Memory of Mrs. Molly Burnside	5.00
In Memory of J. Richard Jones	10.00
In Memory of Rev. Jesse M. Roberts	10.00
In Memory of John Richard Jones	5.00
In Memory of W. J. M. Holland, Jr.	5.00
In Memory of Mrs. A. L. Jolly	5.00
In Memory of Moses T. Hundley	1.00
Memorial Gift	15.00
In Memory of Mrs. J. A. Williams	5.00
In Memory of W. J. M. Holland, Jr.	5.00
Special Gifts	536.30
Total	\$ 1,008.44
Grand Total	\$35,846.42
Total for the Week	\$ 1,651.40
Total for the Year	\$58,706.72

MORRISVILLE NEWS

Mrs. L. H. Francisco, Reporter

Morrisville church held its Vacation Bible School the first week in June. Rev. Clifton Walker acted as principal and Mrs. W. L. Hilliard was in charge of music. Teachers included Mrs. G. J. Green, Mrs. J. F. Hilliard, Miss Hazel Green and Miss Julia Ann Robertson.

Commencement was held Friday evening, June 7. Awards and prizes were given. Julia Ann Robertson received a Bible for the outstanding work she did in the school.

Home Coming and Memorial services were held June 9, and a picnic lunch was enjoyed as old friendships were renewed. Revival services followed through the week with the Rev. Eugene Tally as preacher.

The Uniting Prayer

By Douglas Horton

Dean, Harvard Divinity School and
Former Minister of the
General Council

Almighty God, who in Jesus Christ givest thy spirit to the church to create and preserve, to renew and to create afresh, we stand in thy presence in all humility and reverence acknowledging thy incomprehensible goodness. We beseech thee for pardon for all that is in us amiss and call upon thee now to do for us a work which we are utterly unable to accomplish of ourselves.

We who are children of fathers who called for reformation in the church when men justified themselves of their own righteousness and gave glory not to thee alone, and of fathers who found Christ in his completeness in every congregation of his people have now entered into covenant to be the United Church of Christ.

A company of thy people who trace their sources to one part of the earth and to peoples of one tongue have met with others deriving from another place and other peoples, and both of them together have now declared themselves to have entered into one communion within thy holy church.

So now, O Lord, we who cannot finally shape events nor order destiny turn to thee, the maker of the future, in the confidence of thy exceeding precious promises, to beg that thou wilt seal unto us this covenant so made and this communion entered into. Speak peace and ever deeper mutual understanding to us in the years to come, turn us from every way of darkness into light and so

prepare for us, we pray, an inheritance that passeth not away.

Seal our covenant and bless our communion as we yield ourselves to thee to be an instrument to thy hand for the propagation of the gospel and the kingdom of Christ in all the nations. Grant us to be a ready channel of thy blessing to the whole church of Jesus Christ. To that end establish in us all thy ordinances in purity, give our ministers to speak thy work in fullness, prevent and remove from us ignorance, schism and unfruitfulness, and help us, with thy whole church, to be to our nation and to the world as the soul to the body, whence the light of thy spirit — invisible and eternal — may shine upon and transform the things which are visible.

Hear our prayers for every particular church. Impart to each one of them thy gracious and effectual assistance; pour out upon them the riches and excellency of the gospel; and draw them all into the perfect knowledge of him at whose hand are joys forevermore.

In this moment of union, when we taste the first fruits of the glory which is to be revealed, we bring thee thanks that may not be uttered for that thou hast called us to this hour; and we ask not with our lips alone but in the dedication of our lives that thy grace, which gives liberty and power, may rest upon the United Church of Christ, through Jesus Christ our Lord. Amen.

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

JULY 30, 1957

NUMBER 30



TRYON PILGRIM FELLOWSHIP

The Pilgrim Fellowship of the Congregational Church of Christ, Tryon, N. C., was re-organized on February 3, 1957, at a supper meeting with 20 young people present. One of their main projects for the spring was the presentation of "The Way of the Cross," an Easter Drama, which they presented on Easter Sunday evening, under the direction of Miss Elizabeth Stanwood. Those taking part in the service were: George T. Moore II, Carol Johnston, Frank Pace, Andy Anderson, David Pearl, David Hall, Sally Scott, Rickie Placak, Susan Arledge, Jerry Lankford, Anna Swann, Emily Jackson, Melinda Corpening, Doris Porter, Phoebe Scott, Yvonne Lankford, John Oakley, Tobey Bridge, and Hubbard Arledge.

The program on May 19 included business and a Panel Discussion. The Panel was composed of six members of the Pilgrim Fellowship and six adults, the moderator was Tom Moore. Questions relative to parental regulation and guidance were discussed from the viewpoint of the teenager, the parents, the business man, the school teacher, the doctor and the lawyer.

The officers for the coming year are: President, John Oakley; Vice President, Carol Johnston; and Secretary-Treasurer, Melinda Corpening.

Mrs. E. R. Bosien, Chairman Christian Education Committee

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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Here And There Among The Churches

BE SURE TO READ the addresses made at the Uniting Synod. The best way to know just what is being undertaken in the United Church of Christ is to know what the leaders say, and do. Those who have doubts about the United Church can decide for themselves after reading the addresses.

POPE'S CHAPEL has built two new Sunday school rooms and added a steeple to the church in recent months.

MT. GILEAD has arranged transportation for those who could not otherwise attend Sunday school.

WENTWORTH CHURCH will be the place of meeting next year for the Eastern North Carolina Sunday School Convention. This church reports a fine Vacation Bible School from which there were people uniting with the church.

DR. W. C. TIMMONS is recuperating at his home in Southern Pines where he has served as minister for the past few years. His health is still precarious, but he and Mrs. Timmons expect to move into their new home this week. He is retiring and Rev. Carl Wallace will become pastor there in September.

A NEW CHURCH is being sponsored by Fuller's Chapel, Henderson and Liberty (Vance) at Henderson. August 28 a planning session is to be held by representatives of the three churches, and on September 8 they are to conduct a survey of a prospective area. The conference has a Church Builders' Club which is expected to contribute considerable funds with which to begin work.

NEW HOPE had an average of 70 in Daily Vacation Bible School, has a Workers Council, and has purchased an adding machine for the church.

CLAYTON reports an increase of 40 per cent in Sunday school membership since the church was reorganized last year. Rev. Gail Brady is the pastor.

BEULAH has six new Sunday school rooms, reports an increase in Sunday school, and shared in Leadership Training this year. They won the banner for the most progress at the Eastern North Carolina S. S. Convention last week.

A TRIP TO ELON by people of First Congregational Christian Church of Portsmouth, Virginia, was sponsored last week by the Pilgrim Fellowship of that church. They were to see Moonelon, the Home for Children, and the college, and were to spend Friday night at the college.

THIRTY-FOUR CHURCHES of the fifty in the North Carolina and Virginia Conference sent 136 delegates to the Sunday School Convention at Reidsville Monday of last week. Next year the convention will meet at Ingram. Rev. Kenneth D. Register succeeds Rev. John Lackey as president.

YOUNGSVILLE church has recently completed two new Sunday school rooms and has money to begin other additions to the church. Twenty members of the Sunday school attended Vacation Bible School in the Baptist church.

SPECIAL SPEAKER at the North Carolina and Virginia and the Eastern Virginia Sunday School Conventions was Rev. Fred P. Register, who gave an exceedingly interesting and challenging address concerning the work of the Sunday schools. You may read it in this paper at a later date.

MISS JEAN CAPPS of Wake Chapel church, secretary-treasurer of the Eastern North Carolina Pilgrim Fellowship, has recently undergone a serious operation at Duke Hospital. Although she is recovering rapidly, it is suggested that cards from her friends will bring her joy.

MRS. T. W. SUTTON, wife of our minister at Bethel, Concord and Mt. Zion, is graduating from Elon College August 16. As a mother, teacher, and pastor's wife, she has found time to take her college course. Congratulations.

LEE'S CHAPEL won the attendance banner at the Eastern N. C. Convention by reporting 99 per cent attendance during the past year. In fact, it was stated, the average was really 103 per cent but modesty made them report only the smaller number. Fifty-five were enrolled in Vacation Bible School.

DR. H. S. HARDCASTLE, writer of the notes on the Sunday school lessons for this paper, was the guest speaker at the Eastern North Carolina Sunday School Convention Thursday of last week. The 147 people representing 29 of the 48 churches in the Conference heard him gladly, and to their profit as he told of the work of Sunday school teachers.

Volume 109

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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ACTIVITIES AT LEBANON

Mrs. Ezra Stowe, Reporter

The revival services were held June 23-28 at Lebanon church, Semora, North Carolina, with the Rev. Mark W. Andes bringing the messages. His sermons were very inspiring and uplifting to all of us. We had four to join the church and many to rededicate their lives to Christ. The last night of the revival Communion was served by candlelight, served by Rev. Mark Andes and assisted by our pastor, Rev. J. Robert Bennett.

We had a nice Vacation Bible School this year at Lebanon. As usual it was a community school. The attendance was very good and the children enjoyed the school thoroughly. The last day there was commencement and a picnic.

The young adult group is selling plates with the picture of the church on them. We have sold many, but have several yet to sell at \$2.50 each. We are hoping that all our members and former members will get one of these plates because we feel that they will be proud of it and can cherish it. The young adults enjoyed a chicken fry at the church on a recent Friday night.

The teen-age group recently enjoyed a picnic at Luna Lake on a Saturday night. The picnic was in honor of their leader, Miss Nancy McCherry, who faithfully works with them. This group is very active in the church. They sing in the choir and assist in other ways.

PROVIDENCE CHAPEL won the attendance banner of the Western convention for the third year in succession, and gets to keep it. 66% of the membership was in attendance at the convention. Ether was a close runner up with 62% of its members present.

THE PLEASANT GROVE church had an average attendance of 255 at the nine services July 14-21 when their pastor, Rev. Avery Brown, led them in worship and evangelism. Six persons made confession of faith and five joined that church. Six others have united with the church since Mr. Brown became pastor last January. The Sunday School Convention will meet with this church in 1958.

NEW OFFICERS of the Western N. C. Convention are: President, Parks Teague of Pleasant Hill, vice president, Jack Shoffner of Liberty, Secretary-treasurer, Mrs. J. C. Newell of Pleasant Ridge, and assistant secretary-treasurer, Mrs. Sherman Maness of Ramseur church.

UNION GROVE had a revival meeting last week with Rev. M. A. Pollard assisting pastor Avery Brown.

SANFORD is having unified Sunday school-church services during the August vacation of the minister, Dr. Will B. O'Neil. Increased library facilities are reported, and a recreational director is adding to the services of the church.

The Truce of God was an attempt of the church of the Middle Ages to alleviate the evils of private warfare by ordering hostilities to cease during part of the week in holy seasons. It was imperfectly enforced for about 300 years.

The Dedication Of An Organ

Organs as we know them were not known in Bible times. However, three thousand years ago the Psalmist urged people to play skillfully on instruments of ten strings, to worship the Lord with voice and instruments.

To the glory of God and the worship of him who makes the things of earth to sing his praise, to the honor of the Creator of beauty, harmony, music:

We dedicate this organ.

For the honor of Christ whose life was a melody, and to whom the redeemed of all the earth, and of all the ages, join with the angelic choir in giving praise and honor:

We dedicate this organ.

To honor the Holy Spirit which comes from the Father and the Son to refresh our minds, and to put music in our hearts and praise on our lips:

We dedicate this organ.

In memory of those who have gone before, and in gratitude to those who now serve and give:

We dedicate this organ.

As an aid to the worship of the God we love, as a symbol of our desire to bring harmony among the people of earth, and with sincere appreciation to those who share in sweet music:

We dedicate this organ. Amen and Amen.

A RESOLUTION

By the N. C. and Va. S. S. Convention

That we as a convention redouble our efforts in enlisting full time Christian vocation workers. The field indeed is white unto the harvest, and the reapers are few.

O Lord, renew our spirits and draw our hearts unto thyself that our work may not be to us a burden, but a delight; and give us such a mighty love to thee as may sweeten all our obedience. Oh, let us not serve thee with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in thee and rejoicing in thy work. Amen.

Benjamin Jenks (1646-1724)

The Converted Cabaret might be the name of a new Christian center just outside of Yokahama. A night club called the Shangri La occupied the buildings until the government put the property up for sale. Kanto Gakuin, a university, bought it and plans to use the former nightclub as the home of the university Y. M. C. A.

Industry Supports Colleges So Do Churches

Defiance College Alumni News dedicates a recent issue to reporting gifts to independent Ohio colleges from industry and business concerns. For six years non-tax-supported colleges have made a united appeal to business for support. The past year, ending April 15, there were 29 such colleges cooperating, and the 828 gifts amounted to \$785,753. This large increase since 1952, when there were 86 gifts amounting to \$197,165, shows both the increasing interest of business in the education of youth, and the wisdom of united efforts.

The money is divided 60% equally and 40% according to enrollment. Defiance with 330 students enrolled received \$21,489.03. Marietta with 882 students received \$30,392.90, and Oberlin with 1,930 students received \$45,850.08.

On the first day that Dr. Danieleley was president of Elon College, the Burlington Industries handed him a check for \$10,000.00. This sort of support from business concerns gives assurance that independent colleges may be able to survive and continue to render service to the increasing number of young people who are seeking an education on the college level. It is also encouraging to the churches which have supported colleges through the years. It should mean no let down in church support, but rather it should be accepted with joy as we renew and increase our gifts to our colleges.

College Students

Where will the young people of our churches who graduated from High School in May and June be college students in September?

Some of them will be learning the hard way, by working for daily bread. Others will be in state-supported colleges. And some will be in colleges, like Elon, which are under church influence.

This last group should be much larger than it will be. More of our Southern Convention young people should attend Elon College. The Church is endeavoring to care for its own, and all too often our church people go elsewhere for college training. We need at Elon the finest of our young people, for there we can install in them the ideals of our Church, and, we hope, instruct them in such ways that they will become leaders in our churches.

This writer is not prepared to say that all our young people should go to Elon for college training. We have many other colleges related to our denomination, and there are certain advantages in attending college away from home. Then there are some things that other colleges should do better than Elon can. Ours is a liberal arts college with emphasis on religion and related subjects. Those who are to be specialists in certain scientific fields may find greater advantages in institutions that specialize in these subjects.

But after all is said about other institutions, the fact remains that Elon is our college, that we make it, that it should suit our purposes, that it is the place to train

our people. We do our churches harm when we fail to support our college with our college students. It may not be too late to get enrolled at Elon for the term beginning in September. Give President Danieleley and his assistants an opportunity, and they will reward you, and be grateful to you. The college needs students, our students.

"The Most Wasted Hour"

Sunday school conventions have been considering a criticism in LIFE magazine which claims that the Sunday school hour is doubtless the most wasted hour of the week. Of course our leaders wanted to deny the charge, and they could easily argue that hours with television are less valuable, as are many other hours of the week.

But, as Rev. Fred Register vividly pointed out in some of the conventions, the Sunday school hour has only a few minutes for teaching, and those minutes could be used to much better advantage. Sunday school should really be a school and not just a meeting place for a pleasant Sunday morning. In some places this is becoming true. Children stay in their departments for two and one-half hours with teachers who have a planned program of learning. It is to be hoped that those who are experimenting with this additional time for teaching will share their story with the rest of us who are a bit unhappy concerning our success in teaching the Christian religion.

It was good to note that many of our schools are increasing in attendance. Statisticians almost frighten us with the number of new children who will soon enter American public schools. Where will they attend Sunday school? We need them, and they need us. Better be planning to get them into our Sunday schools, and then to teach them so the next generation of youth will not be so heavily delinquent as the present one appears to be.

Courts Must Be Obeyed

One of the major foundation stones of any government, and especially a democratic government, is its courts. They do not make the laws, but they interpret them, and enforce them. If, and when, the time ever comes that court orders can be disregarded with impunity in America, then we will have anarchy, not government.

Recent court decisions in Virginia and Tennessee are quite disturbing to a large element of our citizenship. Southern Senators are fighting diligently in Congress against what is called Civil Rights, which on the surface could easily make the rest of the world believe that Southerners do not believe in civil rights, which, of course, is not true. We do believe in the rights of all peoples, including Southern whites.

It appears to be necessary to remind ourselves that one of our rights as citizens is to enter courts of justice for the settlement of disputes, and to obey the decision of those courts without reference to our likes or dislikes. Without the courts we would be ruined. And the only way to maintain them is to see that their orders are obeyed. Appeals to a higher court are always appropriate, for mistakes are human, but when the final appeal has been made and decision rendered it behooves good citizens to obey the courts, for in the courts is the strength of our nation.

A Reader Writes Of The Union

Dear Mr. Editor:

Congratulations on this week's issue of The Christian Sun, with its information about the doings of the Cleveland Meeting, June 25-27. It must have been an occasion of special joy to the people who have been working on it the past fifteen years, and to the delegates from both Communions, to see their dreams and hopes coming to fruition.

To those of us who have been taught from childhood to regard "The Union of All the Followers of Christ," as a basic principle of faith and action, this union and other evidence that the spirit of union is abroad in the land, is most heartening indeed.

Adoption of the resolution at our Urbana Convention, to which Dr. Helfenstein refers, was possible because previous generations of Christian ministers, including his father and mine, held Christian Union to be a primary article of faith and taught it wherever they went.

Our union with the Congregationalists had been a long time in the making. I do not know when it began, but it was being talked about in the 1890's. And later our Commission on Christian Union had conversations with some of their leaders about possible union. Also with Disciples of Christ and Baptists. The wide-spread opposition to our union with the Congregationalists was due to the belief — fostered by opponents — that it would mean adoption of a "man made creed," etc., to which most all of our Christian churches were unalterably opposed. This made union at that time impossible. In later years, when the opposition had ceased and better understanding prevailed, the Union was approved by unanimous vote.

I think our Congregational Christian folks must wish that our union with the E. and R. people had been by a similar unanimous voice. May be if it could have waited the healings of "the attrition of time and the grace of God," it might have been so. Anyway, that opposing forces be allowed to speedily pass into forgetfulness and all our hearts and hands be joined in real unity, is a "consummation devoutly to be wished."

Frank H. Peters
Defiance, Ohio

July 20, 1957

A Letter From Timothy Chang

Myerstown, Pa.,
June 20, 1957

Dear Dr. and Mrs. Scott:

These days I have been very, very busy in getting my Dissertation ready to send in to the Graduate School, and went back to Ohio State University for the final examination. Thank God, it's all over now. I have received my Ph.D degree two weeks ago. At this time I should thank you, Southern Convention friends, and my friends elsewhere for the kindly love and encouragements I received during these years. I received this degree with pride, not because of my hard effort, but because it is the accomplishment of Christian friendship the fellowship. Of course, I thank God for His blessings upon me all the time. I am now giving Him my services at His disposal.

Ever since June 2 (the date the
July 30, 1957

baby was supposed to come), we patiently waited for the baby's coming, and finally — June 10 — she came! Praise be to God on high! She is so cute (with the prejudice). I wish you could see her now. I do hope that you will see us soon. By the way, thank you so much for your gift for the baby. She is going to use it very soon. We appreciated all the gifts sent to baby from many Southern Convention friends. Dr. Scott, you shouldn't bother the people so much just for me. However, we enjoy and appreciate the spirit of Christian love. Thank you.

The baby and Annabelle came home from the hospital on June 16. They are doing fine. Cynthia Lynn is her English name. We adopted "Cynthia" for her first name because that is the first name of all of Paul's, Silas', and Simeon's children (Timothy's brothers). Her middle name, "Lynn"

About * * *

THE INTERNATIONAL PEACE GARDEN

Like clasped hands of friendship, the International Peace Garden which stretches across the boundary between the Providence of Manitoba and the State of North Dakota symbolizes the peace and friendship which have existed between Canada and the United States for more than 135 years. The unguarded border of 3,000 miles between these two countries is untouched by the weapons of war.

Unique and without parallel in the world, the International Peace Garden consists of 2,000 acres of woodland, streams, grass, and flowers, that give peace of mind and contentment of spirit in a world so sorely troubled by the constant threat of war.

The garden is a monument of enduring beauty to the unmatched and unbroken record of goodwill between two nations which resolved to be peaceful neighbors. At the garden's entrance is a marker on which is inscribed —

"To God in his glory, we two nations dedicate this garden and pledge ourselves that so long as men shall live, we will not take up arms against each other."

This pledge sets a goal toward which all men of peaceful purpose have been striving for 2,000 years. The pledge is worthy of emulation by every nation; it is a fulfillment of the angelic voice "Glory to God in the Highest, and on earth peace, goodwill toward men."

The International Peace Garden is truly an appealing contrast to the military might so cunningly, ruthlessly and alarmingly demonstrated in many other parts of the world.

C. B. Riddle

in Chinese means "a shower of jades." How do you like it? Cynthia is a nice girl when she is quiet, and she scares us when she cries (sometimes, she screams!). She can kick off the covers and roll from one side to the other. She loves singing. Sometimes, she stops crying if you sing nicely.

Last Sunday I preached at a church in a neighboring town for Father's Day. I was so proud to have my first rose pinned on me for the Father's Day. I preached a little louder and sweat a little more because I felt I was eligible to speak on that Day. Ha. Ha.

Come to see us, please.

Yours,
Timothy

Union — The Will Of God

Address of DR. JAS. E. WAGNER
President of the Evangelical and Reformed Church

June 25, 1957

As I looked forward to the assignment which Dr. Hoskins and I share in addressing briefly the opening session of this Uniting Synod, I found my mind turning again and again to two Scriptures which at first mention will seem to have no conceivable pertinence to our assembly here tonight.

One is to be found in Galatians 2:11-13 where, in a highly suggestive autobiographical passage, St. Paul wrote: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him."

That was a time, said St. Paul, when St. Peter was a fence-straddler and a hypocrite. I venture to speak a word in defence of St. Peter. To understand his predicament it is necessary to recall that the first Christians were all Jews, but that as the full implications of the revelation of God in Christ began to take hold and the Holy Spirit was let loose at Pentecost it was inevitable that Gentiles would seek what Jewish friends and neighbors were finding in Christ. Even those first Jewish followers of Christ could not completely disentangle themselves from the perverted "chosen people" psychology they had inherited, so the first crucial, controversial issue in Christian history was, Can Gentiles be admitted into the fold of Christ? And if so, under what conditions? Or, as we put it looking back on the controversy, was Christianity to turn out to be just another Jewish sect or was it to yield to the impact and leading of God and become that "fellowship of the forgiven and the forgiving" in which all God's children, penitent and trusting, would find redemption and themselves at home?

A fundamental change — expansion and expansiveness — was about to take place in the Christian fellowship; and St. Peter, whose fisherman's eye had learned to read the signs of changing weather, must have known the change was coming — and inevitably so. His hesitancy and waver-

ing may be understood, therefore, as not unlike our own at this juncture or as we have looked forward to it, — the realization that some old, familiar, precious things, — names, procedures, structures, and so on, — are about to give way to successors new and unfamiliar. What will steady and sustain us, indeed carry us forward in this venture of faith, will be the safely-predictable day-by-day discovery which St. Peter experienced in his day, namely, that the best we have known will not have been lost at all, that it will be enriched by the new (or difference) which each of us brings to our common life, that God himself will introduce "some better thing" neither of us possessed of himself alone, and that, as in another classic Scripture, in whatever way the measure each of us decreases we will find both of us increasing in that oneness and fullness which we have in Christ.

The second Scripture which suggested itself in anticipation of this occasion is found in I Samuel 7:12, "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

Certainly that sentence, "Hitherto hath the Lord helped us," will epitomize the glad and humble gratitude with which the Congregational Christian Executive Committee and the Evangelical and Reformed General Council look back on their experience since negotiations were resumed three years ago, and with which now they submit the fruit of their labor to this Uniting General Synod.

But the words, "Hitherto hath the Lord helped us," appropriated to our gathering here, reflect an assurance without which our being here together would be an empty and pathetic masquerade. That assurance is that this union is of God's making and it is God who has brought us to this hour.

There is always an element of presumption,—presumptuousness, really, — in making an affirmation like that. For who can know the mind of the Lord, whose ways are past finding out? And how easy it is in "the pride



DR. JAS. E. WAGNER
President E & R Church

of life" to became so enamoured of our human schemes and strivings that we identify them with the will and mind of God!

But if devout men were not willing to make this assumption, to act for a moment in the faith that having prayed for God's guidance the step they felt led to take was of God's leading, — then no human venture in the doing of God's will would ever have been, would ever be now, attempted.

Men have to act as if they knew the mind of God, submit each action in prayer to God with the clear recognition that God may enter a discipline or a demurrer by means of His own. And as, in the spirit of prayer, they check their plans and proposals freely with one another, the people of God have historic ground and precedent for believing that in the free interplay of mind with mind God has the best opportunity men can give Him to have His own mind be more fully known.

Born out of such a concept of the way God leads His children, the plans and proposals for this Uniting General Synod are offered to the delegates here assembled as, forty-eight hours hence, they will have to offer their actions and decisions to the synods, conferences, associations and congregations of our two fellowships.

What authority will what we do here have with the regional judica-

tories, the local churches, the individual pastors and lay members of our respective fellowships?

Legally the answer would vary (in theory at least), action of a General Synod in the Evangelical and Reformed Church carrying more authority for regional synods and local church than would be characteristic of Congregational Christian tradition.

But "the household of God" is not primarily a legalistic, but a moral and spiritual, corporate life in which "the tie that binds" is that of "Christian love" and wherein "the fellowship of kindred minds is like to that above."

On the authority of this General Synod, of the constitution we shall eventually adopt, of programs and procedures we may approve from time to time for the guidance of our common life, I venture to offer in closing this paragraph from my sermon to the General Synod at Lancaster (changing only the number of delegates):

"In the Protestant tradition no ecclesiastical body can speak with arbitrary or dogmatic authority. Likewise, in the true Protestant tradition, no ecclesiastical body will seek to compel men's conformity or submission against their conscience and intelligence and the free and voluntary assent of their minds and wills. This General Synod will labor with the prayer and in the faith that the Holy Spirit will be guiding it. That, and the fact that the cooperative thinking of seven hundred and fourteen of the most competent and devout and most highly trusted pastors and lay delegates, chosen by their peers to represent them, will have brought about the decisions we reach and the pronouncements we utter, — all this lends a weight and a compulsion to what we say and do here which no thoughtful person will lightly discount or ignore. For the deliberations we engage in throughout this week there is an added reason for our praying, 'Not my will but Thine be done,'"

Some of us will have to continue working on the problems incident to the ordering of our common life. Let no man look upon his work lightly or despise those of us who must burden ourselves with it. This task is inherent in the nature of the Church as a social institution. And it is not improbable that those of us who have worked and must continue to work at

that more prosaic task of the union are for that very reason made more keenly aware that our ultimate unity will be found, not there in the complexities — and perplexities — of structure and procedure, but in mission. We will find ourselves increasingly one through the loving zeal with which now we reinforce each other in our witness for Christ, find ways of working together while the processes of constitution-making go on, seize every opportunity of fellowship and worship with each other, and each for the other pray that once again in our time the Lord of the Church may do what He did long ago: 'make both one, breaking down the middle wall of partition between us, so that we shall be no longer strangers and foreigners to each other but fellow-citizens in this new unit of the household of God which we are now privileged to help establish, builded, it is our prayer, as is the universal Church, upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.'

Ministers Are Invited

All ministers in the Southern Convention are invited by the Church and Ministry Committee of the Southern Synod of the Evangelical and Reformed Church to attend their Annual Minister's Conference at Blowing Rock, North Carolina, August 20, 21. The invitation says: "Since we are married we should live together."

The interesting program centering around the church and the pastor will begin at ten o'clock, Tuesday morning, August 20 and close Wednesday afternoon about three o'clock. Costs will be meals at \$1.25 and lodging at \$1.50.

The Assembly Grounds at Blowing Rock is a lovely place for meetings, and the fellowship of the Evangelical and Reformed Church ministers is something to be desired by all our ministers. Hence it is believed, and hoped, that many of our ministers will accept this invitation.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

August
JAPAN

- 4—The Church of Christ in Japan
- 5—Angie Crew, who worked in the Southern Convention 1941-45 and who is known and loved by many of our church people, has taught in Japan since 1923 except for the stay with us and 1945-46 in the Near East. She teaches English at Kobe College.
- 6—Rev. and Mrs. Darley Downs. He went to Japan for three-year term in 1919 and has remained since, except for period during war when he was interned in Philippines. Those at Uniting Synod heard him speak for Japan, where he is now General Secretary of the Interboard Missionary Committee. She worked with Methodist Publishing House in Japan 1922-23 and then was married and since that time has served our Board in Japan except 1941-47 when in U.S., where she worked in Boston office.
- 7—Mr. and Mrs. John F. Fairfield. He was born in China, where his parents were missionaries. Went to China as missionary in 1948; transferred to Japan, 1950, where he is treasurer, Interboard Committee. They were married in 1948.
- 8—Rev. and Mrs. Clarence S. Gillett were married in 1920 and the next year went to Japan, where he has been pastor, teacher at Doshisha, evangelistic worker, now at Matusyama Girls' School. He worked in Micronesia 1947-48.
- 9—Mr. and Mrs. Robert H. Grant were married in 1936. She was YWCA worker, he was professor of English Univ. of N. H. and lay preacher; went to Japan in 1947 where both teach in Doshisha University.
- 10—Paul V. Griesy graduated from Carleton College in 1955 and went for two-year term as teacher of English and director of Carleton House, Iwakura High, Doshisha University.

Uniting Denominations Is A Venture Of Faith

REV. DR. TRUMAN B. DOUGLASS
Executive Vice-President, Board of Home Missions,
Congregational Christian Churches

The most exposed and hazardous frontier for the Church in our time is not the boundary where the Church faces the world. The most difficult and dangerous frontier is the one where the Church faces itself. It is the place where the Church gives an account of itself, not to the world but to its Lord.

This is in every way the most important act that churches perform when they attempt to achieve a union. They are secondarily offering their combined strength and devotion to the service of the world — the world which beseeches them with all its needs and hopes and summonses. But they are primarily and supremely offering themselves for drastic remaking by their God.

It is a matter of immense importance that we bring this fact sharply before us as we think of the homeland mission of the United Church of Christ. If we fail to give it primacy we shall fail to reach the farthest frontier of faith to which entrance upon this union ought to bring us.

During the past 50 minutes we have been looking across many frontiers. Most of them are easy to see but difficult to locate. They are not fixed boundaries but always shifting with the dynamic life of our nation. Can it ever fail to stir us — this surging, changeful, sometimes tangled, always vivid America, with its gigantic thrust and power!

The new frontier, we have been told, is not space but people. So we have seen the moving frontier of people on the move. . . and the expanding frontier of an explosively expanding population. . . and the frontier where mere collections of people are struggling to become communities. . . and the ethical frontier, where men try to bring the huge energies and powers at their disposal under the control of constructive purpose. . . and that vast and awesome frontier that is the mystery in the life of every child. . . and the frontier where the Church faces all these frontiers and knows poignantly its need of a ministry that will be sufficient both in numbers and resourcefulness for the new pioneering to which it is called.

But there is a frontier which is

beyond all these. It is the boundary where the Church confronts not the dangers and difficulties for its mission that are present in the state of the world but the dangers and difficulties that are present in itself — and where the Church humbly asks its Lord to make it over and to make it new, to reform and transform it.

For the mission of the Church this is the most important event that can occur as a consequence of a union of denominations.

We must not shrink from the dread possibility that this event may not occur in connection with our union, that the union may actually mean something quite different.

A few days ago a kindergarten teacher in Buffalo reported that she is having to teach some of the children in her classes how to walk up and down stairs. These children, she says, have lived all their life in the ground-level houses that make up vast subdivisions around our cities, and they are frightened by the unfamiliar experience of being on a flight of stairs.

There is a kind of "vertigo of the stairway" which afflicts church people when they are called to move up above the group-level existence where organized Protestant life in America is habitually lived. We become dizzy when our feet are no longer firmly planted on what may be called "the denominational presupposition." It is an assumption that is implicit in our system of denominationalism, and it becomes quite explicit in much of our denominational propaganda. It is the assumption that what a denomination most needs in order to fulfill its mission is essentially more of the same.

We say, in effect: "The church — meaning 'our church' — is God's church. What God needs, therefore, is more of our churches. Every advance achieved by our denomination means advancing the frontier of the kingdom of heaven. A set-back for our church is a set-back for God. The church — again meaning 'our church' — has the answer. Therefore, what is needed to satisfy the urgent and tremulous questionings of modern man is to enable our church to give

its answer in a louder voice in more places than now."

But the church, of course, is not the answer. The only answer is the Living God. And the primary motive for a union of churches is the hope that we may learn to pray that God will reshape our churches in such a way that they may be used to give a part of His answer with truth and clarity, instead of muting it and stifling it as they so often do in their present existence. We have to realize that there are motives for favoring church union which remain on the ground level. In fact, they are not essentially different from the reasons for opposing church union, and whether one lands on the pro side or the con side seems to be much more a consequence of temperament than of differences of motive or reason. Both hope for more of the same.

The opponent of union says, "We have a great denomination with a great mission. Let us press forward with our own mission and tasks instead of suffering all this diversion and waste of energy in work for union." Or he says, "We have a noble tradition as a people, and out of it have come precious gifts to the common life. Let those who wish to do something to improve the church set themselves to recover this tradition in its purity rather than allowing it to be diluted by mingling with another." This is the denominational presupposition. What is good for our denomination is automatically good for the kingdom of God. Let us have more of the same.

There is, I have said, a motive for favoring church union that is not essentially different from the reasons for opposing it. It argues: "Let us expand our good works by increasing our numbers and influence. To this end we will join with another denomination of similar purpose and spirit. What we have is good. When we become twice as strong it will be twice as good. So with our good tradition. We will 'enrich' it by absorbing into it something that we may receive from another tradition. And we will enlarge it by bringing the people of another denomination into union with us so that they also may inherit it."

Advocacy of church union, in some of its forms, seems to express the same motives as some types of op-

position. Both hope for more of the same.

But our churches ought to have a vastly better hope than this as we enter this union.

Our first hope and most fervent prayer is not that we may be increased as we are but that we may be remade in accordance with the will and purpose of God — so that we may fulfill His commission in some of the ways that can never be accomplished by mere multiplication of our present gifts and achievements. We pray, not that we may speak more words — or even that we may speak them in more places, but that the words we do speak may be words of truth and clarity, with capacity to convey some understanding of the steadfast love and saving power of our God. We are to hope less that we may multiply our successes than that we may be saved from our failures, for I think the deadly peril of the churches' successes in America is that by them we shall be blinded to our awful failures. Our hope is not that our respective traditions may be "enriched" in this union, but rather that by the encounter — even the clash — of traditions they will reduce each other to true proportions and that whatever of idolatrous worship we have given to our traditions may be transformed into worship of the true and living God.

This transformation has been the result of the truly fruitful and reformative unions that have occurred in the past. On this point a member of the United Church of South India gives cogent testimony:

"Members (of the united church) are constantly being pressed back," he says, "to the fundamentals of the Faith. There is reason for this. In each of the separated Churches, before union, the tendency was growing to settle all hard questions by precedent. However important the issue under discussion, here was not always the willingness to think deeply. With so many well-established customs to draw on, there seemed no need. Such a condition is not good for the life of any Church. After union, however, the new Church found itself the inheritor of several sets of precedents. . . Hence, in councils and committees the need emerged to consider what lay behind each issue at stake. Members of one tradition were not always convinced that the truth lay in the precedents of the other. The only way of solution was to return

to the fundamentals of the Gospel and to seek the answer there. So it has come about that we are being compelled, again and again, to consider whether truth or custom is at stake. It is no longer enough to draw on the wisdom of the past generations. We have to ask: What does the Gospel say at this point? What is God's will for His people in South India now?"

As our own union proceeds we shall be pressed to this question. In the bonds of unity we shall be compelled to listen to one another. We shall sometimes be saying different things. Now and again we shall be impatient with one another. The great hope is that we shall go behind what we are saying to and hearing from one another and shall hear what God is saying concerning His will for His people in America now.

Our great hope in this union is not that we and our churches shall be confirmed and established in our ways, but that we shall be shaken; not so much that we shall be multiplied as that we shall be renewed; not mainly that our history and traditions shall be preserved and perpetuated, but that by God's mercy we and our churches may be made a "new creation" fit for the service of His will and purpose in our day.

I have said that a major peril that the church faces in its mission in America is the danger that its conspicuous successes will leave it blind to its failures and that one hope of the union is that we shall be given the gift of clearer seeing at this point. The mission is people. The failure of the mission is not just the 68 million people who have not found any meaning in the church, but some of the kinds of people who are among these 68 million. They are people who are seriously concerned for the fate of man and his world, and who have the intelligence and skill and control of power to do something about it. They are people who want to be taken seriously, but who are thus far unconvinced that the church does take them seriously.

This unsatisfied need to be taken seriously is one of the most terrifying evidences of what has been called the annihilation of man. To be sure, there are those who take us seriously enough in bits and fragments. The manufacturer and salesman takes us seriously — as consumers; the politician — as voters; the employer — as hands. If you are a scientist you

will be taken very seriously these days — as a brain. There are even religious movements that take us seriously — as potential converts and statistics.

But human beings have a deep and persistent need to be taken seriously — as persons. Looking within himself, man knows that he is something more than an assembly of functions — a buyer or seller, a hand or a brain, a voter, a provider, a member of an audience who can add a decibel of sound to the applause given a few star performers, — more than a doer, a tool, a device — more than the sum total of his functionings.

The church asserts that it has an answer to this need. It sees every person as having another dimension. He is not summed up in what he does or what he accomplishes. He also feels, suffers, dreams, hopes, loves, sacrifices. He is one who eventually confronts the fact of his own death, alone among all creatures knowing that it is death and striving to wrest a meaning even from that. It is man in this dimension that the church takes seriously, because it knows that God takes him seriously. This is its answer to an ultimate need.

So, we say, the church has the answer. But the truth is that for multitudes of our fellow-men the church does not have the answer. And many of these are precisely the persons who would have the greatest skill in translating and interpreting and communicating the answer — and using it to change the human contour of our world — if the church could offer it in a way that enabled them to believe.

The very success of the homeland mission of the church — its success in going to multitudes of new places — may blind it to its failure to go TO the persons whose allegiance could be decisive for the shaping of our society. We need to be shaken until we will undertake the necessary discipline to make our "answer" a real answer — cogent and persuasive.

The church in the conduct of its homeland mission needs to overcome another consequence of its very success.

Because the church has managed to win the interest and approval of large numbers of people by giving them superficial answers to the question of their existence, it must not forget their continuing need of true and profound answers. The fact that people accept a superficial answer as better than no answer does not mean that

they are superficial people. They have at least discovered the superficiality of some of the secular dogmas by which they have tried to love: the dogma that the richness of man's life consists in the number and variety of the gadgets he possesses, and the number of other human beings he can climb over on the way up, and the extent to which he can maintain the sense of being in motion — of going somewhere, whether or not it is anywhere worth going. I think one of the terrifying commentaries of the life of our time is a brief description, in the novel, *The Man in the Gray Flannel Suit*, of a street in an American suburb. It was in appearance a very pleasant street, with comfortable houses along it. But it was a street where nobody wished or intended to stay — to have home. The families occupying the houses were only waiting to be able to afford a house in a neighborhood with more prestige. The big parties were the moving-out parties. "On Greentree Avenue," says the author, "contentment was an object of contempt." To be the slaves of a system of values in which contentment is contemptible — in which quietness of heart and joy of heart that do not wish to get ahead of anyone or keep up with anyone are to be scorned — that is really terrifying.

The superficial answer that is better than no answer is not the church's real answer. It may give people a transient security, but one of the most spectacular ironies of our time is the awful insecurity of the secure. We have learned that after we have set up all the safeguards we can invent, reality still has an untamed, dangerous quality. And just when all the precautions have been taken, something happens to remind us that to love is to be in jeopardy. Not all our insurance policies, foam rubber upholstery and tranquilizing pills can altar this precarious aspect of man's existence.

What is the answer to that? It is more than peace of mind and self-confidence. It is something different from "faith" in general. It is faith in One who is the beginning, the ending, and the meaning of our life. And the United Church in its homeland mission must learn to speak of that faith in ways that are neither superficial nor unbelievable. We pray that in our new conversations with one another we may come greater skilled in our conversations with the men of our time concerning the Great Conversation with the Living God.

This is the great hope of our union

World Leaders At Yale

A 77-year old German bishop who is one of his country's most articulate foes of totalitarianism will speak on "The Battle for the Minds of Men" at a public meeting at Woolsey Hall, Yale University, New Haven, Conn., Thursday, Aug. 1, at 8 p.m.

Bishop Otto Dibelius, a president of the World Council of Churches, is one of three world Christian leaders to address the meeting. As bishop of Berlin-Brandenburg, he presides over an area much of which is in Communist East Germany. Recently because of his outspoken criticism of religious freedom in East Germany, he has been denied permission to visit his parishes there.

Bishop Dibelius offered similar opposition to Hitler, when, in an uncompromising sermon before Nazi government leaders, he declared; "The dictatorship of the totalitarian

and for the homeland mission of the church. Not just more preaching of the gospel, but new forms of the message, that men of today will find understandable and real. Not just more churches, but new patterns of Christian fellowship and community — that do take men seriously in all the dimensions of their existence and that men in their turn find authentic and saving. Not just more strength as we unite our separate strengths in a common mission, but more life — so vivid and triumphant that as men see it they will wish to know its secret and its Source.

The church is not the answer. It does not even have the answer in its own right and authority. But by God's grace the church may be given the answer — as it has been given the answer in the past when it has dared to be a reformed and reforming church, a pilgrim church, an exposed and insecure church except for its security of faith in God on faith's frontier.

Frontiers of faith! For the church there is always one ultimate frontier. It is the boundary where the church confronts its Lord and gives to Him an account of its stewardship of His gospel for the sake of His world. That is the frontier of faith for the homeland mission, for Christian education, for social action, for the ministry of the United Church of Christ.

state is irreconcilable with God's will."

Sharing the platform with Bishop Dibelius at the Aug. 1 meeting will be Dr. Leslie E. Cooke of Great Britain, a Congregationalist, and Mrs. Rena Karefa-Smart, an American woman who now resides in Africa. All three are in the United States to attend the Central Committee and related meetings of the World Council of Churches held at Yale University Divinity School, July 15 - Aug. 7.

The New Haven and Connecticut Councils of Churches are sponsoring two public events. A service of ecumenical worship to be held at historic Center Church on the New Haven Green at 5 p.m. Sunday, Aug. 4, will also be open to the public.

The Most Reverend Geoffrey Fisher, Archbishop of Canterbury, will preach at the service of ecumenical worship.

"The Churches Serve Together" is the topic for Dr. Cooke's address. He will discuss the vast interchurch aid and refugee service operated by the World Council of Churches. More than 40,000 refugees have been resettled by the World Council since May, 1956, including many Hungarians. Dr. Cooke, an associate general secretary of the Council is known as one of Britain's most eloquent preachers.

One of the youngest people and the only woman on the program of the World Council's mammoth assembly in Evanston, Ill., in 1954, Rena Karefa-Smart is the American-born wife of a West African medical doctor and government official.

Mrs. Karefa-Smart is a former national secretary of the United Christian Youth Movement in the United States and has taken a leading part in the World's Student Christian Federation. Married to a brilliant young doctor who is also an ordained clergyman, she makes her home in Sierre Leone, West Africa. She is the mother of three children. "Africa Asks Questions of the Western World" is the topic for her address.

JESUS SAID: Men ought always to pray. Luke 18:1

PRAYER is possible at all times.

PRAYER is profitable at all times.

PRAYER is powerful at all times.

The Sunday School Conventions

A Roving Editor

Programs of the five Sunday school conventions this year struggled with the criticism of the Sunday schools as given in an article in Life Magazine, which claimed that the most wasted hour of the week is the one spent in what is called Sunday school. There were some frank confessions indicating that improvements can be made, and some serious attempts to find ways to make the needed changes. Indications are that more time is needed for effective teaching, that the work is worthy of more serious preparation and effort, that training for leaders is essential, that the homes need to be allied with the Sunday schools, and that new methods and materials should be sought and used.

Professor John Graves, Rev. Fred Register, and Dr. H. S. Hardcastle were guest speakers in the Valley, North Carolina and Virginia, and the Eastern North Carolina Conventions respectively. The messages were excellent in practical counsel and instruction. The Western North Carolina convention heard ten minute talks, rather than a long address. Rev. Robert Hultman said that if he were a superintendent he would seek to live as a Christian, seek information concerning the job, and do his very best to have a good Sunday school. F. C. Lester said that if he were a teacher he would seek to know the Bible, the church (especially the denomination of which he were part, the pupils, his helpers (other teachers, the home, etc.) and God, and that knowing these he would try to bring them together in such fashion that the persons would become effective Christians. Mr. Harold Boone said that if he were a pastor he would not teach but would visit classes, know the teachers and seek to get good ones, help the teachers (especially by having council meetings), and would try to make the Sunday school appear to be important.

Attendance at the conventions was very good, although many of the churches were not represented. The counted attendance at the Western convention was 258.

Reports from the churches were exceedingly interesting. The impression made on this writer was that most schools have increased in membership and in average attendance during the past year. Only one reporter said his school had decreased. A wide variety

of things have been done by the schools to improve the buildings and grounds. Enough building has been done so only a few are saying they do not have enough room. Little was said about improved methods of teaching — but one superintendent said that was the major emphasis in his school the past year and that it paid off in much larger attendance — a few reporters appeared to be pleased that members of their schools had united with the church, but no report was made that young people are offering themselves for the ministry, missionary or other forms of Christian vocation.

In each of the conventions attended by this reporter the morning sessions were more largely attended than were the afternoons. Meals were delicious and abundant but not sufficient to keep the representatives in convention through the day. This is quite a change from former years when

delegates stayed for two or more days.

To one who for years was accustomed to attend all such meetings, and who has been busy with other matters for a decade, it was good to be in the conventions again. Many of the friends of younger-year were there. So were younger people who speak with clarity concerning Christian work. It was a disappointment not to be able to attend the Eastern Virginia meeting, which, it is reported, was an excellent session.

It is good to believe that lay men and women are taking seriously the business of teaching the Christian religion, that they are attending training sessions, that they are checking on their efficiency, that they are reading books and magazines in search of help, that they are learning more of our own denomination, and that they are winning the younger generation to a profound faith in Christ, the Lord of all the earth. Such an impression comes to one who attends our Sunday school conventions.

The Mountain Revisited

"EYE TROUBLE"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

In Bible times, eye trouble was common in Mediterranean lands — as indeed in many places it still is. Describing his own bodily affliction, Paul says simply: "a thorn was given me in the flesh" (II Corinthians 12:7). The Greek word translated "thorn" really means "stake." The pain of it sometimes made him feel as if he were being impaled. A lesser man would have given us all the gory details, but Paul does not further identify the cause of his misery. Many have supposed that it was eye trouble.

Near the end of the Galatian letter, Paul, as was his manner, took pen in hand to add a few words in his own handwriting. As the modern business executive signs a typed letter, so Paul guaranteed the genuineness of the message he dictated. This part of the Galatian letter begins: "See with what large letters I am writing to you" (6:11). Does this mean his vision was so poor that he had to scrawl?

One remembers, too, the blind

whom Jesus cured: "If your eye is not sound," he said (Matthew 6:23), "your whole body will be full of darkness." The King James Version here contrasts the "evil" eye with the "single" eye. The Greek word means "directed towards one object." The sound eye is the eye which is fulfilling its office, doing the work it was intended to do.

An even more serious type of eye trouble is epidemic in our time. The words of Jesus here have a double significance. They not only describe the plight of man's physical body but have reference also to his attitudes and disposition. Among the rabbis the metaphor of the good eye was used to express generosity, as in Proverbs 22:9.

"He who has a bountiful eye will be blessed,
for he shares his bread with the poor."
Commonly, an evil eye was a picture of niggardliness (see Proverbs 23:6; 28:22). In other words, it is the teaching of the Sermon that to be miserly and grudging is to have eye trouble. A generous disposition lets the light in. A stingy, covetous disposition keeps the light out: "if your eye is sound, your whole body will be full of light" (Matthew 6:22).

Elon College Reporting

J. Earle Danieley, President

Dr. H. H. Cunningham, chairman of the social science department, has been appointed Dean of Elon College for the 1957-58 session, relieving Professor A. L. Hook of that added responsibility which he has carried during my leave of absence the past year.

Dr. Cunningham was born in Indiana of Kentucky parentage. He was educated in the public schools of Indiana, Iowa, and Kentucky, and graduated with cum laude honors at Atlantic Christian College in North Carolina in 1936. He was named as best all-round athlete in his junior year and as a senior was named best student.

While teaching and coaching in North Carolina high schools for four years, he attended the University of North Carolina summer school and received his M. A. degree in 1940. He served four years in the Army Air Forces during World War II, emerging with the rank of captain and with the Army Commendation Medal for meritorious services. After one year as an instructor at N. C. State, he returned to the University of North Carolina, where he received the Ph.D. degree in history in 1952. He joined the Elon College faculty that year.

Dr. Cunningham has written a number of articles and book reviews for historical journals, and his book on Confederate medical history, tentatively titled "Doctors Under the Stars and Bars," is soon to be published by the Louisiana State University Press.

He has also read papers before such professional groups as the New York Academy of Medicine and the Historical Society of North Carolina. He is currently serving as governor of the North Carolina province of the Pi Gamma Mu, social science honor society, is regional chairman of the committee on membership of the Mississippi Valley Historical Association, and is a member of the executive council of the Historical Society of North Carolina.

He has been active in community affairs here at Elon College, being chairman of the Elon College planning and zoning commission and a past president of the Laymen's Fellowship, is a member of the Rotary and Executive Clubs of Burlington

and was moderator of the American Heritage project in Burlington for one year.

Dr. Cunningham was married in 1942 to Miss Mary Shaw Robeson, who is a graduate of East Carolina College and holder of the M. A. degree in history from the University of North Carolina. They have two daughters, Ann, 11, and Margaret Settle, 6.

PROFESSOR MOORE IS TEACHING IN COLUMBIA UNIVERSITY

Prof. Fletcher Moore, chairman of the department of fine arts at Elon College, is for the third consecutive summer a member of the graduate piano faculty at the Teachers' College of Columbia University in New York City.

Prior to the opening of the summer term at Columbia University, Prof. Moore was one of the guest lecturers at the Robert Pace Piano Workshop in New York City, and several hundred teachers from all sections of the nation attended this meeting and availed themselves of the opportunity for a conference with him.

The Elon professor is making an outstanding contribution to all teachers and students of piano literature through his study of the development of sonata literature for the piano. He will return to Elon College to resume his faculty duties on September 1.

The earliest lighting was a burning brand plucked from the campfire. A seashell, an animal's skull, or hollowed stone was the first lamp. The first substance to produce light in these crude lamps was fish oil. The symbolic lamp of learning, a treasure of the Greeks and Romans, was a shallow dish, with a handle at one end and a crude arrangement to hold a wick. It is still the symbol of knowledge.

Russell H. Conwell, founder of Temple University, Philadelphia, and the author of a lecture, "Acres of Diamonds," which he delivered 6000 times, raised Company F. Massachusetts Volunteers Militia in 1862. Conwell garnered \$1,000,000 from his lecture, but donated it to the institution which he founded.

APPORTIONMENTS

We are publishing today our first report on Apportionments since the first of July. It is a good report. We are very grateful for this support. Through the Apportionment every individual member of every church has an opportunity to share in the program of Christian higher education of the Convention. It is a real opportunity to make a lasting contribution to a worthy institution of the Church. We thank you and commend your example to our other churches.

APPORTIONMENT GIVING

EASTERN NORTH CAROLINA CONFERENCE

Fayetteville	12.33
Hope Mills	3.75
Liberty (Vance)	50.00
Mt. Auburn	11.18
New Elam	10.00
New Hope	44.35
Raleigh	26.10

EASTERN VIRGINIA CONFERENCE

Berea (Norfolk)	34.00
Damascus	52.50
Dendron	4.10
Hopewell	3.00
Mt. Carmel	20.05
Newport News	29.33
Rosemont	95.35
Oakland	43.00
Shelton Memorial	4.00
Spring Hill	5.75
Windsor	33.35
Bayside	15.00

NORTH CAROLINA AND VIRGINIA CONFERENCE

Apple's Chapel	39.00
Asheville	75.00
Bethel	9.01
Bethlehem	7.00
Concord	16.00
Durham	25.10
Greensboro, First	59.55
Lebanon	122.00
Mt. Zion	12.09
Rocky Ford	2.67
Union (Va.)	25.00
Hendersonville	10.00
Lynchburg	25.00

WESTERN NORTH CAROLINA CONFERENCE

Asheboro	204.00
Sophia	32.00

VIRGINIA VALLEY CONFERENCE

Bethel	47.23
Bethlehem	40.00
Dry Run	38.07
Leaksville	147.00
Mt. Olivet (R)	26.45
Newport	28.11

Ruth, A Foreigner Who Won Her Way

Background Scripture: Ruth.

Devotional Reading: Deut. 10:17-21.

Memory Selection: **But the stranger that dwelleth among you shall be as one born among you, and thou shalt love him as thyself.** Leviticus 19:34.

If the teacher could get the members of the class to sit quietly and read silently the entire book of Ruth, it would be worth more than anything he or she could say. Here is one of the world's simplest, sweetest, most significant stories ever written. It has a charm all its own. It carries a vital message and illustrates a great truth. Although it is quite familiar to a great number of people, its deeper meaning is usually overlooked. Certainly its practical application is often overlooked.

BOY MEETS GIRL AND THEY GET MARRIED

Ruth was a Moabitess, a native of the land of Moab. Generally speaking, the people of Moab were rough and ready, crude and cruel. Their religion was stained with cruelty and lust, a combination of human sacrifice and unclean rites. But Ruth was of different kind, even if of the same breed. She was pure, kind, modest, sincere, and gentle. She met a Jew, who with his parents had come to the land of Moab to find food in a time of famine in their own land. Although of different races and different religions, they fell in love and were married. It was a happy marriage, which lasted ten years. And then tragedy came. Her husband died and she was left a widow. Tragically enough her sister who had married the brother of her husband also lost her husband, and both young women became widows. Their mother-in-law had lost her husband sometime before and there were three widows in the one home.

A BEAUTIFUL MOTHER AND DAUGHTER-IN-LAW RELATIONSHIP

Naomi, the mother-in-law was a fine, friendly, warm-hearted woman. The relationship between the two women, indeed the three women was warm and tender and strong. When at long last, Naomi decided to go back to her native land she gave the comparatively young women the chance to remain in their native land among their own people. Orpha followed the suggestion, but in words that are familiar to so many, Ruth refused to leave her mother-in-law, and went with her into the land of the Jews. She knew what it might mean, suspicion, ostracism, hardship, but her love and loyalty stood the test and she left home and native land, and

went as a foreigner into Judah. She showed a rare combination of love and loyalty and courage and faith. She was every inch a woman, a worthy ancestress of the greatest king of Israel!

THE MOTHER-IN-LAW "ARRANGES A MARRIAGE"

Naomi, whose name means pleasant, took Ruth under her wing. She was one of the great characters of the Bible. Sympathetic, understanding, resourceful, kind, she proved herself to be a true friend of this young woman away from home.

When Ruth suggested that she would like to go to work to help support the home, Naomi agreed. When Ruth came home at night and told her mother-in-law that she had gleaned in the field of Boaz, and told her of her experiences with Boaz and of his kindness to her and his interest in her, Naomi used her good offices to "make a match." In a way that seems rather strange to us, she arranged for Ruth to meet Boaz in a more informal way, thus introducing her in the quarter where it was desirable for her to have friends, and setting the stage that led to the happy marriage between Boaz and Ruth. There were some legal aspects to the marriage that had to be arranged, but they were hurriedly and honestly taken

care of and the bachelor — and a very desirable one he was — and the young widow — and she was a real prize — were married, and "they lived happily ever afterwards." The story ends perfectly.

GOD'S MYSTERIOUS WAYS

This Moabitish woman, a member of a hated race and a heathen religion, became the grandmother of David, the greatest king Israel ever had, and the ancestor in the human line of the Lord Jesus Christ himself! God is always knocking the pride and prejudice of his children into a cocked hat. He is always using the peoples of other races and religions and colors and creeds to confound those who pride themselves on race or class or culture. As Dean Brown writes: "The Book of Ruth standing here in Holy Writ is a most significant document. It tells us that history is not all made in king's courts or on battlefields where brave men shed their blood. In those quiet corners of human experience where the hearts of women are touched to finer issues by the gentle devotion of those who stand near, forces are set in motion which bring nearer the day of the Lord."

"FOR OUR INSTRUCTION"

Wedged in between the bloody battles of Judges and Kings, this little book, one of the loveliest stories in the Scriptures, is an oasis of beauty, and a mine of truth. What are some of the lessons it teaches.

1. The refining, redeeming power of a good woman in the life of a young woman.
2. The need of young women away from home for wholesome companionship.
3. God has his choice spirits and souls among all peoples and all races and all religions.
4. The Christian attitude toward strangers, and the people of other races and religions.
5. The strange way of a man with a maid.
6. Marriage can surmount the barriers of race and religion if there is genuine love in the heart.
7. There are fine possibilities in a friendship or companionship between a wholesome older woman and a young woman.

SUNDAY SCHOOL LESSON

AUGUST 4, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Our Church Home For Children

J. G. TRUITT, Supt.

Dear Friends;

At long last the Children's Home will be seeking funds with which to improve its facilities. The May 1956 session of the Southern Convention authorized a campaign for one hundred fifty thousand dollars (\$150,000), half from the church and the other half from others.

Many friends will welcome this good news. They realize by actual study that our Home for Children needs much improvement. The board of trustees and the superintendent have been seeking this opportunity to go before the church and friends for much needed funds for sometime.

Scores of well informed visitors and friends have been asking why we did not do this and that. Other child-caring institutions in this section have much more adequate plant and equipment, why not ours was their question.

Now the Southern Convention has voted a period beginning Jan. 1, 1958 and closing December 31, 1960, for this campaign. The board of trustees through its committees is at work considering what can best be done with this limited amount of funds. It is obvious that the main building needs to be replaced. It has served well for more than fifty years. The foundation has given away enough for it to be cracked through the walls from bottom to top, its plumbing, wiring, heating, floors are in bad condition. Architects and builders believe it to be beyond repair sufficient to make it a proper child-care building.

A diningroom and kitchen with space for processing foods for the deepfreeze and for canning is a necessity. Major repairs including bath facilities and heating, and some refurnishing needs to be done at the Baby Home and at Johnson Hall. The campus needs better drives, walks, and campus lighting, as well as additional playground equipment and some landscaping of the campus. A better trained staff, and a nestegg of permanent funds are also needed.

A good job has been done in the past and a good job is being done. However, change has brought about the urgent need for better facilities and additional funds. The times are different both in the care of children in this new age and in the cost of the services. In our land of abundance there is enough frustration to force

many little children into most tragic circumstances. The church desires to have a share in helping to solve the problems of our society in many places. The care of unhelped, unheeded, homeless children is one of the places where we wish to share. What we do let us do well and as unto the Lord Jesus, and as a credit to the great Church of which we are a part.

REDECORATED CHURCH

AT REIDSVILLE the redecorated church was used the first time June 9 for communion by 300 people and a second time for the baptism of 15 candidates, 13 of whom were emersed in the pool which was used for the first time in about eight years. Thirty five members have been added this year. Rev. Mack Welch is the minister. Miss Jean Grizzard, a rising senior at Elon, and a native of Courtland, Virginia, is serving as organist and director of Christian education.

REPORT FOR JULY 22, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$22,860.30
Eastern North Carolina Conference		
Fayetteville	\$11.00	\$11.00
Eastern Virginia Conference		
Damascus	17.50	
New Lebanon, S.S.	32.86	
Newport News, S.S.	13.22	
Oakland, S.S.	15.00	
Portsmouth, Shelton Memorial	2.00	
Spring Hill, S.S.	9.31	
Bayside	10.00	99.89
North Carolina and Virginia Conference		
Apple's Chapel	30.00	
Mt. Zion	18.59	
Winston-Salem	69.30	117.89
Western North Carolina Conference		
Flint Hill (M)	21.00	
Smithwood	10.00	31.00
Virginia Valley Conference		
Bethel, S.S.	2.00	
Leaksville	84.00	86.00
Total		\$ 345.78
Grand Total		\$23,206.08

SPECIAL OFFERINGS

Amount brought forward	\$35,846.42
Louise Seely Bible Class, Wakefield Church (for camp trip)	\$ 15.00
Daily Vacation Bible School, Union Church, Metropolis, Illinois	62.62
Miss Blanche Holt, Rt. 1, New Hill, N. C.	5.00
Philathea S.S. Class, Ramseur Christian Church (for camp trip)	15.00
Miss Willie Bowen, Burlington, N. C.	7.50
In Memory of F. D. Hornaday, Sr.	10.00
In Memory of E. W. Beale, Sr.	5.00
Special Gifts	145.00
Total	\$ 265.12
Grand Total	\$36,111.54
Total for the Week	\$ 610.90
Total for the Year	\$59,317.62

In Memoriam

"Blessed are the dead who die in the Lord."

SMALL

We, the members of Oak Grove Christian Church, wish to pay tribute to the memory of our beloved member Mr. Robert M. Small, who passed to his eternal reward March 23, 1957, at the ripe old age of 86 years.

While he had not been in robust health for several years, he was able to pursue his usual labors around the home.

"Mr. Bob," as he was affectionately called by those who knew him, was a life-long member of the Christian Church, and through all the years he gave it his loyal support. He was a member of the choir as long as his voice would permit, and a devoted member of the Sunday school.

We humbly submit to the Divine Will, knowing that God makes no mistakes, but doeth all things well.

Therefore be it resolved:

1. That we bow in humble submission to the will of our heavenly Father;
2. That we extend to the family our deepest sympathy, and pray God's richest blessings upon them;
3. That a copy of these resolutions be sent to the family, a copy be sent to THE CHRISTIAN SUN for publication, and a copy be entered on the church record.

John Rufus Eason
Vera J. Greene
Ethel H. Parker
Committee

BEALE

Edwin W. Beale, Sr., was born in Southampton County, Va., July 20, 1886, and departed this life in Raeford Memorial Hospital, Franklin, Va., July 13, 1957, after a long and intense period of suffering.

Mr. Beale was one of the more useful men in Mt. Carmel Congregational Christian Church, where he had been a member since 1908. He had served his church as deacon, trustee, Sunday school secretary, finance committee, general oversight of the cemetery, and from the date of the organization of the Woman's Missionary Society had been a regular attending member. Whenever there was an opportunity where goodness could be displayed, Mr. Beale was present with an aggressive and cooperative spirit. Never in the writer's knowledge did he ever express a negative attitude toward anything that was offered for the peace and progress of the church. Recently the church launched a campaign for funds looking toward a rejuvenation and building program, and the first money received for this program was his check for \$500.00.

In 1908 Mr. Beale was married to Miss Eva Gay and to this union two children were born, one son, Edwin, Jr., and the widow survive.

Funeral services for Mr. Beale were held in the chapel of the Holland funeral home, Franklin, Va., July 15, conducted

July 30, 1957

by the writer assisted by Rev. Tucker G. Humphries of the Franklin C.C. Church and Rev. Curtis Hoffman of the Colosse Baptist Church. His body was laid to rest underneath a beautiful floral design in the Mt. Carmel cemetery. May the Good Lord bless and comfort those who are left behind to mourn his going.

G. C. Crutchfield.

SHEPHERD

On March 1, 1957, after several years of illness, God called John A. G. Shepherd of Route 1, Gibsonville, N. C., to his eternal home.

Mr. Shepherd was born in Guilford County, June 17, 1869. He was a son of the late Reuben R. and Margaret Apple Shepherd. He is survived by one sister, Mrs. Annie Apple.

Mr. Shepherd was a life long member of Apple's Chapel. His loyalty and devotion to the church and its enterprises were characteristics to be coveted. He also was a man of deep religious convictions, and lived a quiet influential life in his community. Mr. Shepherd served the church in the capacity of deacon until his death.

Although confined to his home for a number of years prior to his death, he never lost interest in his church's welfare and the promotion of the kingdom until his body grew too weak and tired to function beyond the bounds of his surroundings.

Mr. Shepherd did his work well. With his passing, one might say, "Well done thou good and faithful servant, enter thou into the joy of the Lord."

The funeral for Mr. Shepherd was conducted by the pastor, Rev. Bland A. Leebick. He was assisted by Rev. T. C. Sutton and Rev. C. A. Brown. Mr. Shepherd was laid to rest in the Apple's Chapel Cemetery.

F. W. Brown
Chairman of Board of
Deacons of Apple's
Chapel

JAMESTOWN 1607-1957

The Jamestown Festival, which began April 1st and will continue until November 30, in the words of the N. Y. Herald Tribune, "commemorates the beginnings of the Protestant religion and free representative government in America." The little river harbor has replicas of the three ships in which the early settlers came to America; the village also has restorations of the first homes and other community buildings. The town was for 91 years the Capital of Virginia.

Here was celebrated the first recorded Protestant communion service in America in 1607, and the first elected legislative assembly was held here in 1619. Within an eleven mile radius are other historical sites — Williamsburg, later the Capital of Virginia, where a \$25,000,000 restoration has been in process for some years financed by the Rockefellers, and Yorktown where was sealed the victory for American Independence.

Among the features of this summer-long observance is a series of musical events which includes the rendering of a commemorative opera and band and choral events by American and foreign artists. These special events are being held in the Auditorium of William and Mary College (organized 1693) of Williamsburg.

Two commissions, one State and the other Federal, are in charge of the festivities. More than 2,500,000 visitors are expected and no pains are being spared to have everything done for the guests of this celebration which has great significance for all Americans and meaning for all the world. The Federal government is contributing to the Festival more than \$10,000,000 and the State almost as much, and other agencies and individuals.

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

.....
(NAME OF DECEASED)

.....
(CITY)

.....
(DATE OF DEATH)

.....
(SURVIVOR TO BE WRITTEN)

.....
(ADDRESS)

Name

Address

The Constituting Prayer

Uniting General Synod

Wednesday, June 26th, at 9:45 A.M.

by
DR. GERHARD W. GRAUER
Pastor, St. Pauls E & R Church
Chicago, Illinois

Almighty and most gracious God, who of Thy loving kindness and tender mercy didst send forth Thy Holy Spirit to establish Thy Church, Christ Jesus being the chief cornerstone, and didst preside at the first assembly of the apostles and elders at Jerusalem and hath promised to be with Thy Church always, even unto the end of the world; Send Thy spirit upon us, O Lord, that we also may be impelled to do Thy will and accomplish Thy purpose.

Our fathers in their pilgrimage, walked by Thy guidance and were mindful of Thy continuing revelation. Remind us of those who walked before us and renew our kinship with them. Thou hast blest our fellowships, thou hast borne with our sinfulness, our narrowness and our prejudices. We have blessed traditions. Help us to be true to them and yet cause us to await new truths that shall break forth from Thy word and from our experiences. For our blessed heritage, we give Thee thanks. Our differing heritage kept us apart, our common heritage in Christ unites us.

We face this momentous occasion with trembling not with fear, but with eager anticipation, for we believe that Thy hand hath led us to this moment. We have long acknowledged the sin of our divisions . . . we have joined with others in confessing that we have clung to ways which are merely our own and have caused the Church to continue in division; we have offered our thanks to Thee for those who are striving to draw nearer to each other and to Thee and thus heal the disunity of the Church. And now we stand before this Godly event. We confess our insufficiency, but we remember Thy promises. We heed Thy call. Take our imperfect minds and wills and enable us to face this new and imposing summons which seeks to strengthen the Witness of Thy Church.

Deliver us from error, pride and prejudice . . . from narrow self sufficiency. Forgive us if we are

tempted to think merely of bigness and greater efficiency, and bring to our remembrance that we unite to strengthen our faith, enlarge our vision and broaden our Christian Witness to God's love in Christ.

Take our feeble efforts . . . the things we have done . . . the things we hope to do, and purge them of anything false and mediocre, anything superficial and partial and help us to know that we are not merely joined together by resolution and legal action, but by Thy Spirit.

We have covenanted together, but we cannot create, we cannot unite, we cannot constitute a United Church of Christ. What we propose, do Thou perform. What we haltingly seek to do, wouldst Thou bring to pass by the might of Thy Holy Spirit. We would be constituted in the Name of the Father, the Son and the Holy Ghost. Make us willing humbly to learn from each other and from Thee. We would be building a more glorious and united Church, but only by Thy direction and only according to Thy plan. Make this not our invention, but Thy creation O Lord. Humbly we ask that the inspiration of Thy presence may guide us and those who through the years shall seek to continue to build a United Church of Christ. Send Thy spirit upon all congregations of our fellowship that we may become an actually united Church of Christ which shall know no higher purpose than to grow together, pray, worship and work together to the end that Thy name may be glorified and Thy Kingdom may be established in every department of life over all the earth.

Awaken us to the crying needs of our world. Keep us sensitive, keep us aware of our one-ness with the whole Body of Christ. Deepen our faith in Thee as the hope of the world and enable us with Christians all over the earth to spread Thy life-giving Gospel that by Thy grace the day may come when every knee shall bow and every tongue shall confess Thee as Lord.

And now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be Glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen.

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

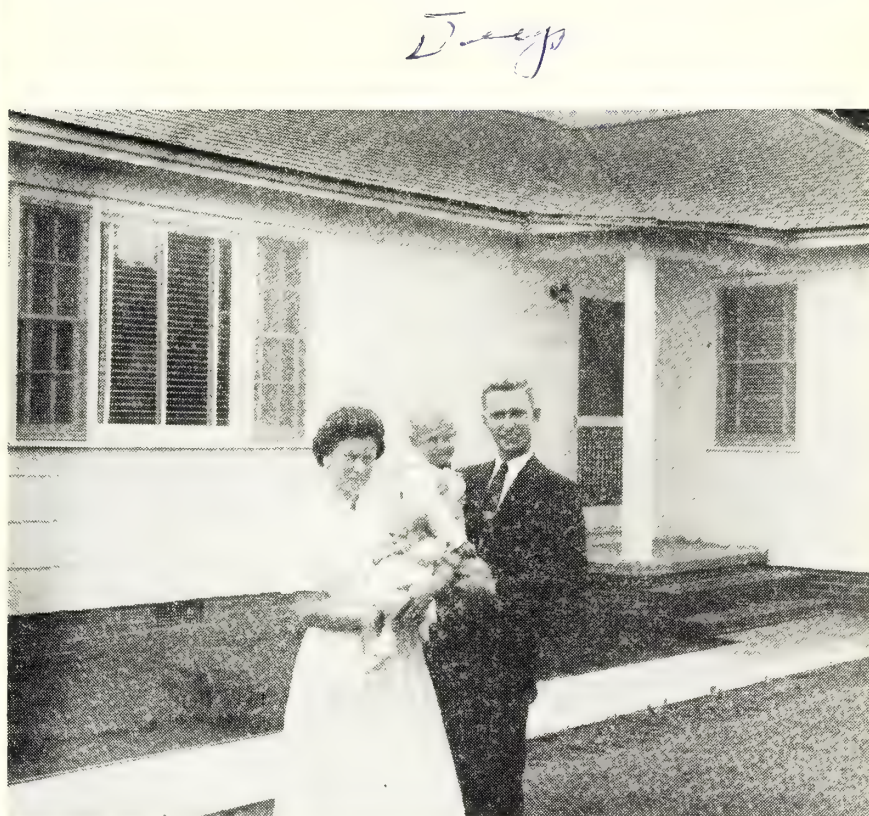
VOLUME 109

AUGUST 6, 1957

NUMBER 31

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.



REV. GAIL BRADY AND FAMILY

Rev. Gail Brady comes from the Pleasant Grove church and his wife, Mildred Cox, from Antioch church, both near Bennett, North Carolina. They were married November 21, 1953. Their son Timothy is two years old and daughter Catherine is three months. Gail graduated at Elon in June and will enter Duke Divinity School in September. After serving in High Point for two and one-half years, the Bradys moved into the new parsonage of the Amelia church May 12 of this year and are now serving Amelia and Clayton churches.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

DAVID ANTHONY is the name given to the second son of the Reverend and Mrs. Rosser Lee Clapp of Garner, North Carolina. David was born July 24. Hearty congratulations.

SYMPATHY is extended to the Rev. Martin Fogleman of Liberty, North Carolina, whose wife died August 1 and was buried last Saturday. He is pastor of our Pleasant Cross church near Asheboro.

THE DEACONS AND THEIR FAMILIES of Pleasant Ridge and Spoon's Chapel met at the parsonage Saturday evening, July 27, for a covered dish supper. The two churches are working together under the leadership of Rev. Linwood L. Hubbard. Revival services will be held at Spoon's Chapel August 18-24.

STEWARDSHIP NUGGETS from the late Dr. W. H. Denison were used in a recent bulletin of Spoon's Chapel. Try this one: "It is an error to think that Christian Stewardship is an elective course, that it is like desert at a meal — all right, good, nice — not a necessity or a basic philosophy of life. On the otherhand, it is vital, fundamental, and undergirds all other relations to the material area of life, the economic, the oikonomos area."

MOONELON is busily engaged in training young people. Camps have been full, and several who decided late were unable to attend. Leaders do not seem to blow their horn, perhaps because they are so busy doing the needed work. SUN readers would like information, and if the editor does not dig it up for them, they will welcome reports from the workers. This week and next is time scheduled for Juniors. Then will come Seniors.

REV. KENNETH D. REGISTER assisted Dr. David W. Shepherd and the church at Union, Virgilina, Virginia, in a revival meeting the week of July 14. There were eleven accessions to the church, three by letter and eight on confession of faith in Christ.

THE VALLEY YOUNG PEOPLE'S CAMP will meet August 17-24 with Rev. Silas E. Madren as dean. Courses are in the planning stage, but it is expected that good teachers and leaders will be on hand to welcome and to instruct and inspire those who attend. The Evangelical and Reformed churches of the area have been invited to send twenty representatives from their twenty churches.

THIRD AVENUE, Danville, Virginia, deacons use Monday night for visitation among the sick, shut-ins, and those with spiritual problems. Other members are invited to share in the visitation part of the church program. Rev. W. W. Hall is the minister of this very active church.

LEAKSVILLE OFFICIALS met in their parsonage Monday evening, July 22, to talk with their minister and his wife, Dr. and Mrs. F. C. Lester, about the work of their church. Reports indicated that financially the church is in excellent shape, that there appears to be an increasing interest in the work of the church, and that during the past eighteen years there has been little change in the number of members. Considerable interest was shown concerning an effort to reach new members, sending this paper to all church homes, and in really being part of the United Church of Christ.

MT. OLIVET (G) reported to the Sunday School Convention that all families in their church receive THE CHRISTIAN SUN. They seemed to think that the paper is good literature for their people to read. (An editor shouldn't preach, but it surely would be fine if all our Sunday schools would see that their people have good reading material, including this paper.)

FIRST CHURCH, Norfolk, Virginia, is having church service at 9:30 Sunday mornings during July and August. The Vacation Bible School enrolled 118 pupils; the church needs more space for children and is in the process of trying to get it. In a new location surrounded by housing developments, this oldest of our churches in Norfolk faces fascinating possibilities, and has the most unique building in the Southern Convention.

THE REV. WILLIAM P. TOLLY was guest speaker at Apple's Chapel July 7. He was a member of our church in Lynchburg, Virginia, before the church was sold to the Methodists. He is a graduate of Elon and Hartford Seminary. In September Mr. Tolly and his wife and their little son will leave for Portugal where they will study language before becoming missionaries in Angola, Africa. Rev. Lester Stanley of Gibsonville assisted in revival July 14-19. Rev. Bland a Lebrick is the minister.

REV. WILLIAM A. RICH, formerly pastor at Palm Street in Greensboro, moved to Vernon Hill, Virginia, July 1 and became pastor of Ingram, Liberty, and Pleasant Grove churches. He reports pleasant living quarters and a good start among excellent people.

Volume 109

Number 31

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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ESTABLISHED 1844 BY REV. DANIEL W. KERR. PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA. ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE AT ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

MAKING GIVING DIFFICULT

When churches reduce their benevolent budgets below what they should be they find almost invariably that they have a more difficult time in securing them, and they are further finding that instead of helping to secure their current budgets, it is more difficult to underwrite them. When will we learn what a mistake it is to minimize benevolent giving.

REV. LAWRENCE LEONARD, pastor of the Evangelical and Reformed church in Asheboro, is to assist the Rev. G. C. Crutchfield in a revival in his Mt. Carmel church, Walters, Virginia, September 1-6.

REV. ERNEST F. BRICKHOUSE is serving as pastor of the Union Congregational Christian Church of Indianapolis, Indiana, and his CHRISTIAN SUN goes to P. O. Box 7603 in that city. He is a member of the Christian Temple in Norfolk, and has served churches in the Southern Convention.

PLEASANT RIDGE (Ramseur) will have a revival August 25-31 with Rev. Fred Register as evangelist. August 10 the men and women's fellowships are sponsoring a picnic and vesper service in the Ramseur Park. The church is raising money to build a fellowship hall. Rev. Linwood L. Hubbard is the pastor.

PRESIDENT AND MRS. EISENHOWER attended the opening of the Islamic Center at 2551 Massachusetts Avenue, N. W., Washington, D. C. recently. A newspaper photo showed them, sans shoes, with the Ambassador from Syria, Dr. Farad Zeineddine, in the prayer room of the mosque. The Mohammedan people of America now have a center of worship in Washington.

AT HAW RIVER the revival is in progress. It began Sunday and will close Friday. Services are being held at 7:30 each evening, and the preaching is being done by Rev. W. M. Loy of Long's Chapel. July 7 a member of St. John's E. and R. church in Burlington assisted in Communion service to indicate something of the unity of the United Church of Christ. The church has purchased land and is preparing to move from the cramped quarters down town to a large sight on the east side of the little city. Rev. Henry V. Harmon is the minister.

Eastern Virginia

Sunday School Convention

For eighty-eight years our Sunday schools in Eastern Virginia have met to consider their common problems. This year's meeting was in the beautiful, nearly new Eure church, Gatesville, North Carolina, a rural church from which came the Secretary of State for North Carolina, Honorable Thad Eure, who is also chairman of the board of trustees of Elon College.

Ministers whose names appeared on the program include Henry E. Crutchfield who presided and gave a presidential address, Joe French, R. E. Brittle, Russel Shaffer, A. L. Granger, Julius Rice, O. D. Poythress, and George D. Alley. Laymen included W. H. Baker, secretary, Allen Askew, P. D. Howell and Mills Luter, treasurer. Special music was furnished by the churches at Windsor, Eure, First Portsmouth Congregational Christian, Holland, and a solo by pastor Poythress of South Norfolk.

Interesting features were discussion groups led by churches. "My Problem as a Church School Officer" was dis-

DR. HARVEY A. FESPERMAN, President of the Southern Synod of the Evangelical and Reformed Church and former pastor of the E. & R. church in Burlington, was the guest speaker in the Burlington Christian church July 28 while Dr. Robinson was on vacation. Some of the men of the Burlington church are expecting to attend the first meeting of the men of the United Church of Christ in Oberlin, Ohio, August 23-25.

DURHAM church bulletin for July 28 says: "Attending the Senior High Conference at Moonelon during the past week were John Key, Becky Howard, and Frances Glenn. Rev. Carl R. Key was on the teaching staff." Rev. W. T. Scott, Jr., is pastor of this important and strategic church which is in the process of considering its building needs.

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

cussed by Christian Temple, Franklin and Berea (Nansemond). "My Problem as a Church School Teacher" was presented by representatives from South Norfolk, Waverly, and Bethlehem (Nansemond) churches.

The major address of the day was given by Rev. Fred P. Register of Elon College.

The host church reports that 237 plates were served at noon, and that the flowers on the altar and organ were in memory of Rev. J. M. Roberts who served the Eure church for twenty-five years. His three children were guests of the Convention, and they took the flowers to the grave of the beloved former pastor.

"THINK OF THE TURNOVER"

Gaylord B. Noyce

A simple-minded street corner salesman was reproached for selling at 5c apiece apples that actually had cost him 6c apiece from the wholesale market!

He answered: "But think of the turnover!"

The idol of large numbers and mass production can carry us away. The volume of business for churches is likewise easily increased. . . by selling Christianity short. But when that happens Christianity is turned into something else. Apparent gain becomes Christian loss. Bankruptcy may be close by.

It is yours and mine, however, not to look down our noses at any "successful" church, but to ask simply, "Are the faith and discipline we practice and promote for our church serious Christianity. . . or Christianity at a bargain?"

Our heritage has been bought with a price and challenges a loyalty that may be costly — going against the crowd, a hard financial choice of serious stewardship, Christian testimonies that are not popular, personal dedication the crowd will never know about or have a chance to praise. Forgetting this, many Christians live on "cheap grace." Love can be as costly as Calvary.

Before God, a man cannot hide behind the crowd or evade his own responsibility in its impersonality. Forget the volume of the turnover. "Seek ye first the kingdom."

"... Live By God's Word"

A feature article by Muriel Guinn in a recent issue of a Washington paper carried the caption, "Mennonites Live By God's Word." The article describes rather graphically in words and pictures a group of people who live in Catlett, Virginia, not 40 miles from Washington, D. C., who seriously try to live according to the teachings of the Bible as they understand them. The religion of these Mennonites dates back to Europe in the 16th century, and those who practice it maintain many of the ancient customs.

The people dress plainly—bonnets and wide brimmed hats still being adequately chic—spurn automobiles as being worldly and expensive, never drink, smoke, swear, dance, play cards, or attend public amusements. Radios and television are taboo, and newspapers are read sparingly and with an eye on the children to see that they do not spend too much time with the comics. Life centers around the church, which they attend by walking or by riding in wagons and buggies. So reports a reporter on a big daily paper.

Why should it seem strange to us of the twentieth century that there are groups of people who really undertake to practice the Christian religion here in the United States of America? We expect the missionaries abroad to do it, and we feel that it is quite all right for their converts in India, Africa, or the islands of the sea to practice the teachings of our Holy Book. But for some strange reason, we who live well and ride fast appear to be not quite certain that we should really try to follow in our daily living the Word of God as we know it in our Bible. The news that somebody nearby does try becomes an interesting story.

"Revive Us Again"

Across the land in these hot August days may be heard the words of William P. Mackey, set to music by John J. Husband,

"Revive us again, fill each heart with thy love;

May each soul be rekindled with fire from above"

as congregations large and small sing with enthusiasm in their annual revival meetings. The "all day dinner on the ground" is not part of the schedule as often as in years past passing, but the song that is a prayer may still be heard, for the revival is part of the church program.

Those who have been absent from church for several months, and those who feel that the pastor has outlived his usefulness and is certainly not as good a preacher as the visitor, and those who are eager for life to be in tune with the Infinite — yes, all the people of the church may well join in the singing, and in the prayer for revival of that which is finest and best in human experience.

Interestingly enough, when a congregation really begins to sing with intelligence and emotion,

"Hallelujah! Thine the glory,

Hallelujah! Amen.

Hallelujah! Thine the glory,

Revive us again."

there is a renewal of religious experience that overflows the lives of church members and becomes a magnet to draw non-church people into the fellowship. It inspires the members to seek others for membership. Thus it

is that a revival in the church turns out to be an evangelistic campaign, and the church increases in membership as it renews its own loyalty to Christ.

The Southern Convention Office

Since 1938 Elon College has furnished office space in its library building for the workers of the Southern Convention. As the number of workers has increased the space demanded has also increased until now the Convention is using one large corner room and three smaller rooms — with light, heat and water, of course. This becomes a sizeable gift by our college for the work of the convention.

With an enrollment of around 1500 students, the college finds it necessary to reconsider office space for its teachers, and finds that it needs the rooms occupied by convention workers. Since dormitories have been built recently, a shift is possible that will permit the convention to house its workers in the Ladies Hall, a small building on the campus. This will be a much better location, with much more adequate office space for the superintendent and other workers for the Southern Convention. A meeting of the Executive Committee of the Executive Board of the Convention was called to consider this matter last Friday, and it is agreed that the move will be made before school opens in September.

The entire Convention membership is indebted to the college for its generous provision for office space.

Changing The Name

Evangelical and Reformed churches, in some areas at least, are advertising through their local papers that they are part of the United Church of Christ. They joined that new denomination in June at Cleveland, and they are advertising it with a sense of pride.

Congregational and Christian churches appear to be more reticent in making known their pledge of allegiance. This will certainly give us no sense of assurance or satisfaction. The process of name-changing will not settle all problems, or bring the dawn of Christian unity, but to speed it up might help. A bride who refused her name as "Mrs." on the hotel ledger would certainly add nothing to the stability of a new family just being formed.

Those Long Articles

It is the policy of this paper to have only short articles. One page is considered lengthy. Then why all these long articles that are appearing when the days are long and the weather is hot?

No. You were wrong. It may be easier to fill the paper that way, but that is not the reason.

These are historic documents. They were prepared with consummate skill for an occasion that was new and different. They record the best thoughts of leaders of two very distinct denominations. They tell how faith has challenged churches to forget their differences and unite their likenesses. They reveal the real significance of the new and uncharted United Church of Christ.

It is hoped that these prayers and addresses will become treasures of those who read this little paper, and that they will be passed on to children's children as a record of the event which THE CHRISTIAN CENTURY thinks may well be the greatest in the twentieth century.

**Walter Graham, Leader of Our National Laymen's Fellowship,
Is to Become**

College President Of Southern Union

The new president of Southern Union College at Wadley, Alabama, is Walter A. Graham, an attorney and banker of Pembroke, Kentucky, who is now serving as National Director of the Laymen's Fellowship of the Congregational Christian Churches. Announcement of Mr. Graham's election was made here today by W. Pressley Ingram, chairman of the board of trustees of the 35-year old junior college which is affiliated with the Congregational Christian Churches. Mr. Graham will take up his duties at the school next January, with his inauguration to take place shortly thereafter, according to the board chairman.

A native of Kentucky, Mr. Graham received his Bachelor of Arts degree from Kentucky Wesleyan College where he majored in Greek, with Economics as his minor, completing the work for a degree in 3 years. He received his Bachelor of Laws degree from Yale University Law School in 1935, and has done graduate work in Personnel Management and Business Administration at George Washington University.

Following his graduation from Yale Law School, Mr. Graham was for a time associated with Rankin & Company, a New York firm of accountants, and later served as Director of Young Adult Work for the Baltimore Conference of the Methodist Church. For a period of two years he was an instructor for the Dale Carnegie Institute of Public Speaking and Human Relations. He was connected with the United States Government for thirteen years, having served in the Department of Commerce, U. S. Tariff Commission, General Accounting Office, and the Office of Censorship, the latter service being during World War II.

He was the founder of a monthly radio program entitled "Let's Take A Look," over station WHOP, Hopkinsville, Kentucky.

Mr. Graham has been National Director of the Laymen's Fellowship of the Congregational Christian Churches since 1946, and was drafted for this position from an active life in law and banking, being the first full time worker in the position. He has pioneered in a number of unique experiments for his denomination. He

planned and promoted the first nation-wide convention for Congregational Christian churchmen which was held in Chicago in 1955. He has made four trips to Europe in connection with the international work of the church. He is also active in interdenominational work, having served as one of the first presidents of the Men's Work Secretaries of the United States.

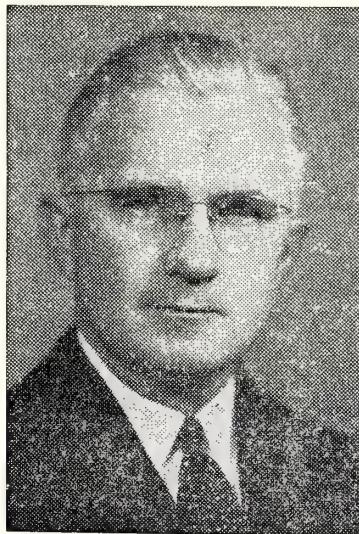
Mr. Graham is serving as City Attorney for his home town, and is vice-president of The Peoples Bank of Pembroke, both positions being on a non-salaried basis.

He is a member of the bar of the Supreme Court of the United States, and has been admitted to practice before all the courts of the District of Columbia as well as all the courts of his home of Kentucky.

Mr. Graham and his wife have four daughters and one son; Irmaleen, a senior in the Pembroke High School; Lounita Elaine, 10; Carol Sue and Doris Ann, 7 year old twins; and Walter, Jr., a junior at Kentucky Wesleyan College.

Mr. Graham succeeds Douglas Wasson who has been acting president since August, 1956, and who has been named vice-president in charge of promotion.

In accepting the presidency of Southern Union Mr. Graham said: "I



Walter A. Graham

am highly honored by the board of trustees and am well aware of the magnitude of the task to which I have been called. Southern Union has a glorious heritage and a most promising future. I believe in Christian education and feel that adequately trained young men and women can meet the challenge of the atomic age."

About

* * *

Man's Inhumanity to Man

Much is said and written about man's inhumanity to man, evidences of which are all about us. Yet there is an opposite quality, also characteristic of humankind, that might be called man's humanity to man.

Frequently airplane pilots encounter mechanical trouble and go down in vast stretches of water. Sometimes pilots and passengers are lost, but in many cases they are rescued because they are not left to their fate after a perfunctory search. Instead, scores of ships and aircraft are deployed over the area in an intensive search to snatch the unfortunate from a lonely death.

In ancient societies, life was cheap. A man lost at sea or in the desert had to fend for himself. Unless he was wealthy or politically important, his chances of being rescued were remote. Certainly hundreds of people would not drop all else and spend days in search of him.

This is no longer true. The case of lost air travelers is one of many illustrations. Men are cruel and heartless toward one another at times, as they have always been. But there is evidence that we are moving toward a greater concern for individuals because of the ever widening influence of the Christian spirit.

C. B. Riddle

Out of 4,264 U. S. children tested for muscular fitness 57.9 per cent failed to meet minimum standards, but in Europe where 2,879 children were tested only 8.7 per cent failed. American students entering Yale in 1956 were two and one half inches taller and twenty pounds heavier than their fathers who entered in 1883. We are getting bigger, and less strong. This condition is said to have shocked President Eisenhower. He has appointed a 50-member advisory committee to study the Fitness of American Youth. Guess we better do something besides look at television while nibbling.

Summer Conference

Emily C. Lester

One of the highlights of my summer has been attending the Evangelical and Reformed Women's Guild summer conference at Cedar Crest College, Allentown, Pennsylvania. As the fraternal delegate from Congregational Christian women, I had an opportunity to answer questions about our way of doing things and to learn a great deal about our sister communion in the United Church of Christ.

More than 300 women studied and shared ideas concerning "The Church and You." Each morning everyone attended a presentation of this topic in dialogue form between Rev. George Eberhard of Cleveland, Ohio, and "Mrs. Agnes Dewett" (a mannikin with voice from behind the scenes). Then each person was assigned to one of ten discussion groups to share ideas on this topic. Each one also attended a class on "Christ, the Church and Race," "Japan," "Program Building," or "Church Symbolism," and also had several sessions previewing the mission films for the coming year. A feature of the afternoon was a "Talk-It-Over Period" when those who had questions on a variety of topics could consult "experts" in those fields. I had fun trying to answer the questions about our Congregational Christian churches.

The evening sessions I wish we might duplicate at our School of Missions — one of recreation which involved every woman present (and yet was held in an auditorium with fixed seats); another a skit "This We Are," written by a C. C. and an E. & R. woman from Ohio, purporting to be a presentation of women's work in the United Church one hundred years from now; and the third an address by Dr. Harold H. Wilke, of Cleveland, Ohio, executive secretary of their Commission on Church and Ministry, remarkable leader born with no arms, but with a charming personality, brilliant mind, and dexterous feet!

Outdoor vespers led by Mrs. Alfred Bartholomew of Lancaster, Pennsylvania and outdoor early morning communion led by Rev. Chester Marcus, were outstanding features of the week. Mrs. Bartholomew, one of the vice presidents of the Women's Guild and a leader at Blowing Rock this summer at the Guild Conference, was my roommate.

The week (Tuesday noon through Friday noon) cost each person twenty dollars. Three offerings were received during the conference for World Service — and the total was over nine

ADVERBS FOR ALERT ADOLESCENTS AND ABLE ADULTS

I. Tightly

Rev. Henry E. Robinson, Pastor in Burlington, N. C.

The adverb "tightly" immediately brings to mind two words derived from the same root: tension and tenacity.

We often use the word "tight" to describe someone under tension. Usually this idiom stems from the realm of sports. When a golfer makes a poor shot we say he "tightened up." When a pitcher has three men on and the big clean-up batter at the plate, he sometimes throws the home-run ball because the pressure is so great that he "tightens up," losing his sharpness of control.

From this common usage of the word in the realm of sports we have put it into the framework of social life. When we get behind on bills, have an argument with the "better half," experience a misunderstanding at the office, we "tighten up." We are living under tension. We are short of temper and sharp of tongue. We "bless out" the kids over trivialities, and ignore those little courtesies we usually accord the wife (or husband). Overcoming tension is one of the problems of American life. The stomach ulcer, the headache, and the "jitters" have increased to the point that no one sympathizes with the one afflicted.

Jesus has much to say to those living under tension. His disciples came to him on several occasions all worked up over a "tight" situation. The storm on the sea, the ones who were casting out devils in the Master's name but were not listed as disciples, the crowd that was hungry, blind Bartemeus, and many other persons and occasions irritated the followers of Jesus. In each instance Jesus' approach was that of calm assurance and positive action. He never countered temper with temper or tension with tension. Carefully read these passages and note how in each case he removed tension and in its place planted confidence and hope.

hundred dollars! "Tips" for the workers amounted to three hundred. It made me a bit ashamed of what we do.

All in all, this conference under the direction of Miss Madeline Bach, secretary of promotion of the Women's Guild, was excellent, and I greatly appreciate the opportunity of attending it.

How needed today is the constructive quiet, confident, assurance of Jesus!

"Tightly" has a positive aspect that is fully as important as its negative, namely, it speaks of tenacity. Whenever I hear this word I think of an English bulldog hanging on to the seat of his victim's pants. Nothing you can do will make him let go. He is hanging on without regard to the efforts, pleas, commands, or threats of anyone-friend or foe.

A suggestive synonym of tenacity is persistency. A person whose judgment as a boy I greatly respected once said to me: "Son, take all the time you need in making your decisions, but having set your course, let nothing deter you from it." I have not always followed this advice, but always wish I had. The "quitter" is a very common type in these days of relative ease and abundance. Our boys and girls have so much given them that they seldom have been given the chance to develop tenacity. When the road gets rough, they just retreat saying: "Oh well it isn't worth the trouble." Too many youngsters drop courses when they get to the difficult chapters. What sort of training is this for the troubled waters of family and business life that surely lie ahead?

In the long ago I attended a district rally of the Christian Endeavor in a small Texas town. A great youth leader was there known far and wide at the time. I have forgotten his name. One thing he did I will never forget. He had the entire gathering shout at the top of its voice three times the single word "persistency." It was a lesson I needed as a lad of 15. It is one I shall always cherish.

Jesus said: "No man having put his hand to the plough and looking back, is fit for the kingdom of God." Lk. 9:62.

"Emmanuel - - God With Us"

Rev. Max Vestal

John 1: 1-18

"He speaks with authority, and not as the scribes and Pharisees." "What manner of man is this, who casts out devils?" "Some say he is Elijah — or Jeremiah — or another of the prophets." It is true that there were varied estimates of Jesus by his contemporaries. Who was he? What was he? Most people were not quite sure. But they were unanimous in agreeing that he was far above average and out of the ordinary.

One of the titles that was early applied to Jesus was "Emmanuel — God with us." The people could sense God in Christ. Where Christ was, there God was. When the lips of Christ moved, God spoke. Where the feet of Christ walked, there God moved. Where the compassionate eyes of Christ looked, there God's loving power was manifested. God was in Christ. Of this the early Christians were convinced. And no one expected it any more fluently than the writer of John's gospel — "The Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. . . No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known." (John 1: 14,18.) Jesus — Emmanuel — God With Us.

As we begin another week, another week full of daily routines, full of the recurring headaches and heartaches, full of unsuspected events that may throw us, it is fitting that we should pause for a few moments to simply remember that Jesus lived in the very same world in which we live. He knew the filth of a first century Near-eastern town — no sewer system to speak of, no central heating, no air conditioning, the only water supply from a common well, few changes of clothing, no refrigeration, no sanitary regulations, only a cruel quarantine for those victims of contagious diseases, such as leprosy. Jesus came into this sort of world. And the chances are that the children Jesus blessed were not angel-faced lads, or frilly-laced lassies. Instead, they were probably dirty-faced, shabbily dressed, dead-end kids. Jesus knew the filth of a near-eastern town.

Jesus also knew the disease and filth that can swamp society. He saw the professional beggars, maimed so they might be more successful in their begging. He knew the evils of a political system that was consorting

with the enemy. He even called one of His disciples from the tax collector's bench. His loving eyes saw the smiles of his neighbors as he announced his intention to preach in the synagogue at Nazareth. His sensitive ears heard the jibes of his friends and neighbors, causing him to remark that a prophet is not without honor save in his own country. John catches the pathos of it when he writes: "He came to his own home, and his own people received him not." (Jn. 1:11) Jesus stood quietly as his friends deserted him and as his enemies cried "Not Jesus, but Barabas." "Release Barabas, crucify Jesus. Crucify him". Crucify him!" How can we ever imagine that Jesus does not understand when everything seems to go wrong for us?

Jesus also knew the disease and the filth of the individual. Indeed, it was to the diseased that he came — "It is not the well but the sick who need a doctor." He saw within the Pharisees, who were like clean cups or white tombs on the outside, dirt and filth. He listened as Judas came forward with his hand; he felt the

kiss of betrayal on his cheek. He felt the disciples stealing away into the darkness, leaving him alone. If ever any man has known the sin of individuals, if ever any man has known the weakness of human loyalty, if ever any man has ever stood absolutely alone, that man was Jesus.

Therefore, we may be sure that there is no hurt, no danger, no fear that we may face that Christ has not known and has not endured victoriously before us. Emmanuel — God Is With Us. He is with us in sympathy and understanding. God is with us despite the ugliness of parts of the world in which we live. God is with us despite the evil we see round about. God is with us despite the evil found in human hearts. In all of these things God is with us. He knows and cares. How do we know? Because Christ has shown us what God is like. And God is still with us in the spirit of Christ. God knows, Christ knows the kind of world in which we live, the kind of people we meet, yes, even the kind of sinners we are in our own lives.

God is with us in Christ. In this series we shall think together about what God in Christ does about these conditions.

Speak Kindly

S. L. Morgan, Sr., Wake Forest, N. C.

Many years ago I knew her as a girl of a radiant, kindly face in the choir of the First Baptist church of Burlington, N. C. — Bertha Cates. Back in the city recently, I learned that "Miss Bertha" had been named "Woman of the Year" for Alamance County. Newspapers gave prominence to this award by the Civitan Club, naming many of the characteristics and services on which the award was based. She was "friendly to everybody," she "lived her life for others," and was a leading benefactor of her church, community and state. As a churchwoman she held many offices on the local and state level.

She had been active in civic and political life. She had been a conspicuous businesswoman, being the first woman coal merchant in the South. From her income she was a liberal given to educational institutions, and had sent a number of boys and girls to college, often without their knowledge.

KINDLY IN SPEECH

As I read this long citation of her virtues and services. I felt one trait

had been omitted that outweighed all the virtues named.

This had been mentioned to me by a leading woman of the community now aged and a shut-in. She told it to me with delight: "Bertha came in to see me the other day with warm heart and radiant face; she talked delightfully a half hour, and as she left I said, 'Bertha, it is such a rare pleasure to hear one talk "a blue streak" for a half hour, as you have done, without ever saying an unkind or ungracious word about anyone!'"

The aged woman told it with enthusiasm. And in all my life, I think, I've never heard a lovelier compliment. For it showed a heart too sweet inside for an unkind or ungenerous word to escape her lips.

Few of us are sweet enough inside to talk a half hour without holding up critically some of the foibles and failings and sins of even our friends. Had I been present when "Miss Bertha" was named "Woman of the year," I should have wanted to say the very best thing about her had not been named, a heart too sweet and loving to give out an unkind or ungenerous word about anyone.

The Christian Mission In Asia Has Hardly Begun

Joint statement of **Rev. Dr. Alford Carleton**, Boston, executive vice president of the American Board of Commissioners for Foreign Missions, and **Rev. Dr. Dobbs F. Ehlman**, Philadelphia, executive secretary, the Board of International Missions, Evangelical and Reformed Church, who were assisted by pictures and people representing many areas of our world mission at the Uniting Synod.

The significance of Christianity as a World Religion may well be decided in the next decade or so, and that in Asia. With that decision will go a large measure of the determination whether or not the Christian religion is a factor of importance even in the life of the United States in the mid-twenty-first century.

Two-thirds of the people of the world are Asians. Half of the people on this planet live within a radius of fifteen hundred miles of a point somewhere in the state of Thailand. More important, the Asians are a young people. More than half of them — and that is more than a billion persons — are under twenty-one years of age. "The Atomic Age" is not news to them — they remember nothing else. The personal experience of that billion people begins about at the end of the Second World War. And Christians are, on the whole, a scant one percent of the population of Asia. Yet their influence is greater than their proportionate number.

The young people of Asia are reaching out in all directions. Western education, Communism, nationalism, are but signs of a ferment in the life of a generation for whom the patterns of the past are largely broken. Change has been so rapid that social cohesion is at stake in some areas. The major problems of Asia are sociological and spiritual, even more than technological — urgent as problems of population, health and subsistence are. The Christian Church is making a solid contribution in many places and is potentially the one unifying factor in the life of large parts of Asia. The East Asia Christian Conference is the only non-political tie between the peoples of the fourteen countries comprised within its area.

Much has happened to take away the stigma, in Asia, that Christianity is "the White Man's Religion." Asian Christian leaders are capable, self-reliant, and devoted to their task of bringing to all men the reconciling power of the Gospel. The East Asia Christian Conference, and the joint

secretariat for East Asia, of the World Council of Churches and of the International Missionary Council, provide a new focus for the power of the Church in that crucial part of the world. The Gospel is still "the salt of the earth," but it will soon have lost its savor if we go on trying to peddle rival brands of salt.

The formation of the United Church of Christ in this country — influenced in part by the earlier formation of such churches in many lands overseas, will bring added power to the Christian movement in Asia, not only through added numbers, but, far more important, through the heightened spiritual power released

by single-hearted devotion to the mission of the church everywhere.

The Christian Mission in Asia has hardly begun. No longer may Christians in countries like America conduct missions to Asia from outside Asia. That sort of thing is no longer welcome.

The Asian Churches are very proud of their membership in the World Council of Churches, and welcome help in the meeting of their problems and in the fulfillment of their tasks, as long as it comes as a mutual sharing of Christian expression and resources in a common task.

What is necessary is a mission in Asia — from the Christians of Asia, united, speaking with one voice to the non-Christians. White skinned Christians — from wherever they come — will be welcome in this kind of mission, where they take their places beside their Asian brothers in the common cause. Of equal impor-

The Range Of Our Mission

Missionaries of the American Board serve in:

Japan
Micronesia
Philippines
Ceylon
Madura (South India)
Marathi (Western India)
Near East
South Africa
Rhodesia
Angola (West Africa)
Mexico
Europe

Total church community in overseas missions: 348,410.

1,935 organized churches
1,230 self-supporting
334 active missionaries
14,153 trained national leaders
60 hospitals and dispensaries
464,330 patients treated yearly
889 schools and colleges with
141,430 students
26 social centers, serving
3,800 persons in average day

Missionaries of the Board of International Missions serve in:

Madhya Pradesh (Central India)
Japan
Hong Kong
Honduras
Iraq
Ecuador
Chana and French Togo (West Africa)

Total church community in overseas missions: 199,297.

1,537 organized churches
694 self-supporting
133 active missionaries
7,629 trained national leaders
21 hospitals and dispensaries
275,877 patients treated yearly
565 schools and colleges with
120,662 students
11 social service centers serving
3,125 persons in average day

tance will be help rendered to the churches of Asia by their sister churches so Asian missionaries may carry the Gospel to Asians. Already missionaries from the Philippines are working in Indonesia, Indians are working in Malaya, an Indian theological seminary is seeking a professor from Japan.

The new United Church of Christ here, far from curtailing the missionary work carried on in the past by the Congregational Christian Churches and the Evangelical and Reformed Church can more than double that work in Asia alone in the next 50 years and still fall short of its fair share of the burden of the mission being borne by the united churches of such countries as the Philippines, Japan, India, and the Middle Eastern nations.

Our foremost task is to expand the interchange of persons between us and them. American students need to study in Asia — Asians in America. Teachers must be exchanged on the same basis. Ministers and church workers in Christian education must pass back and forth freely for varying terms of service.

Help to theological education is crucial to the future of the Church in Asia. We must provide professors for Asian divinity schools, scholarships for students to study at home and abroad, greatly expanded libraries, large sums of money for endowments.

Our new United Church of Christ has a traditional concern for higher education that stems from our founding of Harvard — the first college in America. We have carried this concern in our overseas mission and have founded more than 75 colleges. If the future leaders of Asia are to be equipped to lead, they must have education. This is a right they cannot and will not be denied. The vital question is: what shall be the philosophy that motivates their education? The future of mankind depends upon the answer; therefore the Christian Church cannot — would not wish to — avoid the responsibility of taking a large share of the stupendous task of providing adequate higher education for Asia.

A first step is the expansion of our program of student work on college campuses, particularly among the students — both Christian and non-Christian — of the great universities of Asia.

The Church must also increase its

concern for the people who will never have an opportunity for education.

In the villages of Asia we need churches with locally supported clergy who can work their own farms and serve the church at the same time. Thousands of such men should be trained immediately.

Teams of specialists are needed to work on an area basis and address themselves to problems of industrial evangelism, training of lay leadership, creation of adequate church school programs of Christian education, and development of techniques for audio-visual presentation of the Gospel.

The mass media of communication must be a major factor in any effort made to speak to the majority of the people of Asia. The churches have only begun to employ radio, motion pictures, and television in their missionary efforts. A quick and extensive expansion of the use of these media is necessary.

From its very beginnings the program of overseas missions of our

churches has been concerned with the health of the people to whom we have ministered. Asian countries have been greatly aided by missionary sponsored doctors and hospitals. In the immediate future we must join with the Asian churches in sponsoring widespread programs of public health education and application.

The preaching of the Gospel of Christ is the ultimate objective of the mission. The United Church of Christ will join with the churches of Asia in programs of preaching and evangelism that will make the ministry — and the individual minister — central to the work of the mission of the Church in Asia.

The highest temperature ever recorded in Alaska is 100 degrees; the lowest 76 degrees below zero. To Fort Yukon, just within the Arctic Circle on the Yukon River, is accorded the distinction of having experienced the hottest day, and Tanana, at the junction of the Tana and Yukon Rivers, the coldest.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

August
JAPAN

11—The National Christian Council of Japan.

12—Mr. and Mrs. Leeds Gulick. He was born in Osaka, Japan, a fourth-generation missionary. He went as missionary in 1921; she in 1922; they married that year on the field. Worked in U.S. 1938-55 in various government agencies. Now he directs Kyoto Japanese Language School and she teaches in Dishisha Girls' High School.

13—Alice E. Gwinn served in Japan as Teacher 1922-33; Thessaloniki, Greece, 1946-47; teaching and student activities, Doshisha Univ., since 1947.

14—Mr. and Mrs. Harold W. Hackett married when he was assistant treasurer of Berea College and she was superintendent of nurses there (1919). Went to Japan the next year where he has done business work of missions and she has done health work. He was Lieut. Commdr. U.S. Navy 1943-46; asst. treas. Am. Bd. in Boston 1946-50. Since 1950 he has been vice president in charge of financial affairs at International Christian University.

15—Esther L. Hibbard was born in Tokyo; assoc. teacher Doshisha 1929-32; appointed 1933 and is professor Eng. Lit. and student religious activities at Doshisha. Taught at Univ. of Michigan and Northwestern Univ. during war years.

16—Lyda S. Houston was born in Shanghai, China, where her parents were missionaries. Taught in China 1924-50, although interned in Foochow 1944-45. Transferred to Japan in 1950 and is teacher of English at Baika Jr. College, Osaka.

17—Edith E. Husted went to Japan in 1917 as teacher of music and has worked there since except in South India 1941-45; now teaches English, Bible and music at Matsuyama Girls' School.

The Christian Century

A Leading Religious Journal
Evaluates
THE UNITED CHURCH OF CHRIST

Every Protestant, regardless of whether he is a member of the merging churches, should find the victory of union of the Congregational Christian and Evangelical and Reformed Churches "big enough to appropriate at his own."

The *Christian Century*, leading Protestant weekly published in Chicago, makes the statement through its editor the Rev. Dr. Harold E. Fey.

Emergence of the United Church of Christ, to *The Christian Century*, "was a truly great religious event. Its impact on American Christianity 100 years from now may easily be more massive than anything else that has happened in our lifetime."

"We believe," stated the magazine, "it will stand as a milestone in our spiritual history when occurrences far more sensational have been forgotten. For here the Christian community bore the most convincing possible witness to the reconciling, healing, emancipating power of God's love. Such a witness, springing from the very center of the church's own life, powerfully draws men, women, and children to share in that life. In other words, the genuinely ecumenical becomes the inescapably evangelical."

Greatness will be associated with the event in Cleveland, the editorial continues "not because it produced the sixth largest Protestant church in the United States with more than 2 million members." Its "radical significance" was that "in it American Protestantism turned a corner. . . At Cleveland American Protestantism turned away from division toward union, from individualism toward co-operation, from preoccupation with secondary matters to concern for the central evangelical mission of the church. The merging churches subordinated the deep differences of differing forms of government and varying traditions and usages so that Christ might be known."

"If these two denominations, formerly four, can rise above their differences to become one, then liberation from sectarianism is closer for all denominations. If they can subordinate the good and the better to the best, as they have done, then every Protestant has moved closer to ecumenical freedom."

"This helps explain why so many

denominations and church councils sent representatives bearing fraternal greetings to Cleveland, why so many services of thanksgiving were held in many parts of the country. Such action had not previously been seen on this scale in this land."

"An important aspect of the victory is that the United Church is a uniting church. Not only the Disciples of Christ, who have served notice that they stand first in line when the present merger is complete, but also many others are aware that this is true. . . The whole movement for church union has been rejuvenated and set in a new perspective by the emergence of the United Church," the magazine declares.

Most important aspect of the victory, continues the articles, was the "release of evangelical power. In the last analysis, these churches united because they came to believe that

such action was demanded by the Lord Jesus Christ. The act of union was an act of obedience to the Head of the church. . . It was an act of confession, of witness to the unsearchable riches of Christian redemption."

"The result has been and will be a new flow of evangelical concern and achievement. The church in its essential nature is the company of witnesses to Jesus Christ as the Son of God and the Savior of the World. When it lays aside every weight of tradition and the sin of pride which so easily besets it, it experiences a surge of spiritual power and itself becomes an evangelical force."

The *Christian Century* has also pointed out that Protestant churches should not be called "sects." The magazine criticized *Life* for terming the United Church of Christ a sect in a July 8 picture story on the uniting general synod in Cleveland. "We urge that its use be dropped with reference to Protestant churches in general and to the United Church in particular," it said.

Missionaries Undergo Rugged Training

A former fighter pilot now a doctor, a deepsea-diving minister, a Yale golf champion and a former Women's Airforce Service Pilot are all missionaries—20th-Century brand. They are taking an intensive six-week training course at Allegheny College in Meadville, Pa. With them are 134 other young men and women about to go off to the foreign field for the first time. The conference closes Aug. 1.

With many of them will go their children—the 35 youngsters playing in the blue nursery and kindergarten school at the college, ten more waiting at home until departure day and eight babies due to arrive within the next few months.

"When I told my family and friends I was going to be a missionary," the former WASP recalled, "they gave me a party every night—the last good times I'd have, they said. But they were so wrong." During conference free time, aviatrix-medical technician Mary Louise Bowden of San Diego, Cal., taught three young missionary men how to fly Piper Cubs at the local airport.

Shorts, peddle-pushers and ponytails, or jeans, T-shirts and crew cuts—the modern, trained missionary is a far cry from the stereotype in most

people's minds, the Rev. E. Bruce Copland emphasized. He is director of the conference, which is sponsored annually by the Committee on Missionary Personnel, Division of Foreign Missions of the National Council of Churches and 15 denominational foreign mission boards.

"It never entered my mind to be a missionary," vivacious Jerry Lou Dreisbach declared, "until I found that working for myself wasn't enough. I have to share the truth about Christian living with others. That's why I'm going to teach in Lebanon." And Jerry Lou of Fort Wayne, Ind., who earned a Master of Fine Arts and Phi Beta Kappa, turned down a Fulbright teaching fellowship to do it.

Whether they had been highly paid engineers and technicians, owners of their own homes, luxury cars and businesses, or ministers and professional people with successful futures, they agreed that something was lacking in their lives which only foreign mission service could supply. Following further weeks of gruelling study of the areas they will serve, linguistics work and psychological preparation, these 20th-Century missionaries are going to the Near and Far East, Africa and Latin America to heal and teach "in Christ's name."

**Our Friends In India, Dr. and Mrs. Riggs,
Invite Us to Visit With Them and**

Share Their Work

**Kilanjunai P. O., via Salaigramam
Ramnad Dist., So. India
July 10, 1957**

Dear Friends of the Southern
Convention;

This is a special letter to say thank you to all of you who have sent gifts of various kinds lately, or have written encouraging letters. I wish we could find time to write each one of you more personally, or send something more tangible from here in return for the personal effort you have made. Like everybody else, however, we are under the delusion that we are terribly busy, and that if we took that much time off the work itself would suffer, which your gifts are helping to make possible.

VISIT A LEPROSY CLINIC

In lieu of personal notes, let us try to give you a few personal glimpses of some of the scenes here in which you are involved thru your gifts. Come with us first in your imagination on a Friday morning at dawn, as we borrow Dr. Martin's jeep and set off across the fields and sandy wastes for our biggest and furthest leprosy clinic, at Tiruvadanai, twenty five miles away. This jeep was given by one of you for the Ramnad Village Health program; and Dr. Martin, an Indian doctor working at the Anglican Mission Hospital there, uses it every week to come here and relieve me at Kilanjunai so that I can do this other work. Tiruvadanai is a market town at the center of a rather remote area which was considered "neglected" until this past year. Now the government is reaching in with its Community Development program, and the Diocese has established a special rural development project there, financed by the "War on Want" group in Scotland. As a result of their efforts, villages all over the place are waking up and coming to life. Their headquarters are in a renovated Church building on the outskirts of Tiruvadanai itself, where a good well and the gift of a real American windmill is making water available for a model garden and poultry farm, and a Community house is taking shape. Across the highway from all this is the clinic site, where leprosy patients gather and wait for us every alternate Friday. We just started the clinic the first of February, with twenty two

patients. We now have 140 registered, with a half dozen or more new cases each week, and nearly a hundred present each time. Inside a tiny shed one assistant gives out the medicines, while the technician does the hemoglobins and skin smears and teaches the hand exercises. Outside I interview each patient with another assistant, while Fran literally spends the whole day on her hands and knees, dressing foot ulcers. Sympathetic patients, feeling sorrier for us than for themselves, solicitously hold umbrellas over us to keep the sun off, because this is the only one of my six clinics where there is no tree available to give shade. With all the foot ulcers, you can imagine how fast Fran goes thru the bandages you go to so much trouble to make out of old torn sheets and send us.

HELP THE UNDERNOURISHED

If you don't care for jeeps, and appreciate the freedom and physical relaxation of cycle riding as we do, come with us the following Wednesday to a clinic only six miles from Kilanjunai. There are fewer leprosy patients here, but many more general patients, mostly with malnutrition, for whom the standard treatment is the MPF you have sent, or its home-made Indian equivalent made possible by your gifts. This clinic, on the edge of a tiny village of about two hundred persons, is also located near the village school, a private school managed by one of our Church members, offering the first five grades to about eighty tiny but wideawake boys from the surrounding villages, who sit in little groups on the mud floor of the one-room thatch school building, chanting their lessons from battered Tamil texts or practicing their numbers on their little slates. After we are finished with the clinic, you can wash up with us in the village all-purpose pond and eat your rice with us out of a little brass pail in the empty school building. Then, in the afternoon, after the children assemble again, you can watch me hold "scabies inspection" in the school, and then look over the shoulders of the Village Health Guide Trainees, as they finish up a series of cholera or typhoid inoculations and measure out the week's supply of UNICEF milk and shark liver oil to the little tots that I have designated

as "most malnourished." Then, as we pack up the long cycle trip home, the Trainees will leave with the teacher one or two of the scrapbooks on American life, full of eye-catching colored pictures for the school children to pore over in their spare time. They are carrying on this kind of school health program at twenty three such schools.

STAY WITH US AFTER CHURCH

Or relax on a Sunday with us, after Church and ward rounds, and watch the pastor's wife and Fran conduct the weekly Sunday afternoon sing-song for the Kilanjunai children. Watch the thirty odd children seated in a circle on the floor of our verandah, singing Tamil lyrics at the top of their voices while Fran tries to accompany the tricky Tamil music on her harmonium. Then, when their voices are all worn out from singing, the pastor's wife opens one of your "Life of Christ" colored picture scrapbooks to a particular Bible scene and tells the story in simple village Tamil so the children can understand. And then the children spontaneously choose parts and act out the story themselves, to leave no doubt that they understand it. And then the party closes with refreshments from our kitchen. (Yes, we have finally accumulated thirty tumblers of various kinds to hold the drinks, but some of them are tin cans, with the tops made smooth so they will not cut the lips of the little ones who may not be able to literally *pour* the drink down their throats as their elders habitually do!)

REMEMBER, THERE ARE OTHERS

So far you have been going around with us, listening to us talk about ourselves, as if the only rural work being done in the Diocese was in the Kilanjunai area. We are remote enough from other parts of the Diocese so that we sometimes get wrapped up in ourselves and forget about the devoted service being given by other Indian workers elsewhere, made possible by your gifts. When you send money to "buy medicines" it is more apt to go for medicines for Dr. Martin to carry out to the villages in the Ramnad area or for the faithful midwives to dispense in their lonely maternity centers, one of which I supervise in the Tiruvadanai area, and the other nearly a hundred and fifty miles away in the opposite corner of the Diocese, whose supervising doctor is working in a nearby all-Indian medical ashram. Nor must we forget the health propaganda being

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Education That Is Christian

An Address Delivered to the Burlington Rotary Club, July 15, 1957

J. E. Danieley,
President of Elon College

We live in an age of marvels beyond belief. We view the miracle of color television. We use solar batteries by which a current is produced when the sun shines on certain substances. Miracle drugs have been developed to combat almost every disease. Men ride in supersonic planes. Intercontinental missiles have been developed. The daily press is filled with discussions about atomic power. One could list almost indefinitely other inventions and developments which, a few years ago, were thought to be entirely impossible. These are the result, however, of intensive research in university, industrial, and government laboratories. Recently, under the leadership of Dr. Linus Pauling, some two thousand scientists signed a petition requesting that we stop a particular kind of research; that no further studies or tests be made on the use of power from nuclear fusion. Although their action can't be divorced from political implications, if one, for the moment, overlooks such considerations, it seems that what they were saying was that we have the know-how to invent and to devise instruments for our own destruction and that we do not have the judgment and reason to be trusted with those instruments once they are developed. A few days ago, I was driving along the highway when I noticed a 1939 model automobile in front of me. Evidently it had been wrecked. It was so much out of line, that the rear wheels were not running in the tracks made by the front wheels at all. It was in such a poor mechanical condition that it was dangerous to permit it to be driven on the highway. Pauling, and those who signed the petition with him, were subtly pointing out the same thing regarding mankind. When mankind has the scientific and technological knowledge and does not have the wisdom, does not have a genuine spiritual concern for his fellow man, then civilization is out of line and this is a serious and dangerous situation. Although I cannot agree with Pauling that we should stifle the search for the truth because we cannot be trusted to know it, the dangers of the situation are all too obvious. We cannot be content to bury our

heads like so many ostriches and refuse to see the problems which we face. Rather, we should seek to understand the basic difficulty and determine, if we can, what should be done to remedy it.

We now know that Horace Mann was wrong when, in 1834, he said "Let the common school be extended to its full capability and nine-tenths of the crime and lawlessness will become obsolete. Man will walk more safely by day and every pillow will be inviolate by night. Property, life, and character will be held by a stronger tenure." We are convinced that his mistake is the one which has been made so frequently since then. There was no consideration of moral and spiritual values in this concept of education.

The President of the University of Cincinnati, Walter C. Langsam, recently said, "Education without reference to religion is at best one-sided or lop-sided. But beyond this, religion provides and sustains the spiritual values in our life. These values are stable even in times of stress and instability. They do not change; they are eternal. Material values, on the other hand, are transitory. They follow the fashion and are easily lost. Thus a man of faith who loses his money can face his loss and can remain stable. A man of little faith may well go to pieces when he loses the money which has been his god. When material values are held in highest esteem, human values are rapidly discredited as witness the cheapness of human dignity and life under Nazism, and Communism." But Horace Mann was not alone.

John Dewey published a book in 1916, entitled DEMOCRACY AND EDUCATION. In his book he mentioned religion only once. And in that instance he was pointing out how religion was in conflict with science. As late as 1945 a group of Harvard professors published a three-hundred page book called GENERAL EDUCATION IN A FREE SOCIETY, and in this book there is only one short paragraph on religion. The main sentence in that one paragraph reads, "Religion is not now for most colleges or universities a practical source of intellectual unity." They seem to

be pointing out that religion is out of date. But things have changed at Harvard as they have at many other institutions of higher learning. There has been a revival of religious interest. On that campus, in Cambridge, Massachusetts, where, at one time it was anything but popular to admit an interest in a church, Harvard President, Nathan Pusey recently said, "We need to know, but we need also to believe. What we want especially to do is to believe knowingly and to know with conviction."

We are convinced, as is President Pusey, that Christian ideals and values are important in the education of a man. We believe that the Christian college educates the whole man because it integrates religious and moral values in its program of higher education. It might well be asked what are some of the results of this approach to higher education. I list a few of them.

First: students become acquainted with facts and values of religion and morality. Both facts and values are real and both need careful study and attention. To emphasize either one out of proportion to the other is to gain a wrong perspective.

Second: students learn to think giving due consideration to spiritual and moral values. Their daily contact in the classroom and on the campus with professors who are dedicated Christian people and who teach and practice Christian ideals and values leaves with them lasting impressions which influence their thoughts and deeds during their adult life.

In addition to becoming acquainted with facts and values, and learning to think in terms of those values, third, I would list **changed people.** When a student spends four years on a college campus which is, of itself, a Christian community, where Christian ideals and values are given a proper emphasis, and where Christian principles are daily put into practice in the lives of teachers and fellow students, may of those students will become changed persons. Their faith will grow and be strengthened. They will come to realize what a man is and what he may become. They will make decisions concerning life and how they are going to invest their time and their talent. After receiving such an education, a student will not ask, "where can I earn the most

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The Christian Sun

Hannah, A Woman Who Kept Her Promise

Background Scripture: I Samuel 1; 2:1-11, 18-21.

Devotional Reading: Psalm 66:1, 2. 16-20.

Memory Selection: I will go into thy house with burnt offerings; I will pay thee my vows which my lips have uttered, and my mouth hath spoken when I was in trouble. Psalm 66: 13, 14.

The story of Samuel is the story of the strange providence of God and his mysterious ways of working out his purpose. As is his way, he matched the hour with the man. It is well to get the background of Samuel's life in order to understand the deeper significance of the whole story. The situation in Israel was worsening. The Philistines were back again, raiding, rampaging, even capturing the sacred ark. Defeated, discouraged, the people had lapsed into immorality and carelessness. The priesthood had degenerated and lost prestige, and there was no national leader to rally the people. As one writer puts it, "The need of the hour was for some man of God who could arouse new forces and a new spirit in the depressed people and put the whole national life on a higher level. The story of Samuel tells how in the providence of God that need was supplied."

Think what Samuel became! He was the last of the judges and the first of a new and highly influential prophetic line, a line that was separate from the priestly line, and as such he took over the leadership in the nation. By his life and his preaching he raised the standards of morality and spirituality, and restored the moral independence of the people. He was a man of clean hands and a clean heart, a man of honor, and the people loved him. There was a man sent from God whose name was Samuel — there is no doubt of that.

It is against this background that Hannah's place in Samuel's life must be seen to be appreciated. When she prayed for a child, a man child, it was not a selfish prayer — it was prompted by a fervent desire that that son might be able to set the times right. She would dedicate him to the Lord from the very first. She would try to train him in such a way that perchance if the time ever came when he did earn a place of leadership in the nation, he would be ready. She would accept him as a sacred stewardship, dedicating herself to bringing him up in the nurture and admonition of the Lord. Completely irrevocably she committed him, even before he

was born, to God who gave him. And with equal dedication, she gave herself to training him for God's service.

It is a human interest story, which strikes responsive chords deep in the human heart. Hannah prays for a baby boy and in due time the child is born. He is named Samuel which means "because I have asked him of the Lord" — that name would be a perpetual reminder of her vow unto God. When the little fellow came he soon was bound to her heart with hooks of steel, and it must have been a great temptation to her to keep him. After all she could teach and train him at home, couldn't she? In fact she did keep him for a few years. The record states "until she weaned him" — that may have been as much as seven years, according to the custom of the times. But Hannah remembered her vow and when at long last she did wean him, she took him up to Shiloh unto the house of the Lord and presented him to Eli the priest. With what a heavy heart she must have left him there and turned away to go home — her only child gone from her! And yet there must have been also an inexpressible joy in her heart too. Surely the blessing of God must have attended her on her way as she kissed her son and trudged her way back home.

That Hannah was a woman of sensitive and poetic temperament is shown by the beautiful song or hymn of thanksgiving which she composed and prayed in connection with this event. It is recorded in I Samuel chapter 1, verses 1 to 10. Read it for yourself. It compares favorably with the Magnificat which Mary sang when she learned that she was to be the mother of our Lord. Indeed it

may have set the pattern for that immortal song.

What was life like back home without the little fellow? We do not know. But we may be sure that Hannah prayed for the boy, fast growing into a sturdy lad. And she probably kept informed about him through people who from time to time went up to Shiloh. The big occasion, however, was her yearly visit to Shiloh to worship. As the lad grew, he outgrew the little garments she had made him and took with her to him the year before. So every year, she made him a new coat or robe and took it up to Samuel. And perhaps she took some home-made cookies or other of his favorite tid-bits. With what eager expectancy she and Samuel must have looked forward to these yearly reunions. How they must have jealously guarded every minute of the time they had together! There were so many things to talk about! And before they knew it, it was time to part again! Each time she turned away from him, her heart must have been heavy with the sorrow of parting. And each time it must have been filled with joy and pride as she saw how the young man was growing in stature and in grace and in favor with God and with man.

We know but little more about Hannah, except that she had five more children, three sons and two daughters. There is no record of how long she lived, or when she died, or where she was buried. There is no record that anybody ever erected a monument to her. It was not necessary. **SAMUEL WAS HER MONUMENT.** Even in the few short years in which she had him, she had set the pattern of his life, had instilled in him high ideals, had trained him in good habits, had fashioned in him right attitudes, had inspired in him the spirit of service, and had led him into the orbit of God's will. His character and his service were the fruitage of her love and labor to him in behalf of God.

The story of Hannah is the story of a mother who had a fine sense of the sacred stewardship of children. To her a child was not to be enjoyed selfishly, but to be trained for service and to be dedicated to God. The training of the child was her first and supreme responsibility. She did not run around and leave Samuel to the care of others. "I will not go up until the child is weaned" she said when her husband suggested that she go with him to Shiloh to worship. There are instances, of course, where both the father and the mother must

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SUNDAY SCHOOL LESSON

August 11, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Our Church Home For Children

J. G. TRUITT, Supt.

Dear Friends;

We can still hope, and dream dreams. And with the dreams we can still use our energy and opportunity to do something about making the dreams come true. The goal for the fiscal year. It is \$75,000.00. I see by the report that we are above the sixty thousand mark. By the end of the fiscal year may reach our goal. More than 200 churches in the Southern Convention will join me in wishing, and hoping. Many of them will check their records just before September 30 — the dead line — and send us an apportionment check, or a check on the "authorized special," which is to be over and above the regular apportionment. Who knows? A larger number of people are reading THE CHRISTIAN SUN every month. Maybe some good reader will be willing to render a little help to a needy little boy or girl under the care of he Church.

I know they will, and for these children I am grateful.

Summertime adjusts the roll of children here. Since school we have had seven children to go from the Home — one to become a bride, one to a position of employment, two to the home of relatives, one to his mother and two to a rehabilitated home. In case you have had them on your mailing list as children of the Home you will want to know which ones are no longer here: Robert Rowland, Betty Lou Wilson, Helen Watkins, Nancy Watkins, Elbert Turner, Brenda Clark, and Willa Grey Clark. There are seven applications being processed at this time. If they are admitted that will bring our total back up to eighty.

It has been a pleasure to work with and for these children, to be to them a home, and help when greatly needed. It is as they go good to know that they have been blessed in countless ways, and the road ahead looks very different from the one they walked before coming here. I am happy for them and I know they will always appreciate the good training which the Church and their friends have given them.

This week we had an unusually happy experience. A minister and seven of his flock came on Friday, had supper at Moonelon and after supper six of them were guests at

our house, and the other two in a guest room at the Home. Next morning bright and early I carried them to the Home dining room for breakfast, showed them the ins and outs of the orphanage, and then directed them to the College for a tour of it. At noon we had them again in the diningroom for dinner. We all had a good time, they were lovely guests, and I am sure they went away with a far better understanding of the work being done at our Home for Children, at our College, and at Moonelon our Conference Center for the whole Southern Convention.

Home-Coming Day, September 1, is

going to be a big day here we hope. We wish to welcome back everyone who has lived here, and we hope they will bring their families and friends. There will be a luncheon such as we are in a position to offer — that means we think it will be bountiful and good. You come, anyone who reads this, only drop us a card and tell us so we can put your name in the pot! Thanks.

The city of Boise, Idaho, is one of the few cities in the world whose heat is supplied by nature. For more than 50 years the homes, hotels, business blocks and a school have been heated entirely by hot water piped from an underground hot lake on the outskirts of the city. Many stores in the city have never had a fire in them.

REPORT FOR JULY 29, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$23,206.08
Eastern North Carolina Conference		
Mt. Auburn, S.S.	\$ 8.67	
Pleasant Union	50.00	\$ 58.67
Eastern Virginia Conference		
Bethlehem (Nans), S.S.	44.91	
Suffolk	450.00	494.91
North Carolina and Virginia Conference		
Hopedale	5.00	
Reidsville, S.S.	65.00	
Union (Va.), S.S.	5.00	75.00
Western North Carolina Conference		
Antioch (C), S.S.	18.83	
Randleman	12.00	30.83
Virginia Valley Conference		
Linville, S.S.	18.51	
Mt. Olivet (G), S.S.	5.00	23.51
Total		\$ 682.92
Grand Total		\$23,889.00

SPECIAL OFFERINGS

Amount brought forward	\$36,111.54
The Molly Savage Circle, Bethlehem (Nans) Church	\$ 15.00
Mrs. A. L. Lockwood, Anderson, S. C.	10.00
Mr. and Mrs. Tommie Farrell, Pittsboro, N. C.	100.00
Mrs. J. R. Barker, Seagrove, N. C.	5.00
Rev. R. L. Hendrickson, Lincoln Kansas	40.00
Mr. and Mrs. Gene Isley, Burlington, N. C.	25.00
In Memory of Miss Lillye Holland	5.00
In Memory of Mrs. Carlee Sparrow	10.00
Special Gifts	71.36
Total	\$ 281.36
Grand Total	\$36,392.90
Total for the Week	\$ 964.28
Total for the Year	\$60,281.90

The Mountain Revisited

RIGGS

(Continued from Page 11)

"THE DARKEST DARK"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

"The eye," said Jesus, "is the lamp of the body." Two square inches of sensitive retina is all we have to face the world with. If anything happens to that or to the nerve linking it with the brain, then for us the lights have all gone out. Strange how significant are the parts of the body that seem so small. A schoolteacher left his job because he was unable to walk. He insisted, however, that he was 99% sound. All that had happened was that the fluid in his inner ear had hardened, and he therefore had no sense of balance. Almost nothing the matter with him — but he was wholly incapacitated!

A broken toe made it impossible for Dizzy Dean to employ his most effective pitching stance, and his spectacular success ended. The interdependence of the body's parts is described by Paul: "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have not need of you.' On the contrary, the parts of the body which seem to be weaker are indispensable" (I Corinthians 12: 21f). The eye is a small organ, but through it the body derives all its illumination.

How important then that the eye

SUNDAY SCHOOL LESSON

(Continued from Page 13)

work, but one suspects that there are many mothers who are working and making money, who are losing their children. At a time when their children need them most, they are seeing them least. In many instances the training of the children is left to others, and often to others incompetent or incapable of giving the children the training they need and deserve. Being a mother is a fulltime job. The story is told that on one occasion the mother of six children came to Dwight L. Moody and said, "Mr. Moody, I think I've got a call to preach." Mr. Moody looked at her and smiled and said "You're quite right. And your congregation is waiting for you at home, all six of them." No amount of success in public career can ever justify neglect of children.

do its work well! "If then the light in you is darkness," said Jesus (Matthew 6:23), "how great is the darkness!" Even if the eye functions only partially, what distortions it may cause! Said Alexander Pope:

"All seems infected that th' infected spy,
As all looks yellow to the jaundic'd eye."

The English word "fraternity" is built upon the Latin word for "brother"; fraternity means brotherhood. Some years ago a fraternity at a New England college initiated a Negro into its membership. The local chapter was thereupon expelled from the national organization on the charge of "unfraternal conduct." Darkness is pretty dark when organizations that profess to stand for brotherhood penalize members who practice brotherhood for being unbrotherly. "If then the light in you is darkness, how great is the darkness!"

EDUCATION THAT IS CHRISTIAN

(Continued from Page 12)

money?" but where can I serve my fellowman and my God most effectively.

This is our philosophy. This is our aim. These are our goals. To be sure, we make mistakes. Many times we fail to accomplish our objectives, but we are dedicated to the proposition that Christian higher education is vital to the continued progress of the democratic way of life, and we are determined to give of our best to strengthen it and promote it. We invite your interest and support as we press on towards the mark of this — which is our high calling.

carried out in various parts of the Diocese, or the smokeless stoves and sanitary latrines being installed by the Diocesan Rural Worker in the homes of the pastors and Bible women as a demonstration for the village people, all made possible by your help.

Cordially yours,

Fran and Ed Riggs

WHAT CAN I DO?

"I am a disciple of Christ. I desire to share Him with others too. What can I do?"

YOU CAN

1. Search your heart and see if God wants you or your child to be a missionary, minister or a director of Christian education. (We will need 68 new missionaries and 244 new ministers in 1957.)

2. Examine your giving of money and see if it is an honest reflection of your faith in Christ.

3. Learn about our mission work and share your knowledge.

4. Study the history of giving to "Missions" in your church for the past five years, to discover if the "percentage" is growing. Discuss your findings with your organizations.

5. Cast your vote in favor of a budget that offers "As much for Others as for Ourselves."

6. Pray for our missionaries — Follow "The Calendar Of Prayer" in THE CHRISTIAN SUN.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

MEMORIAL GIFTS

Sharing In The Spirit Of Christ

A DEVOTIONAL SERVICE

By Harriett B. Helfenstein*

Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightening the sky the whole day long.

Somebody filled the days with light,
Constantly chased away the night;
Somebody's work bore joy and peace,
Surely his life shall never cease.
Was that somebody you?

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Teach me thy patience, still with thee
In closer dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor in that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, the reproaches of them that reproached thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also receive you, to the glory of God.

Saint Paul, in Romans 15:1-8

PRAYER

"Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind —
In purer lives Thy service find
In deeper reverence praise."

We come to Thee, our Heavenly Father, with the sincere desire to gain a better understanding of Thy will for our lives. We want to know Thee better — "Whom to know aright is life eternal."

We pray that our lives may be empowered and motivated by the spirit of Jesus Christ, Thine only begotten Son and our Lord and Savior. We pray that in His name and in His spirit of love we may be good stewards of Thine, sharing with others the blessings wherewith Thou hast blessed us. Help us, O God, to prove ourselves worthy of Thy loving favors by sharing the good things of life with those less fortunate than we may be. Help us to understand that only in sharing can we find and know "the divine peace which passeth all understanding." May we never forget that sharing with others is the basic principle of Christianity, and that, regardless of how much we may profess to love Thee, if we fail to practice the Christian grace of sharing, we but deceive ourselves and deny the faith we profess. Help us, O God, that in the common tasks of everyday life, in the daily routine of life, we may bear witness of Thy saving power. In Jesus' name we pray. Amen.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That he who made all nations is not willing
One soul should perish, lost in shades of night.
Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

*This material was furnished by Dr. Roy C. Helfenstein who found it among the effects of his late wife.

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.



DR. DOUGLAS HORTON

Dean of Harvard Divinity School, Leader in Christian
Unity Around the World

(See story and editorial inside)

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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Here And There Among The Churches

BECAUSE there are 53 Tuesdays in this year and we publish only 50 issues annually there will be no paper dated August 27.

LEST YOU FORGET, our Southern Convention ministers are invited to attend the E. and R. Ministers' Retreat at Blowing Rock Assembly Grounds August 20-21.

SUPERINTENDENT W. T. SCOTT and family are spending two weeks along the coast of North Carolina and Virginia seeking rest and renewal.

LINVILLE CHURCH invites friends and former members to return for a day of fellowship on Sunday, September 22, at which time there will be a dedication service for the new vestibule, memorial windows, and a Hammond organ.

APPLE'S CHAPEL church bulletin for August 4 said: Baptism by immersion immediately after church, pastor to work at Moonelon that week working with Juniors, church school enrollment had reached 336 and attendance Sunday before was 270, and the organist is student of Professor Fred Shalman at Elon.

REV. CARL WALLACE is to become pastor of the Church of Wide Fellowship at Southern Pines, North Carolina, September 1, filling a vacancy caused by the retirement of Dr. Wofford C. Timmons.

EUTAW COMMUNITY CHURCH, Fayetteville, North Carolina, has called the Rev. Dr. Charles F. Pegram to its ministry, and Dr. Pegram will begin work September 1 filling the vacancy cause by the moving of the Rev. Carl Wallace to Southern Pines.

DR. AND MRS. H. S. HARD-CASTLE are spending a few weeks at Titusville, Florida, with their son and his family. The Sunday School Notes are ready, "Hardy" saw to that before he went away. Several thousands of SUN readers will be wishing for them a very happy vacation, one that is well-deserved.

LAKEVIEW, near Burlington, Rev. G. H. Veasey, pastor, will begin a revival next Sunday morning with dinner on the grounds, but no afternoon service. It is the annual Home Coming. There will be services through the week with Rev. W. M. Loy, pastor of Long's Chapel, doing the preaching.

THE EXECUTIVE BOARD of the Southern Convention will meet October 15, according to vote of the Executive Committee of the Board at its recent session. Members should make a note of this date, and plan to share in this very important session of the Board.

MR. E. W. NEVILLE of Chapel Hill would like to know who has been taking THE CHRISTIAN SUN the most years. Both sides of his family took it in the early days, and he has received it since 1897 or 1898. Those who have been receiving it a long time will please let us know. Send the information to the editor at Asheboro, North Carolina. Thanks.

ASHEBORO church has just completed tiling the down stairs part of their church and putting a runner in the aisle and through the chancel to the altar. This completes the building as planned in the beginning, and helps to "dress up" the buildings as it should be. Such progress is delightful.

THE VALLEY CAMP for young people — Juniors, Junior High, and Senior High — will open Saturday afternoon and continue until Saturday morning of next week. Young People of the Valley, this is a fine opportunity to learn more of your church, and how to live as a Christian. Better go to Camp. See you there!

A WOMEN'S DAY PROGRAM was held at Union Congregational Christian Church, Norfolk, Sunday afternoon, July 28. On the program were Rev. Tommy Britten, Rev. Olin Pendleton, Attorney James Overton, and Chaplain H. D. Johns.

MISS ANGIE CREW is taking a summer vacation, along with other Koke College teachers, in the hills near Mt. Fuji, one of Japan's most beautiful mountains. She was expecting Mrs. Littlejohn, mother of Jean who taught in the School of Missions and who was to be married August 1, to spend a while with them in their rustic quarters. Angie says she enjoys reading this paper. And we enjoy hearing from her and learning of her work.

MISS ALICE TRUE of Portsmouth, New Hampshire, a missionary of the Christian Church to Japan for fifteen years, keeps in touch with Tochio Sato Kato, a student at Elon when Dr. and Mrs. Shelton Smith were there, expresses the hope that Dr. L. E. Smith will write for this paper, and says "THE SUN is my link with the past as well as my interest in the present and future." Thanks, Miss True, it is good to hear from you. Many friends of a day fast passing remember you, and are wishing you much happiness.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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INGRAM WELCOMES NEW MINISTER

Ingram Congregational Christian Church held a reception at the church on the evening of July 20 in honor of their new minister, Rev. W. A. Rich, and his family. Among the guests were the ministers from nearby Presbyterian and Methodist churches. There was a brief program including a welcome by Mr. J. K. Landrum, and a solo by Miss Emily Hankins. Refreshments were served.

Sunday morning July 19 the Women's Fellowship presented a program on church history. The local church was organized in 1891. Only two of the 28 charter members are still living. They are Mrs. Luther Carlton who lives in the community and Mr. Herbert Carlton of Raleigh. Records show that in the early days members had to live by a very strict code of ethics, or they were punished. The local church history was presented by Mrs. C. L. Adams. Mrs. Lacy Lovelace gave a brief history of Rev. James O'Kelly, founder of the Christian Church, and Mrs. F. C. Whitlow told of the Congregational and Christian churches. The program was under the leadership of Mrs. Howard Whitlow, president of the Women's Fellowship.

EASTERN N. C. PILGRIM FELLOWSHIP

Ruth Daughtry

The Eastern North Carolina Conference Pilgrim Fellowship had its rallies on the last three Sundays in July.

The Sanford district met at the Sanford church. After the devotions, Rev Thomas spoke on Stewardship. The speech was fine. The planned recreation was enjoyed by everyone, and so were the refreshments. The meeting closed with a friendship circle, and the group left feeling that the day had been worth while.

The Raleigh district meeting was held at Plymouth church.

The Henderson district met at Liberty (Vance). They had a good program planned. Mr. T. K. Daughtry spoke on Stewardship, and helped us to know what it means to be good stewards. We had lots of fun playing games which had been carefully planned. Then we all gathered around a beautiful picnic table and had a wonderful supper. A friendship circle completed the program, and we left for home taking memories of a very enjoyable day.

FATHER AND SON REVIVAL

The Rev. J. L. Neese who is serving Bethlehem church during the summer, and his son the Rev. J. Everette Neese of Norfolk, teamed together for a revival at Bethlehem in the Shenandoah Valley during the week before the first Sunday in August. The son did the preaching and the father led the singing.

The meetings were marked by spiritually inspiring messages which resulted in a large number of rededications, fourteen conversions, and eleven uniting with the church. Three babies were christened by the elder Neese August 4 when the members united with the church.

At Concord church, which Rev. J. L. Neese also serves, a meeting was held by the pastor the first week in July. There were fifteen rededications, one profession of faith, and one united with the church.

Rev. Mr. Neese has served Bethlehem and Concord since May 1, and he and Mrs. Neese live in their trailer stationed back of Bethlehem church. Their tiny garden along the fence-row has given them much good eating, (some of which they divided with

the editor of a church paper). After the fourth Sunday in August they leave for a week of revival in Gibsonville, North Carolina, where the Rev. J. Lester Stanley is pastor. Then they will go back to their home in Bradenton, Florida, where Mr. Neese plans religious services, during the winter, for some 3,000 people in a trailer camp.

REV. AND MRS. W. J. ANDES are vacationing and visiting relatives in New Jersey. He is pastor of our church at Elon College and she is part-time secretary in the Convention Office.

MRS. T. W. GOOD of Broadway, Virginia, president of the Women's Fellowship of the Valley Conference, entertained last week-end the only child in our Church Home for Children who had not been on vacation this summer. Jessie Spicer, the lucky girl, was accompanied by Louise Ray, and both of them travelled with the editor of this paper as he went to Leaksville and Mt. Lebanon for the Sunday services.

Dr. Horton Selected As Leader

Dean Douglas Horton of the Harvard Divinity School, Cambridge, Mass., was elected chairman of the 79-member Faith and Order Commission of the World Council of Churches at its meeting which concluded its sessions at New Haven, Connecticut, July 25. Renowned church leaders, theologians, and laymen from many parts of the world were present for the Commission at Yale University Divinity School.

The new vice-chairman of the Commission is the Rt. Rev. J. E. Lesslie Newbigin of the Church of South India. Bishop Newbigin fills the place vacated by Dean Horton, who has served as vice-chairman since 1954.

Retiring chairman of the Commission is Archbishop Y. T. Brilioth, Church of Sweden. Archbishop Brilioth has been closely identified with the movement for church unity through the Faith and Order Commission since 1920. When the Faith and Order movement became a constituent part of the World Council of Churches in Amsterdam in 1948,

Archbishop Brilioth continued as its chairman.

The Faith and Order Commission began its first full meeting since 1954, Sunday July 20.

Confessional representation on the Commission includes Orthodox, Eastern Churches, Anglican, Old Catholic, Lutheran, Reformed, Methodist, United, Congregational, Baptist, Disciples of Christ, Friends, and Moravians.

"Neither the World Council of Churches nor the Faith and Order Commission within it has claims of monopoly on matters of Christian unity. Many developments in the direction of unity are taking place outside the recognizable area of our work. This is as it should be" said Dr. J. Robert Nelson. He is executive secretary of the Commission.

"Nevertheless, we must not ignore the impressive fact that this Commission holds a unique place in the world," he said. The Commission "is the only fully international and inter-confessional body which has as its sole purpose the promotion of the unity of all Christian people."

The Front Page

The picture of Dr. Douglas Horton on our front page reminds us of the many years of consecrated service he gave to our churches as Minister and Secretary of the General Council. His visits to our area gave us a real lift, and in the denomination he was an effective worker. The recent merger was near to his heart for he believes in Christian union, in cooperative church work, in trying to live according to the teachings of the Master.

As Dean of the Divinity School of Harvard University he finds time to share in the work of our denomination and in interdenominational activities. His counsel at the Uniting Synod was helpful, his Uniting Prayer a religious experience of high order, and his presence on the front row in all sessions an inspiration. "In this moment of union, when we taste the first fruits of the glory that is to be revealed, we bring thee thanks that may not be uttered because thou hast called us to this hour." Those words can remain in our hearts as a benediction through the years as the glory of union of Christ's followers is revealed to those who work for that union.

Dr. Horton has been elected by the World Council of Churches to lead in the discovery of the likenesses of all church bodies and to make effective "the tie that binds our hearts in Christian love."

The Head Of The Church

From that summer's day in 1794, when James O'Kelly and a group of ex-Methodists met in Old Lebanon meeting house, down to June 1931 the people who called themselves Christian (only) proclaimed that "Jesus Christ is the only head of the Church." That was the first principle established for the Christian Church. It is part of the contribution made in the merger with the Congregationalists, and can still be effective in the United Church of Christ. We have not lost that heritage. The very name itself indicates that only Christ is the head of the Church.

There has always been, and there must continue to be, officers who will do specific jobs in the church. But they are elected officials to work under the leadership of the spirit of Christ. They serve for a specified term, and may be replaced by someone else. But Christ remains in his position as head of the Church.

It seems, therefore, that former members of the Christian Church can enter heartily into the United Church of Christ. So long as Christ has his rightful place in the Church, other things will fall into position. Through all the discussions of the proposed union that was consummated in June, this appeared to us to be a major consideration which reached a happy solution. The Church of Christ is composed of Christians, and Christians are people who are loyal to the Church because it belongs to Christ. Christians respect other persons because they are persons — God's children. Such people do not "lord it over" others because all belong on the same level.

It is a delight to know that the United Church of Christ, a union that includes four historic denominations

of varying customs, is united in accepting Christ as the only Head of the Church, a primary principle on which Christians everywhere can come together, for we all worship the one and only Christ. He is the magnet that draws all men together.

Home For The Aged

Since 1905 churches in the Southern Convention have been providing a home for children who need it. But we have done nothing about a home for the aged. A homeless child is pitiful, but so is an aged person.

Think for a moment, please, of a minister who has given his life in unselfish service, and who finds himself unable to serve longer but has no home or adequate income. He can remember the joys experienced in the parsonages in those happy days when he worked among kind people who paid his meager salary and often gave him extra gifts. But a memory neither clothes nor feeds. The cold is just as chilling as ever, and may seem even worse for the blood is not so hot in those declining years as it appeared to be when young.

In our boasted and beloved Southern Convention, there is no provision for a home for ministers who are unable to serve churches. There is a meager sum of money that may be had, but it would hardly rent a house, and would most certainly not supply housing and groceries. While we have been busy about many other things, we have allowed this important matter to go unconsidered. The time has arrived when we should give it serious study.

The Evangelical and Reformed Church people have been much more thoughtful of their aged. They have homes for them. Not enough, they would hasten to say. But there are some.

A layman connected with their orphanage in North Carolina has suggested that we combine their orphanage and ours at Elon, and then use the property of one for the care of the aged, especially ministers and missionaries. This suggestion is worthy of consideration, we believe, and we earnestly hope that the Convention and orphanage officials will look into the matter at an early date.

The writer of the article on the next page is near to ninety years in age, and give a heart-rending appeal from the aged for affection and care. Visits are important, more so than younger people may think, but the Master taught us that just saying kind words, like "be clothed and fed," are not enough. Let's take care of our aged.

It's not life that counts, but the courage we bring to it. — John Galsworthy.

I thank God for my handicaps, for, through them, I have found myself, my work, and my God.

— Helen Keller

The Heart-Cry For A Shepherd

S. L. Morgan, Sr., Wake Forest, N. C.

For several years now I have been known to many as a crusader for the multiplying millions of old people, left idle and lonely. Frankly my own need has stirred the crusader in me. Long a pastor, daily fellowship with my people was my highest joy. Only those who have known that joy can realize the pain of one's isolation and loneliness when that pastoral bond is broken. Yet that pain is suffered largely by millions when age cuts them off from their jobs and their fellow-workers.

But alas when age brings sorrow along with the pain of isolation! And just that is the lot of thousands of the aged. Both have magnified for me the ministry of the shepherd beyond all I ever imagined before.

Without apology I lay bare the hunger of my own heart for a shepherd these last years, by quoting from my diary an entry several years ago. It was Easter Sunday. I wrote, "A lovely Easter Sunday, with beautiful Easter music all day, yet such a lonely day! My dear wife sick and weak, but we walked a block near night. My heart very heavy, for the doctor says the arteries of her brain are hardening, dooming her once-brilliant mind, and dooming me henceforth to walk almost alone! But we saw not a soul all day, and no one even rang our phone for a cheery word. Such loneliness never ought to be the lot of humans!"

HEART-CRY FOR A SHEPHERD

More, I think, because I belong to a family of preachers, my own heart has cried out for the ministry of a real shepherd. And I was too nearly without one in those trying years. For our pastor was chaplain of a college of 1500, and pastor of a church of 1000. To be a real shepherd was out of the question. Yet my lonely heart cried out for one.

Lately the college moved to a new site, and a new pastor must be found. An expectant throng filled the church Sunday morning to hear the recommendation of the pulpit committee and to call a pastor. The community had grown hungry for the ministry of a real shepherd, and none more than I.

My eagerness drove me to override my modesty and to make what I knew was a daring 4-minute speech to the

crowd eager to vote and go home.

I spoke with desperate earnestness, sure it was the psychological moment to commit the church in a great matter. The committee had assured us the pastor we were about to call had the shepherd heart; would the church permit him and even expect him to be a shepherd, or would it put him under pressure to be a "promoter," spending himself on making the church wheels go round? That was a deeply vital question to me even personally.

PASTOR VS. A "LEAGUE OF MERCY"

I had read much recently about the Salvation Army's "League of Mercy," how it sends its dedicated, trained workers into the homes of the poor, the sick, the lonely, and into the hospitals for a work of compassion so effective as to put most of our churches to shame. It set my heart to craving such a ministry from a "league of mercy," if I could not have it from a pastor. Yet I was sure the pastor, in God's plan, is uniquely fitted to fulfil this ministry of mercy. For he uniquely represents God and the church, and no other can take his place. He is the good Shepherd by proxy. And now we were in the act of calling a man who would be such a shepherd — provided we would permit him to be, and commit him to it. It would indeed bring a new day for the church and community.

An able seminary student told me later, "I'm glad you said what you did for two reasons: (1) It needed to be said; (2) It showed me that at its best our church democracy can cut through our red-tape and routine to say what needs to be said."

TRAINED LAY VISITORS

I closed my 4-minute speech by saying, "I feel sure the pastor we are calling will have the shepherd-heart, but no pastor today can minister adequately to the growing multitude of the aged and shut-ins; and I see no remedy except through a corps of lay men and women trained to supplement by effective visitation the ministry of the pastor." Dare the church of Christ confess that it cannot train a "league of mercy" to visit the sick and lonely shut-ins as effectively as the Salvation Army? A sad confession indeed that would be!

Soon after the new pastor came I

frankly opened my heart to him and my hunger for fellowship — more than he could give me by occasional visits. And I knew many who were shut in and as lonely as I. And we had many fine lay men and women whose visits would be a joy to us. Why not set them apart as visitors to supplement his ministry?

ONE EXAMPLE

I gave him one eminent example. In an early pastorate I had a superb young deacon, a lovely singer. I took him with me a few times on a round of visits to the sick and shut-ins. He saw a pastor-heart in action, and saw the joy he could both give and receive by such visiting. In the years since, I have occasionally gone back, and he would take me on a round among the aging and the shut-ins. And I would hear them say with enthusiasm, "He is the best visitor in the city. No pastor, even, does as much good as he among the aging sick and shut-ins."

And he told me frankly, "I owe it to you; you showed me the good I could do and the joy I could get by visiting the ageing lonely people."

For several years now my own observation and a flood of letters from across the continent have fired me more and more to crusade passionately in behalf of this aged, suffering group. Over and over it is the cry, "I am so lonely. It is a joy when my pastor drops in for a few words and a prayer. But with so many to visit, he can get to me but once in several months. And that is a long time to wait!"

But now and then one writes joyfully, "At last our pastor has a group of deacons and others committed to coming to see me and other shut-ins at least once or twice a month, and we are happy in the new day it promises for us." That is exquisite pathos: "Once or twice a month!" and beyond that bleak loneliness!

My own experience, wide observation, and hundreds of letters, all convince me that neglect of the aging and shut-ins is one of the major sins of omission at the door of the church in general. And I am here suggesting a simple, practical way that cannot fail, if pastor and other leaders will take the pains to seek out and train a corps of visitors with hearts to care for the ever-growing multitude of aging, lonely people in every community.

Jesus Loves The Sinners

Rev. Max Vestal

I Cor. 1:26-29

A little girl had worked faithfully learning the Lord's Prayer. Finally the day came when she felt that she had it memorized perfectly. So she ran to her mother and began to repeat the prayer this way: "Our Father, Who art in heaven, How do you know my name?" Although she needed some more practice on the Lord's Prayer, she had, inadvertently, expressed the feelings of many of us at times. How can God know my names? There are hundreds and hundreds of millions of people in the world. Does God know me as an individual? God has made the moon, the stars. He created the earth and all the forces of nature. All this might and wonder is far above the greatest human imagination. How then can God, who did all this, be concerned about one little me?

A close look at the words and the life of Jesus will give us our answer. When Jesus spoke the words of God were uttered. When Jesus acted God's will was done.

First of all, let's look at what Jesus said that would help us to know that God is concerned about each of us. Jesus said that God is concerned about the falling of a sparrow. Jesus said that God knows about us to the extent that the hair of our head are numbered. Jesus said that God looks after the fowls of the air and the lilies of the fields. If God does this, Jesus continues, for these things that rapidly pass away, how much more will he do for His own children?

Well, perhaps we are convinced after listening to Jesus that God is concerned about people — at least about the good people, that is. How can God be concerned about those who are evil — about those who continuously work against Him? Is He? Jesus told a story that must have been quite unpopular with many of his hearers. He said that a Pharisee and a publican went to pray. The Pharisee thanked God that he was not like this publican. Why not? This publican was working for the hated Romans. He was a traitor to the Jewish cause. But Jesus' story does not end this way. The publican prayed quietly, "God, be merciful unto me, a sinner." And, what's more, Jesus

praised this simple prayer. Does God love sinners? Jesus said he does.

Although the words of Jesus should be sufficient for us, we do not have to rely solely on them. Actions speak louder than words we have often been told. Did Jesus' actions ever go contrary to the idea that God loves sinners? No. Instead, time after time, Jesus risked the censure of the masses of people by associating with sinners. Jesus didn't behave in the manner to which the people were accustomed.

Can't you just hear the gossipers spreading the word around the town well. Jesus has taken Mary Magdalene into his company. What will he do next? Has that man no pride at all? Mary Magdalene! Is it possible that he doesn't know what sort of woman she is? Yet, Jesus loved Mary Magdalene and she was one of the first privileged to learn of the Resurrection on Eastern morn.

Can't you just hear the latest from Jericho? Jesus had come into town, and the people had had a right nice parade arranged for him. The streets had been lined with people. They were paying their proper respect to this prophet. What had he done to repay them? He had spied Zacchaeus, the publican, another one of those tax collectors, perched in a tree, and he had invited himself to Zacchaeus' home for dinner. How could any prophet of God go into such a sinner's home? There is only one answer. God loves sinners, and Jesus was showing us what God is like.

And, of course, the supreme deed of Jesus that shows beyond a shadow of a doubt his love, yea, God's love, for sinners was His willingness to die on the cross for sinful men and women, such as you and me. Paul expresses it best in his letter to Romans, chapter 5, verse 8: "But God shows

his love for us, in that while we were yet sinners Christ died for us." Yes, God loves sinners. And for this we can all be eternally grateful. For we are all sinners. This is not an earthly comparison, making one person better than another. Rather, it is the humble acknowledgement that we have all fallen short of the glory of God as revealed in Christ. We are all sinners until we attain the perfection that was Christ's. But God loves sinners, so the situation is not hopeless. Instead, this one fact is for us our hope and our salvation.

About

* * *

Prophets, Known and Unknown

In Bible times there were many prophets, some major and some minor, as they have been classed by historians. Unrecorded is the number of men who prophesied, and probably this number would be greater than those who are recognized in Biblical history.

In later times among the outstanding prophets have been Nostradamus, St. Odile, St. Malachy, Lord Macauley, Tolstoy, Mother Shipton, Bishop George Berkeley, and Alfred Lord Tennyson. But the unrecorded prophets, some true and some false, since the time of Nostradamus in the fifteenth century would probably outnumber the unrecorded prophets of Biblical days.

How easy it is to assume the role of a prophet and "miss the boat" is illustrated in the case of Bishop Milton Wright who listened to a sermon by a young minister who predicted that one day men would fly. The bishop told the young man that his prediction was sacrilegious and that only angels could ever fly.

The bishop was the father of Orville and Wilbur Wright, who invented the airplane.

C. B. Riddle

TO BE HELPED BY SUNDAY WORSHIP

1. Begin the day with a prayer.
2. Leave your prejudices at the door.
3. Leave your troubles at the altar.
4. Try to relax physically.
5. Try to be free from distractions.
6. Concentrate as best you can.
7. Receive what is offered thankfully.
8. With God's help, make some commitment.
9. Share the fellowship before leaving.
10. Spend the rest of the day in spiritual as well as physical recreation.

— In Haw River Church Bulletin

New Frontiers Of Faith

Faith In Action In Society

Dr. Ray Gibbons
Director Council for Social Action
At the Uniting Synod

The passing of the old frontier is the promise of a new frontier—a new earth wherein dwelleth righteousness. It is not achieved by crowding apartment upon apartment or joining house to house; proximity is not a substitute for genuine fellowship. It is not achieved by kitchen-full of dishwashers and dispose-alls; prosperity is not assurance of true wealth. It is not achieved by move-ability; mobility without meaning is deadening. The old frontier found man in the wide open spaces crying, "Don't fence me in;" the new frontier finds man crowding upon man and crying, "God help us to live together, lest we all die together." As man conquered and subdued the wide, open spaces, so now he must conquer and subdue his group relationships. The old frontier was geographical; the new is moral and social.

Consider the family! It is fraught with peril, from the family altar to the periphery of its existence: Parents live apart from children, and children establish dwellings in trailer camps or far-away countries. The pressures to earn and quickly achieve status in a new community drive men to overwork and women into industry, while children, at home neither in their communities nor in their families, fall into the ways of delinquency.

Consider the community — faced with heavy burdens in the changing culture of changing America. Break-down is evident in mental illness, in the excessive use of alcohol and drugs, tranquilizers and opiates. How can people isolated in the city help one another in the extremity of illness, mental or physical, or in the uses of leisure, or in the care of the aging?

Consider the school! Children on two and three shifts, teachers lured into more lucrative jobs, and the states with the most children having the least income to meet the need for classrooms. Is our wholesale education producing whole persons with a holy awe of God and respect for man? Does it give purpose and meaning to all this commuting, this bumper-to-bumper traffic, this machine-made civilization? Are we giving our children the education, the fortitude to

face life in the late 20th and early 21st centuries?

Consider our economy — dominated by great power-blocs — farm, labor, management, government. Can labor avoid bossism? Can government escape corruption? Can management evade collusion? Can farm organizations avoid preferential pleading?

Consider racial relations — America's chaffing of conscience. The old frontier sought separate but equal facilities. The Supreme Court declared such effort futile. The new frontier seeks to achieve equal opportunity within the framework of inclusive, non-segregated society. Christians have known it for generations but in our worshipping congregations we have not found the forgiveness and love to include equal opportunity for members of other races than our own. Man can not long exclude those whom God welcomes to his altar. Especially in the places where we make our homes, we must approve patterns of Open Occupancy. Invitation, not rejection, is the new frontier.

Consider mass communication. When we see the huckstering TV commercial we grow sick in the pit of our stomachs; when we see the drama and art which television can produce, we grow excited by its possibilities. How can we redeem the synical, nihilistic appraisal of the listening audience, the propaganda, deceitfulness of over-selling, distortion of values, and desecration of privacy on the part of the mass media?

Consider world affairs! The new frontier is power, the power of atomic energy for man's economic development or man's total destruction. Can the threat of wars be contained within police actions? Can we make little wars instead of total wars? Can the just aspirations of dis-advantaged peoples be supported without return to a "colonialism" more deadly than the last — the tyranny of the money-lender? Can we reconcile our national interests with those of other giant powers, our allies and our rivals? Can Christians reconcile compromise with principle, or power politics with Christian values of service?

Consider man's freedom! If men rub elbows with one another, must they also kick each other's shins? Is

man's freedom dependent upon laws, corporate pressures counteracting one another, or upon the vigorous assertion of personal faith and love? Does it depend upon procedural safeguards being observed in the courts and committees of Congress? How to balance the security of our society against subversion, yet assure freedom of our citizens to travel, speak, write, and protest?

What about the health of our political life! As citizens it is our responsibility to register and vote. Does our responsibility also include civil rights legislation to make it a federal crime to prevent a qualified voter because of his color from registering and voting? Does responsibility require participation in political parties, running for office, holding office and serving in positions of public trust, as a Christian vocation? How else can government of the people, and for the people be managed by the people? And it is a matter of great moment that we have government under God. How keep government humble, responsible, righteous?

For the conquest of this new frontier, man's relationship to man, the Church has the faith; it needs the answers. To secure the answers it must establish and support agencies of social action — church committees to consider the issues, discuss and speak up when the outcome really counts. With the courage to face controversy, with access to information and guidance for cooperative action, church members can face the new frontiers in family, community, school, government and communications. This is the new frontier which the church must conquer if it is to communicate the Gospel to the age of little men in mass society, the age of mobility and over crowding, the age of depersonalization and gadgetry, the age of mass man amidst mass media.

The new frontier in Christian action in society. It is the Church and the Church alone which can accept its challenge. It has the only Gospel worth hearing. God intends that mass man become Christ man.

The earth rotates on its axis in the same direction that it revolves around the sun. Looked at from above the North Pole, this direction is opposite to that of the hands of a clock. If either of the two motions were reversed, the other remaining the same, there would be two more days in a year.

Miss Harriet Summerville, a Missionary Supported By Our
Reidsville Church, Writing April 25, Tells of Her

Return To Bailundo

It seems like a long time since I left Rimersburg and indeed seven weeks of travel is a long time. I am grateful for the letters received before I left New York and those waiting for me here in Bailundo. When letters are one's only way of keeping in touch with friends they become very important. So even though you are busy with your own work and life I hope that you will not forget to drop me a line from time to time and tell me what you, your families and groups are doing. I shall try to answer. And my special thanks to you who made it possible for me to return with projectors, generator, garden tractor, tools, pictures and other things so needed in our work. Much of it is still in customs but we hope not for long.

It seems that every crossing of the Atlantic has something to be remembered and while ours was calm it will remain to some of us as one of anxiety, if not fear. We left New York and stopped for a few hours in Jacksonville, Florida, where they loaded tons of DDT. It seems that some kind of a plant was taken from America to the Congo in an effort to improve the soil. But it turned out to be a very prolific creature and spread until as far as 50 miles out in the ocean at the mouth of the Congo we saw bits of it. These pieces will root and grow wherever they find a bit of soil. They have caught on sand bars in the river and then since it carries a heavy load of silt they catch the dirt and build islands impeding the passage of the river boats. Now they are taking in tons of DDT to try to get rid of the plant.

Between Florida and Trinidad they had a bit of trouble with the motor but were able to get the piece soldered while we were fueling. We had permission to go ashore for about three hours. The wife of the driver of the car is president of the Women's Group so when he heard we were missionaries he was most helpful in showing us the city. He took us through the governor's garden, around the famous race track, park, through the various residential sections and finally up the hill where most of the homes were built of packing boxes which had been collected at the dock.

From the top of the hill he showed us the government development projects, the swamp reclaiming program and other sights.

Two days out of Trinidad the motor broke again and they were several hours getting us started. Two days later and another break, but after seven hours of working they had to continue with only five cylinders. You should hear the noise one of those hugh cylinders makes as it vibrates through the boat. It clanked 86 times every minute and of course slowed us down but even so we were only a few days late getting to Matadi, Belgian Congo. The other 12 passengers left the boat at Matadi. They were 2 missionary families including 8 children, a girl of 10 and 7 boys between 2 and 7. So you see the trip was neither dull nor uninteresting. But the children were good and none was

very sea sick as we crossed near the equator and the sea was calm with very few white caps. It was a bit warm, at times about 95. I was the only passenger after Matadi.

I spent Easter weekend in Lobito and then Dondi and attended the Seminary Commencement while there. The sermon was one of the best I have heard, and hearing a local man do such a marvelous piece of work one is reassured that the local church here is on a sound foundation.

I arrived here in Bailundo yesterday. Tomorrow the girls' Work Leaders arrive for their Annual Conference. As soon as they leave my work will be planned. In the past we missionaries have pretty well laid our own plans but have decided that the time has come to meet with the church leaders and decide how and in what field I can make the greatest contribution. My next letter will tell you about my work.

I hope this letter finds all of you well and may God bless you.

As ever,
Harriet Summerville

Message From Angie Crew

TO SCHOOL OF MISSIONS

It was suggested to Miss Angie Crew, missionary of the American Board at Kobe College, Nishinomiya, Japan, who served in the Southern Convention several years ago, that she might like to send greetings to the women attending the School of Missions, particularly since she knew Miss Jean Littlejohn, who was to be one of the teachers. Those who were not able to attend the School of Missions will be interested in her letter.

Dear Lady-Friends of the Southern Convention:

I am very glad to send greetings to you at your summer school session. I hope I'm not too late.

I'm very glad you are having Jean Littlejohn with you. You will love her as we all did here at Kobe College.

Here at Kobe we all manage to keep quite busy. We in the High School have a breathing space now as school has closed because of the flu. I've surely made the most of these unexpected holidays.

We have a new chaplain here at Kobe College — as a matter of fact, he is our first chaplain — and we are much pleased with him. It's no small job to look after the spiritual welfare of 1700 girls. He needs your prayers just as we all do.

My memories of Elon School of Missions are very happy ones. I pray that this year may be your best.

Blessings on each and every one of you!

ANGIE CREW
June 13, 1957

The Christian Sun

Miss Vinal Overing reports to her home church in Raleigh July 21 on

Two Years In Turkey

The travel between the land in which one was reared and the land that is to be one's new home must be an experience similar to that of death, either one's own or that of anyone else one has known: the familiar and the loved is behind and the unknown is ahead. . . You think of things you should have said, or would have liked to have said to those who have been your friends. You realize with an unhappy pang that all you are to experience away from these people and in a situation different from any they have known will be impossible ever to communicate to them — facts, yes, but never the feelings, never the shock or the delight or the sadness. You try, later, because you must to keep the connection of past and present, but how is one to share the feeling he felt as he sat watching and joining in spirit, peasants from the Crimean area, dressed in age-old fashion of velvet and embroidery, dance blendingly to their high native music before a background of the low shadowed hills of Istanbul?

Slowly the intense sensitivity and awareness of all minutia lessens. . . the everyday routine replaces the constant amazement. . . Time. It passes; and the intense surrealistic reception of all the new that composed this life in the Near East softens into a more natural and at-home acceptance. One begins in a still limited degree to speak the language, and it no longer seems that all conversations in Turkish which do not include you are about you. The American teacher begins to make friends with the Turkish teachers, some of whom he would naturally have chosen out of the crowd anywhere to be his friends. . . On the individual level there are few problems between peoples. It would seem that money spent by governments toward the exchange of their people with those of other countries, particularly the exchange of students is money best spent toward securing peace.

In spite of the fact that Turks are Moslems, religion is divorced from the state. Many of the Young Turks who led the country after the 30's declared themselves atheists, and it became the law that there should be no discussion of religion, especially within the schools, with minors. This has been an impossible law to follow

to the letter. The Turkish students are not a passive lot; sometimes they demand to know. This last year the Turkish government, seeming to figure that the youth of Turkey were growing up unable to answer questions about their own uniting religion. . . ordered that a course in the Moslem religion be introduced into each of the grade schools, to be attended voluntarily. Many church-goers in America were horrified that the churches were helping to support schools in which not only was Christianity not taught (directly, at least), but the Islamic religion was taught. It is the consensus of opinion among those who have long worked with the Turkish people, however, that this move was advantageous, for now it became possible to offer such courses as comparative religion and to have a

more free exchange of ideas in the philosophy courses in the upper classes, with the chief purpose being that we all understand one another better. Most dedicated Americans remain in Turkey for reasons as simple as charity and as complex as brotherhood. They have learned that change occurs from within, if it is to occur, and slowly. . . There isn't a more respected or treasured gift that a foreigner can give than his love of the people and belief in their worth. Those who remain in Turkey feel that this is reason enough for their staying.

The Western world has a debt of support to pay to Turkey, for it has encouraged the Turks in and benefited from their change from East to West. It seems to me good that there are Westerners in Turkey whose values are not solely materialistic and decadent. Of this kind of people the personnel of the American Board have touched more people and for a longer length of time than have any others.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

August
JAPAN

- 18—**Schools and Social Work of the Japan Mission** (13 schools and colleges and 2 social centers).
- 19—**Wilbur M. Kern** — After serving in Korea and Japan with army (1951-54) he finished work on his master's degree at Indiana State Teachers College and signed up for a three-year term as teacher in Japan. He teaches at Doshisha University high school.
- 20—**Mrs. Ochimi Kubushiro** is the widow of pastor of Tokyo church. She was licensed to preach in 1943 when 61 years old. Untiring worker against licensed prostitution and for all movements for social betterment. Represented Japan at Jerusalem and Madras Conferences of International Missionary Council.
- 21—**Mr. and Mrs. David D. Larson** both taught in Wilmington College; were married in 1954 and went to Japan that year. She was born in China where her parents were Presbyterian missionaries. He is professor of music at Kobe College.
- 22—**Jean B. Littlejohn** needs no introduction to Southern Convention women, for she taught at School of Missions this year. She went to Japan in 1950, taught at Kobe College and then at Chiba-Ken Rural Center. By now she is married to a Welsh Presbyterian missionary at Doshisha.
- 23—**Rev. and Mrs. William Q. McKnight** have also visited the Southern Convention, attending our women's meeting in 1953 and being in our Fayetteville church often that year. His work has been with rural ministers, since they went out in 1919 under Christian Church, while she has worked with kindergartens and women. He is now professor of rural evangelism at Doshisha University and Kansei Gakuin, Nishinomiya.
- 24—**Rev. and Mrs. Alden Matthews**. His parents were missionaries to China. Both graduated from Grinnell College in 1943; then he was Navy chaplain; married 1944; both went to Yale Institute of Far Eastern Languages 1946-47; 1947-50 in Foochow Mission, China; transferred Japan, 1951; both work in Christian Rural Service and Training Center, Hino.

Treasurer's Report

EASTERN VIRGINIA WOMEN'S FELLOWSHIP Quarter Ending June 15, 1957

Women's Societies — Apportionments

Antioch	\$ 10.00
Berea-Nansemond	25.00
Berea-Hardcastle Circle	25.00
Bethlehem	39.14
Bethlehem-Disputanta	5.00
Cypress Chapel	40.01
Dendron	20.00
Eure	14.25
Franklin	75.00
Great Bridge	25.00
Holland	40.00
Holy Neck	37.50
Hopewell	5.00
Isle of Wight	30.00
Liberty Spring	55.00
Mt. Carmel	17.00
Mt. Zion	7.50
Newport News	35.00
Norfolk:	
Bayview	40.00
Bayside	5.00
Central	20.00
First	10.00
Little Creek	10.00
Oakland	25.00
Oak Grove	9.60
Rosemont	50.00
Portsmouth:	
First	25.00
Shelton Memorial	15.00
Richmond	30.00
South Norfolk	40.00
Suffolk	217.50
Sunbury	25.00
Union, Southampton	49.25
Wakefield	17.00
Warwick	5.00
Waverly	30.00
Windsor	60.00

\$1188.75

Life Memberships

Antioch	\$ 10.00
Berea-Nansemond	10.00
Berea-Hardcastle Circle	10.00
Bethlehem	80.00
Liberty Spring	40.00
Mt. Carmel	10.00
Bayside	10.00
Central, Norfolk	10.00
Oakland	10.00
Union, Southampton	20.00

\$210.00

Memorials

Bethlehem	\$ 10.00
Franklin	10.00
Liberty Spring	20.00
Central, Norfolk	10.00
Shelton Memorial	10.00

Union, Southampton 10.00

\$ 70.00

Juniors

Berea, Nansemond	\$ 25.00
Bethlehem	5.00
Dendron	2.40
Eure	1.25
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	3.10
Bayview	2.00
Oakland	2.50
Rosemont	18.50
Portsmouth, First	3.00

\$ 87.10

Cradle Roll

Dendron	\$ 3.70
Eure	1.25
Franklin	2.00
Great Bridge	5.00
Liberty Spring	5.00
Mt. Zion	1.00
Bayview	2.00
Little Creek	5.00
Oakland	4.27
Portsmouth, First	1.00

\$ 30.22

Willing Workers

Cypress Chapel	\$ 5.00
TOTAL RECEIPTS	\$1808.11

Balance from last quarter ...\$ 217.04

RECEIPTS

Apportionment	\$1,188.75
Juniors	87.10
Cradle Roll	30.22
Willing Workers	5.00
Life Membership	210.00
Memorials	70.00

TOTAL \$1,808.11

DISBURSEMENTS

The Gurley Press	9.00
Mrs. Ray Gordon, (postage, telephone calls, cards)	10.75
Southern Convention Printing of 1956 Annual	42.00
Expenses of Treasurer	2.00
Mrs. J. D. Strader, Sr.	1,491.07

TOTAL \$1,554.82

TOTAL RECEIPTS \$1,808.11

TOTAL DISBURSEMENTS 1,554.82

BALANCE IN BANK \$ 253.29

Respectfully submitted,
Mrs. Sam P. Frost, Treasurer

India — Report By E. & R. Missionary

It is now ten years since India achieved her independence and during that time she has taken her place among the nations of the world in a manner that can only be considered creditable. . . A new spirit permeates the entire population. The old subservience of the past is gone. There may be lack of understanding as to how the problems of everyday life are to be solved, but there is no doubt about their ultimate solution. . .

In the midst of all of the unrest and upsurge, what is the position of the Christian Church? It must be remembered that the total number of Christians in the country is small in comparison with the entire population. Suppose there are 8 million, or 10 million Christians. . . what is that in the face of a population of some 370 millions? The astonishing thing is that the influence of the Christian faith in India is out of all proportion to the number of its adherents, and perhaps there is no way of life in which it has not made its influence felt. . . Great Christian institutions, colleges, hospitals, and training schools of all kinds, have developed

over the course of the years, and their administration and even continuance under a changing order are matters requiring sound statesmanship and devoted planning. Certainly funds for their financing will continue to be needed from the West. But the administration of these funds will more and more be in the hands of nationals rather than of missionaries as heretofore.

Controlling committees, called Governing Bodies, have been set up for our schools, hospitals, and Gass Memorial Center. In every case the majority membership is Indian. All of these Governing Bodies will have their connection through a coordinating body, called the Board of Christian Institutions, with the Board of International Missions in America. The work of the Christian Mission in India is by no means completed. The challenge is as great as it ever was. Methods and procedures are changing rapidly, and there is no question that more and more of the work is going to have to be done by Indian personnel.

— Hedwig Schaeffer

The Christian Sun

II. Lightly

Rev. Henry E. Robinson, Pastor in Burlington, N. C.

It is common place these days to take lightly one's obligations. Each fortnight I receive from the local Chamber of Commerce its bulletin. Each issue contains a long list of repossessions. People who said they would pay for car, refrigerator, television, or deep-freeze have failed to make good their word. People will often tell a falsehood because it saves some embarrassment at the moment, only to leave the hearer dismayed at a later date. At a meeting I attended not long ago I asked for a show of hands of all who would be present at a picnic some ten days hence. Twenty people raised their hands with enthusiasm. The committee arranged for appropriate quantities of food and transportation at considerable expense and trouble. At the appointed hour exactly eight appeared. There was no explanation or apology from the rest. Such episodes have become so common that we accept them, and then do the best we can.

A little girl starts music lessons with the explicit understanding that each day must contain a practice period of one hour. Yet I dare say that most piano students today fall far short of that requirement. Why? It seems to be the temper of the times to take lightly one's promises, one's commitments.

Not long ago a church entered a building program on the basis of pledges made toward its support. Today the building is finished the debt is paid. There are still some of those pledges unpaid and the pledges are people of means. Why? It seems to be the temper of the times to take lightly one's promises.

The marriage ceremony is a very sacred and beautiful service. It contains some very serious pledges without compromise or reservation — "until death do us part." Yet ere the echo died away those pledges and promises are lightly regarded as if they were only pretty words to dignify a ritual, not the solemn vows of heart to heart. Little wonder that one in every four marriages end in divorce and who knows what percentage of the rest are fraught with unhappiness.

As a minister I hear the vows of those who profess Christ and join the church. I hear words that make the heard leap for joy. They pledge their

loyalty, their prayers, their dollars to the church. What a grand and wonderful beginning to a life of consecration and service in Christ. But, oh, how lightly are these pledges taken! How soon that face is missing on Sunday. How often are the converts like the flabby Peter under pressure who said: "I never knew Him!"

I can recall as a boy reading in the King James version the words of Jesus: "Let your yea be yea and your nay be nay." I did not know what this meant. I know now that it means not to say one thing and mean another. Of all those whom Jesus dealt with, those he liked the least and with whom he failed most often were the hypocrites, the two-faced, the double tongued. Jesus had a great compassion for sinners. He had complete disdain for those who took lightly their solemn word, as those who left one impression on others while keeping

in their minds a wholly different intention.

One of the checks on life and ways that proves the validity or weakness of human behavior is merely to ask: "What would happen if God should act as I am acting?" What would happen if God took lightly his promise to sustain life with food and drink? What would happen if his laws of nature were capricious? What would happen if the ten commandments were full of "ifs" and provisos? What would happen if he did not really mean His promise of forgiveness and reconciliation? If God took lightly these great procedures in dealing with his world and his children — the world and life would cease.

There are many things we can and should take lightly: a thoughtless word directed at us, a "bad break" which we cannot alter, a snub, an anonymous note. These things are not worth our worry, these we should take lightly. Our solemn word and sacred vow should measure every moral fibre in us to check and double check our character. A man who keeps his word is priceless. A man who takes lightly his pledge is worthless to the cause of Christ.

A Ceylon Missionary To America Is Returning Home

The first Christian "missionary" to come to the U.S.A. from Ceylon started home July 12.

He is the Rev. Kulanayogum J. Mills from Colombo, who has been working for the past year in the Second Congregational Church in Rockport, Illinois.

Mr. Mills is a minister in a Tamil-speaking church in Colombo which was founded more than a century ago by missionaries representing the American Board of Commissioners of Foreign Missions. Last year at the invitation of the Rockford Church he came to the U. S. A. with Mrs. Mills and their two daughters, Jeanne Iswari, 9, and Lily Devarangini, 8, to work with Dr. Joseph C. Cleveland, pastor of the congregation. His duties have been preaching, pastoral visiting, youth club activities and speaking in neighboring churches and civic clubs. Mr. and Mrs. Mills and the two girls have made many friends in the community and schools and stimulated a great deal of interest in the Christian movement in India and Ceylon.

This reciprocal missionary experiment has been so mutually helpful to the Rockford congregation and to the Mills that other American churches are making plans to invite nationals from overseas to come onto their staffs.

Mr. Mills was ordained to the Christian ministry in a Congregational Church in Ceylon which in 1947 merged with Methodist, Presbyterian, Anglican and Reformed churches in that area to become the Church of South India. Last month in Cleveland, Ohio, Mr. Mills was present at the historic merger of the Congregational Christian and Evangelical and Reformed Churches.

When the Rev. and Mrs. Mills and their two daughters arrive in Colombo in August, members of their island congregation will be on the pier to welcome them back to their church as well as many relatives, including three young sons, Richard, 7, Jacob, 6, and Christian, 2, who stayed behind with grandparents. . . while their father, mother and sisters were doing missionary work in the U. S. A.

President of Elon College, Dr. J. E. Danieleley, tells of two important meetings. One is past, and the other is next week.

Consistorial Conference

The Southern Synod of the Evangelical and Reformed Church held a Consistorial Conference at the Blowing Rock Assembly Grounds of their Church on Saturday and Sunday, August 3 and 4. The theme for the conference was "Committed Churchmen." Reverend Aubrey Hedrick, Pastor of the E. and R. Church in Winston-Salem, was the director for the conference.

The purpose of the conference was to give training and inspiration to the Consistories of the local churches. Seventy-five men representing twenty-seven E. and R. churches were present for the sessions. Eight Congregational Christian Laymen from six different churches attended at the invitation of the Southern Synod. Rex Powell and Glendon Johnson of Fuquay Springs, T. M. Daughtry of Amelia, Robert Hayes of Randleman, S. H. Pell of Ramseur, Frank Vanstory of First Church Greensboro, Dr. N. F. Brannock and J. E. Danieleley of the Elon College Community Church were all present for the conference.

The Reverend Terrell M. Shoffner of Newton, an alumnus of Elon College, delivered the opening message, and another address on the "Task of the Church." Dr. Harvey A. Fesperman, President of the Southern Synod, delivered an address on "The United Church of Christ" in which he described the uniting synod in Cleveland and indicated some of the steps to be taken in the near future. He also preached a sermon at the closing worship service on Sunday. It was a privilege of the writer to deliver the mediation during the evening worship.

Putting Out The Welcome Mat

Edward Hanford of the First E. and R. Church in Burlington, led discussion on the topic of "Putting out the welcome mat." He pointed out the importance of friendliness. Friendliness, he said, is the highway we should travel to reach those whom we would win. It is the channel through which we help to create a worshipful atmosphere. We need to put forth a special effort to be more friendly in our churches. Certain items were listed as necessary in making our churches more friendly.

(1) Come to church ourselves and invite others to attend. (2) Support the minister. As the leader of the church he needs the help of all the people in the church. (3) Become better visitors and get to know our neighbors better. (4) Be more enthusiastic serving God and shouldering responsibilities of the church work. (5) Remember the sick and shut-in members of the church and the community. (6) Desire and be willing to share the work of the church when called upon to do so. It should be remembered that genuine friendliness is an expression of happiness and we can, therefore, be as friendly as our thoughts will permit us to be.

Ushers — Right Arms of the Pastor

The usher should have a love of his fellowmen and a kindly feeling towards them. He should have good manners and appearance with a pleasing personality. He must be dependable and have a co-operative attitude and the ability to get along with other people. One of the first impressions that people receive from our church is from the usher. It is important that they promote an atmosphere which is at once relaxed and reverent. It is important for the ushers to know the members of the church, to recognize visitors, and to greet them cordially. The usher must be on time and must remember that he is representing the church to those who come. We must remember that friendliness helps others to want to come to our church again. After this presentation by Mr. Hanford, Reverend Hedrick pointed out that when you see a friendly church, you see a growing church. Other discussions included a discussion of what the Consistory does when it meets by Tom Moose and a discussion of Evangelism under the topic "Reaching the Unreached" by Mr. Moose and Mr. Hanford.

The conference was a very helpful one both to the Consistories and to those of us from the Congregational Christian Fellowship. We were left with the impression that it was most worthwhile and hopeful that a similar training session might be held for our Deacons at our own conference center at Moonelon.

NATIONAL CONVENTION OF THE MEN OF THE UNITED CHURCH OF CHRIST

The Laymen's Fellowship of the Congregational Christian Churches and the Churchmen's Brotherhood of the Evangelical and Reformed Church will meet in joint National Convention at Oberlin College in Oberlin, Ohio beginning August 23. The theme for the meeting is "Tomorrow Together." The Convention will convene at eleven a.m., Friday, August 23. Speakers for the Convention include Dr. James E. Wagner, President of the E. and R. Church, Dr. Fred Hoskins, Minister of the General Council for the Congregational Christian Churches, Miss Elsie Farris, Mr. Charles P. Taft, William Wagner, Dr. Reginald Helfferich, Dr. Robert Moss, and Larry Durgin. The Convention will concern itself with such topics as "Tomorrow Together in the World," "Tomorrow Together in the United States," and "Tomorrow Together in 8,000 Local Churches." At the concluding Communion Service on Sunday morning, August 25, Dr. Hoskins and Dr. Wagner will present the meditations on the topic "Our Togetherness Is of Christ."

A large number of men from the Southern Convention are to attend this National Convention. If others are interested or wish to go, they should write immediately to the Laymen's Fellowship, Box 245, Elon College. The total cost for registration, lodging and seven meals will be \$20.00.

ELON COLLEGE SUMMER COMMENCEMENT

August 16 — 8 p.m.

Commencement Address: Dr. Bernard Boyd, Professor of Bible, University of North Carolina, Chapel Hill, N. C.

Invocation and Benediction: Rev. W. T. Scott, Jr., Pastor, First Congregational Christian Church, Durham, N. C.

Presentation of Bibles: Rev. W. J. Andes, Pastor, Elon College Community Church, Elon College, N. C.

Awarding of Degree of Bachelor of Arts.

Charge to the Seniors: Dr. J. E. Danieleley, President, Elon College.

Music: Elon College Choir, Prof. John Westmoreland, Director.

REV. AND MRS. H. W. BRAY of Randleman and Rev. and Mrs. Clyde Fields of Asheboro are vacationing at Myrtle Beach, South Carolina.

The Christian Sun

Jonathan, Noble In Friendship

Background Scripture: I Samuel 14:1-5; 24:25; 17:55-18:5; 19:1-7; 20:1-42; 23:15-18; 31:1-2; II Samuel 1:17-27.

Devotional Reading: John 15:9-15.

Memory Selection: A friend loveth at all times. Proverbs 17:17.

ONE OF GOD'S FINEST GENTLEMEN

Jonathan was one of God's finest noblemen and finest gentlemen. He was also one of God's finest examples of true friendship. His friendship with David is the symbol of friendship at its highest among the Hebrews, as the friendship between Damon and Pythias was the symbol of friendship at its best among the Greeks. And both of these friendships were the expression of friendship at its best among all peoples. Here is the principle of friendship become flesh and blood and walking among men.

Jonathan was an athletic, courageous, resourceful, smart young man. He commanded the loyalty of his own troops and the respect of the troops of the enemy. He was Saul's "field general" and won some important victories for his father against the perennial enemies of the Israelites, the Philistines. He was the oldest son of Saul and as such the next in line for the royal throne. He was in every sense a prince in Israel.

LOYALTY TO FATHER

Jonathan was in a difficult position. His father, as a father, and in keeping with the commandment concerning honoring one's father and mother, had a claim upon his love and loyalty. Although Jonathan had a certain spirit of independence and initiative, he always tried to combine these qualities with devotion to his father. As David said in his lament over Saul and Jonathan, "in their death they were not divided" — Jonathan was loyal as far as possible to his father even unto death with him on the field of battle. But Jonathan soon realized that his father was a prey to jealousy and envy and hatred toward David. And with tact and courage, he tried to mitigate Saul's spirit and to mollify his attitude toward his friend. When he had to choose between being wrong with his father and being right with David, he chose the latter. The character of Jonathan is shown by the fact that in his conduct toward both David and his father he was above criticism. How often he must have been ashamed of his father's actions! And yet, without condoning them, indeed even in criticizing them, he remained loyal to his father. As

Tennyson said to Queen Victoria, he was "loyal to the royal in himself."

LOYALTY TO FRIEND

It should be noted that friendship in this instance, as well as in countless other instances in history and in contemporary life was between man and man. As Dean Brown so pungently puts it: "The young man who is never quite happy with his fellows, who must always have some adoring woman present in order to be content, is not quite all there. He is a 'softy'. He is lath and plaster where there should be quartered oak. The absence of the glamour and mystery which enter into all attachments between those of the opposite sex clears the air for the manifestations of some of those fine forms of fidelity and devotion which belong to friendship at its best."

Let us get the picture clearly in our minds. Here is Jonathan, a prince in his own right, and heir apparent to the throne, the next in line of succession. Here was David, an humble shepherd lad, grown into young manhood, and a musician in Saul's court. In the majority of cases, indeed in perhaps ninety nine out of a hundred cases, there would have been jealousy, fear, hatred, scheming on the part of the prince. We have recently had an illustration of the coolness — to say the least — on the part of one young man who was in line for the throne toward the young man who was selected by his grandfather to succeed him on the throne as the spiritual leader of millions of Moslems. But there was Jonathan giving up his claim to the throne, bestowing his princely garments and sword and insignia to David and giving him his blessing. Furthermore from this time on he stoutly defended David against Saul's plotting and perfidy,

and secretly defeated Saul's efforts to kill his friend. Again let me quote from Dean Brown on this royalty of character and revelation of friendship in the lives of both young men. "Jonathan as the Crown Prince had the least to gain and the most to lose by protecting the life, and ministering to the well-being of this friend who one day might aspire to the throne. He made his affection a thing resplendent by its sheer unselfishness. He saw that David might increase while he would decrease, yet even so the sky of his affection was unclouded by a single cloud of jealousy. How great is the love that envieth not! And David, in his turn, made his own adequate response to this magnanimous interest. He showed himself in his whole bearing a man worthy of the friendship of a prince of the blood. Heaven be praised for men who can find satisfaction and joy in the friendship of their brothers."

Loyalty to friends sometimes involves great demands upon us. Sometimes it puts us to the acid test. Sometimes it means that we have to reprove and rebuke them, even hurt them in a way. Here is an example. A well known editor said recently, "I have become impatient and those well-meaning people who tell their writing friends that everything they write is good. Every day there come to my desk manuscripts, poor manuscripts, from people who say, 'My friends have read it and they tell me it is excellent.' The writer, and the friends know better — they know it is poor work. Those friends would be better friends if they were to say, 'This work is not worthy of you; I advise you not to publish it.' To approve of mediocrity is a cardinal sin in my book. The man who does it is a hypocrite, and no friend."

Then there is an instance of friendship which reveals true nobility in another way. Kagawa, the great Japanese Christian once criticized the action of a theological college in dismissing a student wrongly. He and four others were to be expelled for this criticism. When he went to the principal for a farewell handshake before leaving he said: "Christianity is a religion of love and a theological college should be a school of love. A school of love should guide a mistaken student. As God never abandons anyone, so a college ought not to drive a student away. Please forgive and reinstate the other four students, and let the sentence of expulsion fall on me alone." All were reinstated.

SUNDAY SCHOOL LESSON

August 18, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Our Church Home For Children

J. G. TRUITT, Supt.

Dear Friends:

There is a saying around these parts to the effect that you cannot down a working man. It applies to Melvin Dollar. You cannot call on as many people as he does in his pastorate — he is the pastor of the Rosemont, Norfolk, Va., church — without finding new folks and some sad situations. Here were three bright, fine children — Ronnie, Dianna and Steven — with their young mother gone all day working in a restaurant. They were members of his Sunday school. Whenever the mother had a day off she was with them at church.

This meant a trip by the pastor to their home to see what the situation was. Father gone and unheard of for about three years. Mother struggling with the care of the children. They are 10, 8, and 7 now. Take off three years and that leaves her with three children 7, 5, and 4. The preacher found them in the lowest rent district, and the rent unpaid. He rounded up some rent money so shelter would still be theirs — at least for a while.

The children — well children can stand a lot. Sometimes I think children with good minds can adapt themselves to some pretty tough sledding without complaining. They were making the best of it. The preacher studied the background and made ample survey of the general situation. He called me on the telephone. Was there room for three children if they met all the requirements? I told him their application forms would be in the morning mail. I followed in a day or two for a personal call on the children and their mother. The mother was at work. I told them who I was and that I was interested because of their Sunday school and their minister, and that I wanted to talk with them.

When I sat down they unhesitatingly gathered around me. They told me their names, their ages, and where their mother was. They deepened my conviction that children can adapt themselves to tough situations, and take it. True there may be scars. But tragedy does not look to a ten year old boy like it does to grown-ups. There is no way for them to turn to the back of the arithmetic book and find the answers.

In a few days the applications were back here properly filled out by the

mother, the physician, and the pastor. The next morning the mother was told that she would be evicted from the house the following day. In the meantime my committee had approved the applications. Again my telephone was ringing. Melvin Dollar, "Doctor, what is the score?" . . . Only the young mother was evicted. The three little children were in the hands of the Church. Here they are happy,

but still they miss familiar, ugly scenes of other days. They need understanding, guidance and good friends.

Refugees are considered the greatest challenge to the Church by some international leaders. They are scattered over Europe, in the Near East, Hong Kong, and other places. 13,500 Hungarians are still in Yugoslav camps, and 2,300 have given up hope and returned home to an uncertain future. We must not forget the homeless. What they need is a home.

REPORT FOR AUGUST 5, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward\$23,889.00

Eastern North Carolina Conference

Amelia	\$ 30.00	
Lee's Chapel	17.00	
Plymouth	20.00	\$ 67.00

North Carolina and Virginia Conference

Liberty	93.00	
Mebane	10.00	
Mt. Zion	12.60	
Union (N. C.)	195.00	310.60

Western North Carolina Conference

Albemarle	25.00	
Grace's Chapel	21.25	
Pleasant Grove	10.00	56.25

Virginia Valley Conference

Joppa	14.00	
Timber Ridge, S.S.	66.60	
Winchester, S.S.	10.00	90.60

Total\$ 524.45

Grand Total\$24,413.45

SPECIAL OFFERINGS

Amount brought forward\$36,392.90

Young People's S.S. Class, Reidsville Church	\$ 15.00
Mrs. W. J. Andes, Elon College, N. C.	5.00
W. A. Davis Milling Co. (for coupons)	18.00
Carolina Power & Light Co. (dividend)	1.50
Jr. Baraca Philathea Class, Holy Neck Church	10.00
New Hope Christian Church, Roanoke, Ala.	5.00
Misses Patti & Willie Adams, South Boston, Va.	10.00
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00
Mr. & Mrs. J. E. Branch & Dottie, Garner, N. C.	25.00
In Memory of Rev. Jesse M. Roberts	15.00
In Memory of Mrs. Flora Thomas Williamson	5.00
In Memory of Charles E. Holland, Jr.	5.00
In Memory of Mark Burgess Hovdesven	15.00
Special Gifts	359.23

Total\$ 498.73

Grand Total\$36,891.63

Total for the Week\$ 1,023.18

Total for the Year\$61,305.08

The Mountain Revisited

"CONSIDER THE LILIES"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

When Jesus says "Consider the lilies of the field, how they grow" (Matthew 6:28), it is the Easter lily which is apt to come to mind. It was probably a much simpler flower to which Jesus referred. Certainly it was not a cultivated hot-house plant. The Greek word is used of all kinds of wild flowers, and it is often identified with the red anemone.

That humble, short-lived flower, said Jesus, is better dressed than Solomon ever was: "even Solomon in all his glory was not arrayed like one of these" (Matthew 6:29). Jesus does not tell us that the lily is wiser than Solomon. Fable-makers would have had the lily deliver an oration upon man's vanity, but Jesus never puts natural objects in an unnatural light.

The anemone, he said, has a handsomer wardrobe than Solomon. Solomon was a symbol of all that was greatest in the life of the nation; his reign is described at greater length than that of any other monarch in the Bible. It was an era of magnificent building. He spent seven and a half years in the building of the temple, and thirteen years constructing a palace for himself. It was an era of expanding trade and international relations. Commercial contacts with neighboring nations made his subjects better acquainted with the world around them. These activities also gave to Israel a place among the nations which it had never previously held.

Solomon also was reputed to be a man of wisdom. Proverbs and poems were attributed to him, and he was thought to be a master of natural theology (see I Kings 4:32-34). The rabbis represented him as the originator of the science of the Greeks and Romans. His wisdom, however, was a rather worldly wisdom. It was not what the New Testament means of wisdom — that true piety which arises from the fear and love of God. He therefore went in for luxury and extravagance — the lavish expenditures of his reign greatly weakened the nation. He was eager always to make a great display and the splendor of his royal robes was proverbial.

Imagine how he must have been attired at the reception to the Queen of Sheba! But God is always using "what is foolish in the world to shame the wise" (I Corinthians 1:27), and those who follow high fashion still have not learned how to give consideration to the lilies of the field.

TWO WAYS OF SAYING THE SAME THING

The utilization of indirect heaters for the purpose of maintaining an adequate hot water supply is practiced by virtually all manufacturing plants.

Most manufacturing plants use indirect hot water heaters.

Take your choice. Then practice speaking and writing that way.

About the end of June a delegation of American Jewish Committee leaders had an audience with Pope Pius XII at the Vatican and heard him make a strong plea for refugees, those people who "have been subjected to the violation of fundamental rights inherent in the human person," and to say "our heart goes out in a fervent prayer to God that in his bounteous goodness he have pity on those who are suffering injustice and enlighten those who are perpetrating evil." May the good Lord answer that prayer.

The House Foreign Affairs Committee recently held a three-day hearing exclusively for church leaders — the first such ever held — to know what church leaders think of foreign aid. Churchmen of many denominations strongly supported aid to needy nations on moral and religious grounds.

Ten Commandments For Writers

1. Thou shalt exercise thy judgment as to whether the story is worth writing at all. If it is not, why waste time?
2. Thou shalt know the facts before beginning to write.
3. Thou shalt think before writing.
4. Thou shalt know thy readers and write for them.
5. Thou shalt not substitute adjectives for facts.
6. Thou shalt be accurate, exact and thorough.
7. Thou shalt use language that can be understood.
8. Thou shalt not leave unanswered questions in the reader's mind. (He wants to know what? why? who? when? where?)
9. Thou shalt edit carefully thy writings.
10. Thou shalt not turn essayist when reporting.

Adapted.

Please practice these commandments by writing something for this paper, and send it to the editor who will be pleased to read it carefully, edit if necessary, and print it if it passes the test of the first commandment.

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

NEIGHBORS

John Galloway Truitt

I've had little right or reason,
Late, or soon, or any season,
To distrust my next door neighbor, or a friend;
As we've walked along together,
Through sunny days or stormy weather
They have proved to be trustworthy to the end.

We have talked across our fences,
In the past and present tenses,
And have shared a common burden in our need:
We have laughed at funny stories,
And have watched the morning glories,
And we've built a growing friendship, yes, indeed.

It has been a satisfaction
Rather than some bad reaction
Just to watch my neighbor gaining wealth:
And I spend no time in guessing
How it is that he's progressing,
For I'm thankful for his happiness and health.

Why can't nations like a brother
Learn to love and trust each other
With a mutual understanding of their worth?
Then the loads of each would lighten
And the path of peace would brighten,
And we'd have a bit of heaven here on earth.

The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

AUGUST 20, 1957

NUMBER 33

A Litany For Labor Day

Let us pray.

For thy spirit to inspire those who mine the mineral ores, and those who work at furnaces and factories to transform this natural wealth so that it may be of use to humanity; **We pray, Lord Jesus.**

For thy spirit to inspire agricultural workers and all those who, using God's good earth, bring forth crops and nurture herds for the food man's life requires; **We pray, Lord Jesus.**

For thy spirit to inspire all engaged in business, banking, or trade, that by their labors the resources of the community may be more fully utilized to meet the community's needs; **We pray, Lord Jesus.**

For thy spirit to inspire all in the service of the state, whether in the armed forces, in the protection of life and property, or in the offices of government, that there may be justice and peace at home; **We pray, Lord Jesus.**

For thy spirit to inspire those in science, law, medicine, ministry, or teaching, who preserve the riches of the past and seek new knowledge and revelation, that the days to come may be fuller and fairer; **We pray, Lord Jesus.**

For thy spirit to inspire the writers, musicians, painters, and all creative workers who through their respective arts seek to express a truth and beauty within. that our common life may be enriched and the souls of mankind lifted up; **We pray, Lord Jesus.**

For thy spirit to inspire wives and mothers who train their children and occupy themselves with daily chores, that the homes they maintain may be havens of blessing and of peace; **We pray, Lord Jesus.**

From the fear of unemployment that stifles and from the evil of overwork that crushes; **Good Lord, deliver us.**

From slovenliness and from sloth that is more concerned to receive than to earn its daily wage; **Good Lord, deliver us.**

From oppression and from greed that seeks to withhold from those who labor a fair share of the fruits of their labors; **Good Lord, deliver us.**

From selfishness which irresponsibly pursues private gain with greater zeal and determination than public good; **Good Lord, deliver us.**

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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Here And There Among The Churches

LEAKSVILLE UNITED CHURCH OF CHRIST is the new name adopted by the members of the former Leaksville Congregational Christian Church, Route 3, Luray, Virginia. The suggestion for change in name came from the laymen, was recommended by the Church Council, and unanimously adopted by the church on August 11.

MISS BOUNEVA FARLOW, who served our Church in Ceylon as a missionary teacher, will be the speaker at both morning and evening services at Third Avenue Christian Church, Danville, Virginia on next Sunday. Last Sunday Rev. M. T. Sorrell, former pastor, preached there. Rev. and Mrs. W. W. Hall are in Muncy, Pennsylvania, visiting Mrs. Hall's parents for two weeks.

DR. JOHN G. TRUITT was the guest speaker at the Asheboro church on August 11. This church is planning a dedication service on October 27.

HUNTERDALE CHURCH had a special service on July 21 commemorating the United General Synod. "In This Glad Hour of Union" (a new hymn) and the Confession of Faith and Responsive Prayer used at the Cleveland Synod were part of the program. Rev. Joe A. French is pastor.

MRS. W. B. WILLIAMS AND MRS. GARLAND SPRATLEY attended the annual meeting of North Carolina women of the Convention of the South at Bethlehem Church, Drewryville, on July 25. Our national women's president claims that Mrs. Spratley "stole the show" with her impromptu speech concerning temperance in the home.

MEMBERS OF FIRST CHURCH, PORTSMOUTH, VIRGINIA met on Monday evening of last week to consider revision of their Constitution. Does your church have such a document? It enables a church to carry on its business matters in an efficient manner.

ANTIOCH church near Harrisonburg, Virginia, Rev. Emmerson Rohart, pastor, recently consecrated sixteen babies and young children at their morning services. The young people and young adults joined with a similar group from Linville in an evening of fun and fellowship recently. Fifty-six people enjoyed baseball, refreshments, and a vesper service led by Miss Betty Showalter. The minister and his wife directed a Vacation Bible School with classes for young and old.

NEW SUNDAY SCHOOL OFFICERS AND TEACHERS were installed at Hunterdale Church on July 7. Under the leadership of Mrs. Joe A. French, chairman of the board of Christian education, the church school has been completely graded to correspond with public school grades. This meant placing two classes in the Fellowship Hall, cleaning out the storage room, and using the chapel as a class room to find space for new classes. Among the officers is listed: Sunday school pianist, Clyde L. Fields, Jr., who is the son of the former pastor.

AT THE INVITATION OF MRS. M. J. W. WHITE, Mrs. F. C. Lester spoke to the Women's Missionary Union of the First Baptist Church of Luray, Virginia, on August 8.

HUNTERDALE'S MOMENT OF GLORY

The following letter, which appeared in the **Norfolk Ledger-Dispatch** and in the **Tidewater News**, was written by James M. Seawell, Jr.

"On Wednesday, July 24, I saw an amazing sight. As a matter of fact, it was almost unbelievable. From Franklin, where I work, I drove my car about four miles out in the country to a very small village called Hunterdale, with a population comparable to that of Williams Court, a housing project here on the outskirts of Portsmouth.

"Driving into Hunterdale, I turned to look at the Hunterdale Christian Church (a beautiful building which I admire every time I go through there) and was amazed at the number of automobiles jam-packed all around it. Looking further, I saw a number just sitting in line waiting to find a parking place. Naturally I was curious; and, thinking they must be giving something away, I stopped to inquire. Then did I hear the unbelievable. They WERE giving something away!

"There in that church in a community less than 50 miles from the city of Portsmouth, so small that I would bet than 80 per cent of us here in Portsmouth have never heard of it, they were giving all comers of all races an opportunity to give life in the form of blood to others.

"I know you are now wondering what is so amazing about that. Well, the amazing thing is that from that small community the American Red Cross collected the staggering amount of 105 pints of blood. And I'm happy to state a pint of it has my name on it."

Volume 109

Number 33

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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High Point Works Without A Pastor

Lonnie C. Sledge

We of the High Point church are still carrying on without a pastor, hoping the man we need will be available soon. In the meantime we are trying to buy some land and find a buyer for our present church property, so we can build a new church.

Rev. R. E. Newton has served as supply pastor for the High Point church during July, and was to have been with us the first two Sundays in August, but his daughter in Hampton, Virginia, became seriously ill and he had to leave us to be with her. Our deepest sympathy goes out to Mr. Newton and his family during this time of sickness and our prayers are that all will be well. We of the High Point church have learned to love Mr. Newton and wish we could keep him here, yet we know he has worked long and hard and has earned his rest. We thank God for this wonderful man.

The laymen of our church have charge of a Sunday evening service the first Sunday of each month. Some of the laymen and pastors of our Conference will come to speak to us at these services. On Sunday night, August 4, Brother Hubert Beane of the Asheboro church was the speaker. He gave a wonderful talk on "Faith." Everyone appreciates the good work of Brother Beane.

The laymen and women are carry-

ing on the Wednesday night prayer services each week.

The annual Sunday school picnic was held August 11 at Guilford Battleground. The Homecoming will be held the early part of September.

Our Church Council met with Dr. W. T. Scott and Rev. Lacy Presnell on July 25 to discuss relocating the High Point church and obtaining a new pastor. A committee was elected to see how much our present property would bring, and plans were made for investigating a location in southeast High Point.

MINISTERS' WIVES are invited to the first RETREAT for their group in the Southern Convention at Moone-lyon on September 10-12. Mrs. Fred P. Register is chairman of the committee planning the program and each minister's wife will get details of the retreat from her soon.

BOARD OF CHRISTIAN EDUCATION of the Southern Convention will meet at Elon College September 17-18. Invited to meet with the Board are Sunday School Convention presidents, chairman of Conference Committees on Christian Education, and counselors of Conference Pilgrim Fellowship groups.

IN APPRECIATION

We wish to express our deepest thanks to our friends of the Western North Carolina Conference and throughout the Southern Convention for your deeds of kindness and prayers in our behalf during the illness and passing of our beloved wife and mother. May the blessings of God be upon all for showing the Spirit of the Master during days of sadness that have come to our home.

— Rev. Martin L. Rogleman
and Children

Homecoming At Piney Plain

Mrs. Betsy S. Gay, Secretary

The first Sunday in August was Homecoming Day for members and friends of Piney Plain Christian Church, near Raleigh, North Carolina. The program began at 10 A. M. with Sunday School.

Dedication service, including burning of the church note of indebtedness, was held prior to the morning service. The morning service was conducted by our pastor Rev. George M. Tally, the topic being "His Church." His outline was (1) Chosen in Him, (2) Redeemed by His Blood, (3) Justified by Him, (4) Commissioned by Him, (5) Sanctified by His Blood, and (6) Will Be Glorified by Him.

A picnic lunch was served on the church grounds. Everyone enjoyed it very much.

After lunch another service was held. Special music was rendered by Mrs. Hurbert Branch, Mrs. Aaron Gentry, Mr. E. H. Sessom, Mr. Bobby Hamilton, Mr. Roy Jones, and Miss Lillie Atkins, Pianist. A history of the church, which was established in 1892, was read. The afternoon message was brought to us by Brother L. W. Burgess, of Ramseur, N. C.

There are two remaining charter members of the church, Mrs. Robert Johnson and Mr. W. D. Stephenson. Mr. Stephenson was unable to be with us, due to poor health. A glorious time was had by all.

More church-supported nutrition and resettlement programs in the Mau Mau country and in Uganda are urgently needed, reports Rev. Russel Stevenson who returned in June from a visit to Africa as representative of Church World Service.

Every Member Canvass Clinics

(Time: 7:30, Unless otherwise stated)

Directed by Rev. Fred P. Register

Eastern Virginia

Wakefield — September 3
Rosemont — September 4
Suffolk — September 5

North Carolina and Virginia

Union Ridge — September 6
South Boston — September 8 — 3:00 P.M.
Greensboro, First — September 9

Western North Carolina

Bailey's Grove — September 10
Ether — September 11

Eastern North Carolina

Turner's Chapel — September 12
Clayton — September 13
Pope's Chapel — September 15 — 3:00 P.M.

We Skip Again

Financial limitations make it necessary for us to publish only fifty issues of this paper annually. Since there are fifty-three Tuesdays in 1957, we are skipping another publication date in the summer. The next paper will be dated September 3. Until then, take it easy, do good for as many as you can, send news from your church, and welcome the return of our favorite church paper.

A Name For The Church

After the days of Jesus his followers were called by many names, some of which were not complimentary. They were known as the followers of the Way, meaning the Way of Life as taught by Jesus. It was an event worth recording when in Antioch in Syria the church was first called Christian. From then until now followers of Christ have been known as Christians.

Church groups with peculiar tenets have taken the name of the founder of the group, such as Lutheran, Wesleyan, the name of a place as the Roman Church, and the type of government as Congregational and Presbyterian.

When the followers of James O'Kelley were deciding in 1794 the type of church they were to have, it was agreed that "Christian is a sufficient name for the Church." From then until the merger with Congregationalists in 1931, that was the only name, except local designations such as Elk Spur Christian Church, Poplar Branch, Holy Neck, or some other such indication, but always it was Christian Church. Since then there has been the combination of Congregational Christian in most instances, although some churches have retained the original and stuck to the "Christian only."

After 150 years we are now changing to the United Church of Christ. That is very close to the original name, and by using it we will join with three other major denominations in recognizing in the name of the Church the Christ who founded it. Members of Christian churches should be happy.

Budget Making

Budget making is a serious matter whether for families, churches, or other organizations. A good way to begin is to consider the expenditures that need to be made. Then seek ways to raise the money. It can easily happen that more money can be secured if those who work at the job are convinced that more is needed.

A church budget should include all the things that need to be done. That will include salaries, upkeep of buildings, operational expenses, and an adequate share in benevolences and missions. A good budget includes everything that the church will need to spend during the coming year.

Members and friends who give to the work of the church can then determine their rightful share of the budget, and can be assured that when they promise to give a specific amount there will be no additional calls for money, unless some emergency arises that was not foreseen. Then they can put into the offering at church each Sunday their gifts with a sense of joy, for they will

be sharing in all the work of the church at home and abroad. Giving then becomes a part of the worship, and is not a thing to be dreaded.

Those who share in church building and the solicitation of pledges can surely feel satisfaction in helping their churches to do the needed work, and in training people in churchmanship.

"Put Me In The Budget"

There are many voices clamoring to get into the budget of a local church. Some of them represent great, world-wide enterprises, and some are no more important than screens on the windows to keep flies out. All voices should be heard, the causes considered for what they are worth, and such included as may rightfully have a place in the work of the local church.

Most budgets known to this writer include little for literature, or reading matter of any kind. Usually there is some provision for a minimum of cheap literature for Sunday school classes. Of course some churches purchase the best materials for study that they can find, and in abundance. In fact several Southern Convention churches are now including THE CHRISTIAN SUN in the budget of the church and pay a subscription for each family represented in the church membership. That pleases the workers with the paper, of course, but far better still it gives the families of the church a chance to know about the denomination of which they are part, and assures them that their local church is interested in what they read.

Subscriptions that cost an individual \$3.00 per year can be secured by the church (if the church sends the paper to half or more of its families) at \$2.00 per year. That sounds like a good bargain, and it really is, for the cost of the printing is more than the subscription price.

But the real reason for putting the paper in the church budget is not to help the paper, but to make better church members. One can wonder and worry a great deal about how our people are expected to learn about our Church and then not find a very good solution to the problem. Conversion is a wonderful experience, but it does not put into the mind information concerning the work of the church in our big world. This editor, who is also a pastor, is thoroughly convinced that it will pay every church in dollars and cents to send this paper to every family. Budget builders are asked to consider this matter and to be a little leery of leaving out the reading matter which will help to increase the income of the churches, and otherwise prepare the people for Christian service. The voice of THE CHRISTIAN SUN can be heard across the Convention saying, "Put me in the budget."

Labor Day Prayer

(By National Council)

Almighty God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth;

Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow-men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. Amen.

New Frontiers Of Faith

Christian Education

Oliver Powell

"Her life is in our hands." But only if we have a decisive, compelling Word to speak to this child. Only if we have a truth to share with her that can make a life and death difference in her years of growing up. The whole job of Christian Education in the church rests on the assumption that we do have such a Word, such a truth. If only all of us could appreciate how desperately the people on the new frontier we're talking about need to hear it said, need to get hold of it!

Shortly after the second world war, the late David Roberts visited a conference of Christian pastors in Germany. One of them said to him one day with a sigh that he sometimes longed for the good old days of the Nazis. Somewhat astonished, Dr. Roberts asked him what he meant. "Why," he said, "in those days it really meant something to preach. Smuggled into somebody's basement under cover of darkness and the noses of the secret police, there you stood, a pastor facing death speaking to a congregation facing death. And," he added, "unless you had a saving word to utter there was no point in having run the gauntlet of the Gestapo."

To be sure, life on our new frontier is less dramatic than that, pastors and people less heroic, maybe. But the alternatives are the same, — life and death: the free, overflowing life of Christ that can be ours, and the slow, suffocating death of an overripe society worshipping the insatiable gods of success.

We Christians have in our hands the Word that can rescue people from this death. And we're here under divine command to communicate it as widely, as persuasively, as winsomely as we can manage it. This is the teaching job of the church. It takes in everybody, from curly-haired youngsters in the kindergarten to grandmothers in a Bible study class. Fast-moving teen-agers with lives as well as minds to be made up. Young couples needing a faith to live by when things get tough. Fathers and mothers wanting to know more about growing Christians and how to answer the ceaseless flood of questions.

Face it honestly. We've a mountainous job to do. It's not just handing out good advice. It's not just urging

people to try harder to live as Jesus lived. It's not just promising them a happy, serene life if they'll follow a few simple rules. It's really not any of these things. It is, little by little, bringing boys and girls, young people, men and women face to face with the saving, redeeming Word of the love of God made plain in Jesus Christ, and what it can do for a person once he lets it have its way with him.

And it is we, well seeing to it that the Word gets communicated in ways that take hold. It is knowing and using the laws of human learning. It is using methods and tools that bring results, and experimenting with new ones when the old ones wear out. It is training hundreds of dedicated men and women from the rank and file of our membership to be good teachers of the Gospel.

For a decade now the Agencies of Christian Education of our two fellowships have been working hard at

it, side by side, planning, experimenting, learning together, opening new paths of Christian learning. A new curriculum of Christian study for use in the United Church of Christ is well along the way. We must say it humbly, but we say it with pride that we expect it to become one of the really notable programs for Christian teaching in American Protestantism. It will be inventive. It will capture imagination. It will satisfy keen minds. It will be sound in our evangelical faith.

One day back in the ancient Kingdom of Judah when things looked especially bleak and the history of that tiny land was going from bad to worse, King Zedekiah sent for the prophet Jeremiah. From the depth of his despair he said to him, "Jeremiah, is there any word from the Lord?" Jeremiah looked him squarely in the eye and said simply, "There is!"

The world is addressing the same question to us. "Is there any word from the Lord?" And we're to say simply, "There is!" We're in business to see that it gets communicated.

About

* * *

A DEVOTED AND NOTED MISSIONARY

In all South Africa there is perhaps no spot which attracts so much attention as Victoria Falls in Southern Rhodesia. Next to that great natural wonder, before which visitors stand in awe, is the bronze monument to David Livingstone in nearby Victoria Falls Park, which every passerby looks upon with the greatest admiration and reverence.

The noted explorer and missionary is shown with stick in one hand, a Bible in the other, and a field-glass by his side. The statue is placed so that it is constantly bathed with mist from the roaring falls beneath, which Livingstone discovered in 1855. He was sent to Africa in 1840 by the London Missionary Society, and it was some years later while seeking suitable missionary stations that he discovered the mighty falls.

Every living thing near the falls bursts forth freely, from the delicate maidenhair fern to the feathery-leaved palm. In such a setting stands the monument to the man who was lost to the world for three years. Henry M. Stanley, star reporter of the New York Herald, and a crew of 192 searched the wilderness for nearly

ten months before they found Livingstone, who was unaware that the outside world was waiting for the biggest news story of all the times. Livingstone was found living in a thatched roof hut, ill, emaciated and out of medical supplies.

Despite Stanley's pleas for many days for Livingstone to return to England, he refused with the statement that he had much work to do in his chosen mission field. About two years later, his followers found his lifeless form kneeling by a crude bed, his head resting on clasped hands. News that "The Good One," as the intrepid preacher was called, soon spread from hut to hut, from village to village, and thousands of his converts came to pay their last respects to the man whom they worshiped.

After removing Livingstone's heart, and placing it reverently in their own soil where it belonged, converts of "The Good One" drew upon their secret savage arts and embalmed the body. Then began the longest funeral march in history — a trek that required nine months to reach the nearest port where a vessel could be obtained to transfer the body to England where it was placed in Westminster Abbey, April 18, 1874.

C. B. Riddle

**THE NATIONAL COUNCIL OF CHURCHES SENDS A LABOR DAY MESSAGE TO THE
CHURCHES TO BE READ ON SEPTEMBER 1**

. . . To New Levels Of Dedication

With the coming of another Labor Day, the National Council of the Churches of Christ in the U. S. A. gives thanks to God for the increasing recognition which is being given the dignity of labor and its contribution to our society.

Organized labor has become an increasingly responsible partner in our national life. Union membership and financial resources have grown tremendously in the past two decades, and the merger of the AF of L and the CIO has added new potentialities of strength. The rights of workers to share the higher living standards which their energies and skills help to foster are generally recognized. Collective bargaining has proved its great value as a process in labor-management relations. Gains of such lasting importance to our entire society must be retained and enhanced.

HORIZONS AND RESPONSIBILITIES

With these and other developments the unions have gone beyond the "bread and butter" stage. Their horizons have broadened, and they have invested their leaders with responsibilities above and beyond the call of job economics, reaching into many areas of concern. Labor has achieved higher status and greater stature through the expansion of its activities and influence in many spheres of community and national life.

This growth in organized labor's strength and influence has added to its responsibilities. The unfolding opportunities and pressing problems of our society present a challenge to labor and all other responsible groups to rise to new levels of dedication in thought and action on behalf of human welfare, justice, and peace, here and throughout the world.

THE QUEST FOR NEW SOLUTIONS

There is substantial evidence that we have entered a new era in our material progress — an economy of abundance, far beyond the dreams of the past. But this situation is full of peril. New and heavy demands are placed on the Christian conscience: to seek Christian perspective on the distribution and use of increasing material abundance and a true sense of stewardship of its mounting benefits.

Labor can make a unique and necessary contribution in the quest for solutions to the problems which this era poses for all of us, as individuals, as groups, and as a nation.

How can a man in his daily work develop a deeper feeling of vocation and full participation as a partner in the total economic enterprise? How can the manpower resources of our country be trained more adequately and utilized more creatively, from youth to age and in all walks of life?

How can educational, social, and other needed public services and facilities be increased and made available to all persons in every part of the country without discrimination? How can the persistent problems of unemployment, poverty, slum areas, disease, delinquency and other social maladies be faced more intelligently and effectively and brought toward progressive solution? How can the American economy, through our foreign economic policies, make its maximum contribution to our fellow-men throughout the world and particularly to the people in economically less-developed areas? How can the continued growth of material abundance be assured without the dangers of extreme inflationary or deflationary swings and with the maintenance of the freedom of our economic institutions?

WITH GOD'S GRACE AND GUIDANCE

The solution of these and other great problems of our society requires objective study and research, imaginative experimentation, enlightened policies in the common interest, and sustained action motivated by a spirit of goodwill. These paramount needs of our national life demand the sharpening of conscience and the dedication of effort on the part of all our people. We can meet them only with the wholehearted cooperation of labor, along with other groups, engaged as we all are in some phase of the production, distribution, and use of goods and services. Such cooperation our churches are bound to encourage and promote.

Let us all, then, on this Labor Sunday, dedicate ourselves to renewed efforts to meet the opportunities and challenges of this new era — to ensure, with God's grace and guidance, that our material abundance will truly serve his purpose — that his will may be done on earth.

Jesus Seeks The Lost

Rev. Max Vestal

Luke 15:1-24

Last week, we thought together about the fact that Jesus loves sinners. Today we shall see the result of this love as Jesus describes God's search for those who are lost. Even as he was speaking, interestingly enough, the tax collectors and sinners were all drawing near to hear him. But the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them." Jesus ignored their murmurings and told the three parables — of the lost sheep, the lost coin, and the lost boy, or the Prodigal Son.

The shepherd comes home, Jesus says, and finds that 99 of his sheep are safe in the fold. Ninety-nine per cent! That's pretty good, isn't it? But Jesus said to his listeners, "You wouldn't leave that sheep out in the wilderness. You would search for it, bring it back, and call in your neighbors to share your joy. Jesus says to us that God is like that.

The story is told of a government official in Germany, who was inspecting a home for retarded children. This being a government operated home, he inquired as to the percentage of the children who were enabled by the school to lead useful lives. He was startled when the superintendent told him that only one out of a hundred ever made sufficient progress toward this goal. The government official blurted out: "Why, man, it's hardly worth while then." The superintendent replied quietly, "Perhaps not, unless that one child should happen to be your own son." For this same reason God is concerned. We have been made to be His children.

After telling the story of the lost sheep, we can picture Jesus looking quietly over his audience. And he sees that a number of ladies are present. So he tells the second story about the lost coins. How closely the women listen. Many of them have lost coins. Many of them may have spent considerable time in the dark houses of that day looking for money and other items that were lost. They knew what Jesus was talking about. They knew how carefully they would look. Then Jesus tells them that God is like that. He too looks carefully for those who are lost. And when he finds them,

there is the joy of a neighborhood celebration in heaven.

Then Jesus tells one of the most familiar of all his parables — the one called the Prodigal Son, illustrating so well the waywardness of the son and the complete forgiveness and love of the father. Jesus was saying quite frankly to those tax collectors and those sinners who had drawn close to listen: "You are like the son in the story. God is like the father. Won't you come home to him?"

Gerald Kennedy tells the story of G. K. Chesterton, who was one of the great and original Christian thinkers. He was also, however, one of the most absent-minded of men. He had difficulty in keeping his dates straight, and he never could remember the schedule of a lecture tour. The most famous case of his confusion was this telegram he sent to his wife, "Am in Market Harborough. Where ought I to be?" She replied, "Home"; because, as she later said, it was easier to get him home and start him off again on the right track than to tell him how to get where he ought to be from where he was.

This seems to be what God seeks to do as these stories of Jesus describe Him. He seeks the lost, that He may bring them home to start them over again in the right way. Jesus was the greatest evangelist this world has ever known. He used new and fresh stories that the people understood. Most of all he sought them out and loved them, even as God does.

Leslie Weatherhead writes: "It should be remembered that a religious witness, and indeed an invitation to another to follow our Christian way of life, should frequently begin a long way from the use of religious jargon. The invitation, 'Come to Jesus, doesn't make sense to a large number of people. Appeals to 'surrender the life to Christ' can be nauseating, superior, and repellent. But everyone understands good humor, good will, and the kindly deed. Sometimes the most religious thing we can do in a situation is to keep the conversation off religion. Jesus didn't say to Zacchaeus: 'Brother, are you saved?' He said: 'May I come and have dinner with you?' The prodigal's return was not celebrated by a service but by roast veal, and the story ends not with a prayer meeting, but a dance." Yes, God seeks the lost, just as Jesus has shown — through love and goodwill,

PUERTO RICANS ORIENTED BEFORE ARRIVAL IN THE STATES

Bewildered, anxious families, with small children clinging to their mothers' skirts, have a good friend in Osvaldo Carlo. From behind his modern glass booth at Puerto Rico's International Airport, he answers questions, gives advice, explains U. S. currency and demonstrates New York subway tokens. Most important, he hands them a gay folder, "Friends in Other Cities," which tells northbound travelers what churches in New York, Chicago, Miami and other cities stand ready to welcome them. Every detail is there — ministers' names and phone numbers, and maps showing them how to get around.

"Many people think I know everything," Mr. Carlo confesses modestly, "but I try to set their minds at ease somehow." Some are worried because relatives in New York are ill. Others whose flights have been delayed, must have something to eat. And migrant workers, especially, want to know about the places they are going to work.

With 14 flights out of Puerto Rico every day except Saturday and Sunday when there are 16, Mr. Carlo's job could be a 24-hour chore. Although he seldom puts in less than 10 hours at the airport, he says: "The work gets more interesting each day. Several travelers have wanted to pay and many have sent me greetings after their arrival."

Employed by the Evangelical Council of Churches of Puerto Rico, Mr. Carlo works in cooperation with the Protestant Council of New York and the National Council of Churches' Division of Home Missions in an airport ministry helping newcomers to northern cities relate to the church of their choice. On receipt of the new address of a Puerto Rican family, he forwards it to the council of churches in that city for referral to a minister in the neighborhood.

For several weeks, Mr. Carlo has been visiting Puerto Rican families in their homes in New York to gain an understanding of their special problems so that the island's churches can better prepare their members for assimilation in U. S. urban communities.

The male mosquito lives exclusively on vegetation and does not bite. Only the female goes into the terrifying business of bloodsucking.

Young People At Work In Churches

EASTERN VIRGINIA PILGRIM FELLOWSHIP TO Have Quarterly Meeting

The quarterly meeting of the Eastern Virginia Pilgrim Fellowship will be held Sunday afternoon, August 25, from 4:30-6:30 p.m. at Bayview Church, 1041 Bayview Boulevard, Norfolk.

This is to be a pre-school round-up and farewell party for students leaving for college. There will be picnic supper and vesper service. Please bring sandwiches. The hostess church will furnish drinks and cookies.

Corresponding Secretary
Joy Ann Akin,

HUNTERDALE YOUNG PEOPLE STUDY VOCATIONS

On the morning of June 23 the college students and high school graduates of Hunterdale church, near Franklin, Virginia, met to discuss the prospect of summer group meetings for study and discussion. They decided to meet on Tuesday nights at seven o'clock during July and August, to take Christian Vocations as a topic for study, and to invite leading laymen to discuss aspects of the subject.

At the first meeting the pastor, Rev. Joe A. French, gave a preview of the subject. In other meetings the following laymen have discussed various subjects of interest: J. Letcher Eley, "Being Christian in Business"; Dr. E. B. Gatten, "Opportunities for Christian Service in the Medical Profession"; Joe P. King, "Finding and Preparing for Your Vocation"; Mrs. Wesley Beale, "The Social Agencies and Christian Service."

— Hunterdale Union Church News

ROSEMONT YOUNG PEOPLE ACTIVE

Betty Hassell, President

The Pilgrim Fellowship of Rosemont Congregational Christian Church has launched a new program. Sunday nights include a variety of activities, among which are the devotions, a special program, and recreation with refreshments. The counselors of the group, Mrs. Ada Gladstone and Mrs. Bessie Nothnagle, supervise the hour of religious study and Mrs. Norma Morrison plans the recreation which includes volley ball, table tennis and various Bible games.

The young people have enjoyed a weinie roast, home-made ice cream,

and a watermelon feast. The new program has brought the attendance up to average 50 each Sunday night.

In addition to the counselors and recreation director, the minister, Rev. Melvin Dollar, and four parents are giving special time to help the youth program.

The outstanding activity of the young people for the summer was the sale of barbeque suppers. The project raised \$84.00 for the salary of a child care director for the migrants.

TWO YOUTH GROUPS AT GARNER Sylvia Perry, Reporter

Our Pilgrim Youth Fellowship at Hayes' Chapel in Garner is progressing nicely. Mrs. Annie Belle Stone and Mrs. Ruth Goss are our counselors along with our pastor, Rev. Rosser

L. Clapp. We organized a Junior P. Y. F. in January and it has created much interest. Mr. and Mrs. Frederick Byrd are the leaders of this Junior group. We have 28 on roll in both groups, with a good average attendance. Mrs. Elmo Allcox and Mrs. Elvin Duke are helping us with our music.

Throughout our program we try to encourage our members to assume the role of leadership in our church by having them participate in the devotional and social activities of our group. Since January of this year we have had 23 new members to join our church. Several of these are members of our P. Y. F. We are real proud of them. We hope that some of our group will be effective church leaders and workers in the future.

(Written by Junior High Campers at Moonelon in Worship Class under direction of Miss Ruth Williams.)

A Litany For Camp

For the wonder of Thy loving-kindness, the beauties of the Creation — the lake and the tall trees,

WE THANK THEE, O GOD.

For the sun, moon, and stars which above us shine,

WE THANK THEE, O GOD.

For the singing of the birds and the croaking of the frogs,

WE THANK THEE, O GOD.

For those whose dreams and work have made Moonelon possible,

WE THANK THEE, O GOD.

For the facilities here at Moonelon and the counselors,

WE THANK THEE, O GOD.

For our new friends here at camp and the joys and pleasures during the week,

WE THANK THEE, O GOD.

For the fun and fellowship at the campfire circle,

WE THANK THEE, O GOD.

For our food and for all those who have helped to provide it,

WE THANK THEE, O GOD.

For Thy nearness to us as our thoughts dwell on Thee at morning watch, and the quiet moments at Vespers when we become closer to Thee,

WE THANK THEE, O GOD.

For the friendship circle which draws us nearer to others and to Thee,

WE THANK THEE, O GOD.

For the opportunities to learn more about Thee,

WE THANK THEE, O GOD.

For the talents which Thou hast bestowed on us, that we may better serve Thee,

WE THANK THEE, O GOD.

For the many times we have failed to see and to do Thy will,

WE SEEK THY FORGIVENESS, O GOD.

Help us to seek Thy will for our lives and to ever be grateful for Thy many blessings to us,

WE BESEECH THEE TO HEAR US, O GOD.

Values Of Golden Age Club

First Church, Portsmouth
Russ Shaffer, Pastor

The Golden Age Club of the First Congregational Christian Church in Portsmouth, Virginia, has grown to be a real blessing to many older folks. While there is no strict age limit, the members of the club are generally over 60. Several are partly invalided, or considered shut-ins, and it is impossible for them to attend church regularly, or participate in much of the program of the church.

Several months ago this group was organized with seven members, and has since grown to about fifteen. They meet once each month in the homes of the members, with door-to-door transportation provided for those who are rarely able to leave their homes.

Each meeting is opened with a devotional period, which includes a prayer circle, with all participating. Though most of the members have very limited incomes, they insist on taking an offering, which is used to send cards to the absent, the sick, and on birthdays and other special occasions. It has been agreed that any surplus accumulated in this way will be contributed to the operating program of the church.

The main feature of the club is fellowship, and many of the older members look forward with great anticipation to the regular meeting. For many it is their only activity outside their homes, and anticipating a meeting, and remembering it afterwards, helps relieve the boredom and loneliness of their normal lives.

At the first meetings, some persons were seeing friends they hadn't seen in ten years or more. At least one member is a charter member of the church, in her 90's, and another is in her 80's. These folks have been close to the church for many years, but in these latter years age has become a severe handicap. Now, through the Golden Age Club, they can renew and maintain old friendships, and become a vital part again of the total fellowship of the church. They are no longer the "forgotten" group, but are being integrated into a meaningful new relationship with the church. They are still strong in spirit, and in months to come will be devising new projects within their capabilities, and will continue to make spiritual and material contributions to the great Christian fellowship.

August 20, 1957

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

August
JAPAN

- 25—Retired Personnel of the Japan Mission.
- 26—Rev. and Mrs. Sherwood F. Moran are now on pre-retirement furlough after a life full of rich experiences. They both graduated from Oberlin, were married in 1915 and went to Japan the next year where they founded Yodogawa Neighborhood House, Osaka, and worked there 1921-40, 1947-56. He was in Marines 1940-47 where he rose to rank of Lt. Col. Japanese Government bestowed on him Fifth Order of the Sacred Treasure, 1956.
- 27—Genichi Murono became a Christian at 17; studied law; decided to become rural evangelist in 1928; went to Manchuria as leader of Christian emigrants in 1944; captured by Russians and sent to Siberian labor camp; repatriated in 1947 he is now president of Hino Rural Center, near Tokyo.
- 28—Rev. Susumu Nishida was baptized at 16; graduated from Doshisha Theological Seminary and Hartford Seminary; pastor of Hokko Church, Sapporo; chairman of evangelism committee of Hokkaido Association of United Church.
- 29—Mrs. Floyd L. Roberts was married in 1927 and she and her husband went to Japan the next year where they worked in educational and evangelistic work in Nagoya until 1940; they served a parish in Pittsfield, Mass., until he died in 1950. In 1952 she returned to teach English at Kobe College.
- 30—Grace M. Robertson, whose uncle, aunt, and cousins were missionaries, went to Japan in 1950 after teaching school for eight years here. She trains kindergarten teachers at Shoei Junior College, Kobe.
- 31—Joyce S. Turner went to Kobe in 1954 for three years as teacher of English after graduating from San Diego State College.

SEPTEMBER

- 1—Rev. and Mrs. Robert W. Wood are both well-trained; served in Hawaii 1945-49; went to Japan 1949 where he is teacher in theological department of Doshisha University and she teaches sociology there.
- 2—Rev. William P. Woodard went to Japan 1921, serving in general work until 1930; 1930-35, Seoul, Korea; at Kumiai Church headquarters in Osaka 1935-41; resigned to serve in U.S.N.R. until 1953 when he became director International Institute for study of Religions in Japan; re-appointed by our Board, 1956. His wife, Harriet, served with him in Japan until her death last year.
- 3—Rev. John G. Young did Y.M.C.A. work in Hawaii, China and Japan from 1924-47. Since 1954 he has shared in work of Doshisha University, with exception of two years in Community Church, Honolulu.

KOREA

- 4—Service Committee's Work in Korea.
- 5—Edith J. Galt, M.N., was born in China, where her parents were our missionaries. She went back to China as a nurse in 1945. In 1953 she went to Australian Presbyterian Hospital, Pusan, Korea, representing our Service Committee and Church World Service. Her brother, Ralph, was minister in Valley of Virginia.

PHILIPPINES

- 6—The Philippines Mission — Established 1903, now part of United Church.
- 7—Rev. and Mrs. Philip A. Brink — He is a native of Kansas, she of the Philippines. She has her law degree from Univ. of Manila, he a divinity degree from Pacific School of Religion and she has master's degree from same school! Married 1951; went to Philippines as missionaries in 1953. He does evangelistic work and trains ministers while she does women's work and religious education in Davao City.

The Work Of A College President

J. E. Danieley,
President of Elon College

Each year in the United States there are between seventy-five and one-hundred new college presidents. On the average they serve a term of approximately five years. H. L. Donovan, President-emeritus of the University of Kentucky, said, "some of them wear out, some get out, and others are thrown out." Historically it is interesting to note that Henry Dunster was the first American named as a college president. He was selected by the overseers of Harvard College more than 300 years ago. Six years later the overseers were of the opinion that he had served his usefulness and dismissed him. He then became the first to be hired and the first to be fired. The number of those who have ended their careers in the same manner is not an encouraging one.

Through the years a large proportion of the college presidents have been ministers. This was quite natural in the early years because of the fact that one of the primary purposes of the colleges was to educate ministers. The situation still prevails to a great extent in the church colleges. However, state schools and private colleges and universities are turning more and more to the other professions. College professors and deans, lawyers, military leaders, and businessmen are being called upon to serve in this capacity.

The major problem for the college president of one-hundred fifty years ago was that of discipline. In addition to his other duties, he taught, usually the senior class, a number of hours which today would be equivalent to a full load for the average professor. It was his duty to conduct chapel services daily, to be responsible for the public relations activities of his institution. He solicited the funds, recruited the students, prepared the budget, acted as purchasing officer, recommended policies to the Board of Trustees, corresponded with interested people, was the admissions officer, the registrar, the dean of the college, the dean of the students, superintendent of the buildings and grounds, director of guidance, and an expert in the curriculum. What a man he must have been!

Today the college president is more of an executive and less of a preacher.

He is more of an educator and almost never has time to be a teacher. He is, however, now as he was then, a traveling man. He found it necessary then to travel as he went about seeking students and funds. He was, as Harold L. Ickes described him, "a divining rod locating rare deposits of precious metals." Today we might say as H. L. Donovan said recently, "He is a Geiger counter searching for academic uranium." The late president Walter Jessup of the State University of Iowa gave this description of the ideal college president, "All things to all men. . . who will charm the prospective donor; who will delight the students with his youthfulness; who will have wisdom and experience to lead the faculty to make decisions with unanimity; . . . who will take full responsibility for a winning football team; who will say nothing to outrage either the standpatter or the new dealer, at the same time stand four square on all things; a man who is religious enough to suit the fundamentalist, but sufficiently worldly not to outrage the bibulous alumni." W. H. Cowley of Stanford University, once president of Hamilton College described the president in these words. "One of the most burdened, harassed, put upon people in American life. He is expected to be an educator, a scholar, an administrator, a businessman, a public speaker, a writer, a money raiser, a politician, a giver of dinners, a charmer at receptions, a moral force in the community, a commentator on national and international affairs, and popular with students, alumni, faculty and readers of newspapers." I should mention parenthetically that he forgot to mention the necessity of being popular with the Board of Trustees. Henry Wriston, who for many years was president of Brown University, said, "He is responsible for an extremely wide range of activities. So wide, indeed, that if he tries to learn them all at once, much less do them all at once, he is certain to bog down. In fact it takes several decades to learn his job in all of its aspects."

It would be interesting, with this background, to indicate what some of the duties actually are for the college president in 1957. First, I would list responsibility for the academic life of the college. It is true that the Board of Trustees has the responsibility of setting the over-all educational policy of the institution, but more than any

other individual, it is the responsibility of the president of the college to make recommendations and to serve as the leader of the academic community. It is his responsibility to obtain the services of an excellent faculty; to search out those people who are qualified from the standpoint of scholarship, personality and disposition to become great teachers on the college campus. We must do this in spite of the fact that the salaries which are paid are distressingly low and the classes are to be larger and larger as we get into the main stream of the impending tidal wave of students. He must not only get teachers to the campus at this salary, but he must work constantly and diplomatically to keep up their morale. President Ernest Wilkins of Oberlin College, back in 1927 made this very important observation, "The central concern of all those interested in the vitality of the college should be that the faculty be composed of good teachers, that the conditions of their work should be such as to facilitate good teaching, and that they should actually teach to the best of their ability." This is a primary concern of the college president. Once a good faculty has been assembled on a campus and, it should be said that this requires at least a generation and is a job which must be done continuously through the years, then it is the job of the president to maintain an atmosphere of academic freedom. There are many pressures which come from vested interests. They are likely to come directly to the president. He must be able to listen to the proposals and to say "no" to any demand which may, in any way, jeopardize the freedom of the institution. The college must maintain a climate which is favorable to the search for truth and its teaching staff must be free to proclaim that truth as they are able to perceive it. Students, must be impressed with the importance of education; must be provided with an atmosphere which is conducive to the pursuit of learning; must be encouraged and assisted in every way possible that they may become, not just the possessors of degrees, but that they, in reality, may actually build the necessary foundation for a genuine education.

The second responsibility is finance. The college president has always been known as a beggar. For this we have

no apologies. Ours is a noble quest. We are making it possible for men to invest in the future of this nation by assisting in the education of our youth. It is with humility and confidence that we go forth to meet those who are prospective investors in humanity. This is certainly one of the greatest challenges which we face. It should be mentioned, incidentally, that if we are to receive these funds, which our colleges must have, then we must have the goodwill of our community. Those who live in the vicinity of the college must understand its program; must be interested in it and willing to support it. This means that the president must develop an adequate program of public relations. The college must inform the public of the job which it is doing with the faith that when the public knows the challenge we are facing, the opportunities which are ours, it will be anxious to join with us in shouldering these responsibilities in the field of Christian higher education.

There are hundreds of individual tasks which must be performed in the course of the daily life of the college president. These are only the two main divisions of his work. There are many problems to be faced, many questions to be answered, many decisions to be made, but the encouraging and satisfying aspect of the situation is this; we are not just working with learning materials, curricula, money and buildings, we are working with people — we are working with young people, who, if they are properly educated and given the opportunity, may achieve greatness. Young people who are to go out to minister to the physical, mental, and spiritual needs of mankind. We are, then, in the business of preparing people to serve.

Being president of a church college is not a job or a position, it is a calling. It is not something a man seeks to do, it is a challenge from which he cannot escape. God calls men to serve Him and humanity. He calls them to serve Him in many different places. The office of president of Elon College is one of these places. It is an humbling experience to be called, it is a thrill to serve. I challenge you to come to know the college better, to understand its program more fully, and to give of your support that it may be strengthened in its service to our fellowman and to our God.

Fun is exactly like life insurance — the older you get the more it costs.

ADVERBS FOR ALERT ADOLESCENTS AND ABLE ADULTS

III. Tritely

Rev. Henry E. Robinson, Pastor in Burlington, N. C.

This adverb is not so commonly used as those which have entitled the previous articles of this series. Yet "tritely" is descriptive of a very common action, namely, over-using the outworn.

I remember some of my minister friends by a phrase or a word which they "ride" to death. One of them uses the word "particular" with every paragraph. He says everything is particular; hence nothing is. During World War II about every speaker one heard prefaced his remarks with: "In days like these." I began to wonder if God had altered the rotation of world or changed the orbit of the earth. I am bored every time I hear a speaker say: "We are living in a changed world." That little thought as already been expressed. It doesn't need any more heralding. I have been tempted to preach a sermon on the "Changelessness of Change" just to see where we would come out. These are examples of triteness in its most boring forms, but not its most devastating.

When life itself becomes a treadmill a disaster has occurred. A farmer put a sign on a post near the road which read: "Choose your rut carefully, you will be in it for a long time." Why do we smile at that? Because we know too many folks who have been in the same rut too long. Then after we smile we may frown a bit. Maybe we are such persons. It is neither a joy nor a privilege to be in a rut. This is what happens. Life is a bore. We want to sleep all the time because during waking hours we are unhappy. Each day is like the others, and they were meaningless. We like the sunset because the night will cover our boredom. We hate the dawn because we are back on the grind. We have our problems and accept them, but we have had them too long. We are sick of them. No solutions have appeared to erase them.

Living tritely is as common as the common cold and is just about as sad as affliction. We endure, but do not conquer. We suffer the misery without hope of cure. About the time it clears another seige begins. We rail at the doctors: "Why don't you find

a cure?" The most tangible remedy yet is a kleenex.

There is a remedy for trite living. It is one of God's most distinctive gifts. None but man is blest by it. Only man of all creatures suffers when he fails to use it. It is the seat of his greatest progress. Its lack takes the lustre from life. This gift of God is the power of imagination. Without it man lives in a prison cell of dull, drab existence. With it man himself becomes creator.

A young friend of mine is studying for a Ph.D. degree. He has successfully passed all the formal requirements. There now remains the greatest test. He must produce from mind and hand a new thing: a concept that is unique in his field of study with proof of its validity. He must plough a furrow where no other man has ploughed, and so by a few inches enlarge the field. He labors on the same old ground where hundreds have labored before, but he must go a little further. Only in the realm of creative thought by the power of imagination is this possible.

In precisely the same manner each of us must face each new day. Most of it will be in the framework of the familiar. But some small bit of it must be new in the sense of search and discovery. "He maketh all things new." What means this startling statement? It contains great truth. By Him comes a new picture, a new thought, a new way that colors all of life and all of being.

From the days of earliest man fur would crackle when rubbed in cold, crisp air. But one day man asked why, and with mind, and hand, and the limitless power of the imagination he sought the answer. The age of electricity was born.

Even so, God has loved the world from the beginning. When will mind, and hand, and the limitless power of the imagination rub out the trite and boring ways of hate and usher in the age of love in all human relations?

The totem pole was developed by the Indians of British Columbia and Alaska as a way of publicly talking about themselves.

Amos, Crusader For Righteousness

(TEMPERANCE LESSON)

Background Scripture: Amos.

Devotional Reading: Amos 5:18-24.

Memory Selection: Seek good, and not evil, that ye may live. Amos 5:17.

Nine chapters in one lesson! Students in colleges and seminaries sometimes spent several weeks on the book of Amos. And we are to spend twenty or twenty-five minutes on it! The best that we can do is to touch the high spots and emphasize the main truths. Take a deep breath and plunge in!

THE MAN

We know nothing about the man except what he tells us in the book which bears his name — he is the only man with that name in the Old Testament — and he tells us but little of himself or his history. He was a native of Tekoa, a village about five miles from Bethlehem and ten miles from Jerusalem. This village is situated on a hill about 2700 feet high, and thus commands a sweeping view of the surrounding country. It is located at the edge of some of the bleakest country, not only in Palestine, but in the world. Life in this section was simple, rugged and hard. It tended to develop rugged individualism and raw courage. As a herdsman or shepherd Amos had ample time to meditate and to think, to observe and to analyze. In him there was blended a strong physique, sound mind, and a robust spirit.

He was not a professional man of religion, a member of the "school of the prophets" and "ordained minister." He was a herdsman and a dresser of sycamore trees. His call came directly and with compelling power. And his response was instant and unreserved. There was no time for formal preparation. But he was well prepared for his mission. Keen observation, prolonged meditation, sound analysis, spiritual brooding had prepared him for the time when God called him to go forth and speak in His name. And more. There were certain basic factors in his preparation that made his ministry affective. HE HAD A DIRECT KNOWLEDGE OF GOD — he believed God's sway was boundless, His power infinite, his way of dealing with individuals and the nations righteous. He was ethical and moral in character, and while particularly favorable toward Israel, He made that a ground for visiting them with sterner retribution for their sins. HE HAD ACQUAINTANCE WITH THE HISTORY OF HIS PEOPLE. He was familiar with the history and traditions of the people, and he had reflected upon them and realized their significance. He believed God

was acting in history. PERSONAL TRAVEL. His work as a herdsman had taken him to the centers of commerce and culture, such as Bethel and perhaps Jerusalem, and he had observed what he saw there — and he saw it with clear and calculating eye. Even THE SCENERY OF HIS HOME entered into his preparation. The wide-spreading desert with its silence, the shimmering waters of the Dead Sea in the distance, the high wall of the distant hills of Moab, the ruggedness and the loneliness and the awesomeness of it all, are reflected in his messages which are characterized by simplicity, ruggedness, virility, and raw courage. God had prepared him in secret for that to which he had called him in public.

THE TIME

The times might be characterized in a few, suggestive words. It was a period when wealth and power had reached their culmination. And as is usually the case, there were the attendant results of luxury and excess. There was a great contrast between the "haves" and the "have-nots." The upper classes ate "high up on the hog," tarried long at the cups — indeed they drank from bowls — filled their houses with luxuries such as ivory beds, lolled around to the sound of music, draped their bodies in rich apparel and anointed themselves with "chief ointments." The poorer classes lived in poverty and were practically in bondage to the upper classes, who just didn't give a darn — "they are not grieved for the affliction of Joseph." The courts were unfair, intemperance was wide-spread, immorality was rife. And yet all the

time religion — if it could be called religion — flourished. That was the nub of the matter — when religion was supposedly at its highest, ethics and justice were at their lowest, and corruption was rampant. The times were out of joint. It was to a time like this, and to people like these, that Amos was called to speak.

THE MESSAGE

Amos began his public ministry at Bethel. And he began it with a stern and impassioned and stinging rebuke against the priests and the people. In words that still crackle and burn across the centuries, he denounced the hypocrisy, the moral rottenness, the inequities, the intemperance, and formalism and dry-rot of religion. He did not sugar-coat the pill, and it was a bitter pill for those who heard it. That was bad enough. But the fact that, Amos a man from the southern provinces dared to proclaim his stinging message at Bethel in the northern province, and at the very center of the religious life of the people, made it doubly unwelcome. People do not like "outsiders" coming in to meddle with their business! That sounds modern doesn't it? It did not help any when they learned that he was not an "ordained minister." In fact Amaziah suggested that Amos go back home "into the land of Judah, and there eat bread and prophesy." Of course this is in keeping with the pattern. Vested interests, special privileges, entrenched and organized evil, economic and social favorites, and the spiritually proud, do not like anybody to reveal their hypocrisy and perfidy and sin, whether he be ordained or unordained. It is all right to denounce the sins of others, but if the speaker becomes personal in the sense that he deals with their sins, "he has stopped preaching and gone to meddling," as the elderly colored woman said. Then, as now, people often see no relation between their religious profession and their daily conduct. They are like the fellow who testified that although he had drunk whiskey, and stolen, and gambled, and used profanity, and been unfaithful to his marriage vows, and lied, thank God he had never lost his religion. One thanks God for the statistics which seem to indicate that there is an upswing in church attendance today, but one wonders whether there has been any or at least much increase in the application of Christian ideals and spirit to the everyday life of our world, especially as concerning our relationships with and

— Continued on Page 15

SUNDAY SCHOOL LESSON

August 25, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Josiah, Statesman And Reformer

Background Scripture: II Kings 2:1-23:30; II Chronicles 34, 35.

Devotional Reading: Psalm 119:57-64

Memory Selection: I am the companion of all them that fear thee, and of them that keep thy precepts.

A BAD FATHER AND A GOOD SON

This father and son business is a somewhat unpredictable thing. A good father can have a sorry, and even a bad son. On the other hand a bad father can have a good son. This is no reason why fathers should be bad in the faith that their sons will just naturally be good — it does not work that way. Character and training still count. So does heredity. But like all rules, there are exceptions, and occasionally a bad father will have a good son. Today's lesson is a case in point. The record states that Josiah "did that which was right in the sight of the Lord, and walked in all the ways of David his father, and turned not to the right hand or to the left." (The reference to "David his father" refers to his distant ancestor, King David.) His father was Amon, a man who was so desperately wicked and mean, that he reigned only two years, and who was killed by his servants, and his grandfather was Manasseh, who was even more of a stinker, — a tyrant and a murderer. And here comes Josiah, the son and grandson of these grand rascals, and a good and great man! Here is a mystery of history and heredity. Perhaps the explanation of the mystery is that Josiah had a good mother. A fellow can get along after a fashion if he has a bad father, but he has two strikes against him if he has a bad mother. But even that is no reason why he should "strike out."

Josiah began to reign when he was eight years old. Or perhaps it would be better to say that he came to the throne when he was eight years old. There was probably a regency, a group of advisors who actually administered the affairs of government. But from the beginning, this young fellow showed that morally he was a born king.

THE YOUNG KING REPAIRS THE HOUSE OF GOD

When the young man was eighteen years of age he showed his interest in religion. He saw that the temple was in disrepair and he proceeded at once to do something about it. He instructed the priest Hilkiah to take the money out of "the Building Fund" — there were special receptacles for money for this purpose in the temple

— and to have the necessary work done on the temple. There is one striking statement in the story that needs underlining. "Howbeit there was no reckoning with them of the money that was delivered into their hand, because they dealt faithfully." Here were workmen who were of such character and reputation that they could be depended upon to be absolutely honest in their transactions, even though nobody was checking up on them. It would help America if we had more of this integrity of character in our work-a-day world. We have recently had a glaring example of dishonesty in handling funds entrusted to one's care, but on a lesser scale the thing happens every day.

In what kind of condition is your Church? Is it in need of repair? Is it run down and shabby? Is it a credit to God? Pride in the appearance of the church is a legitimate part of religion. God deserves the best. The church should be one of the best kept buildings in the community.

THE LOST BIBLE IS FOUND

While the workmen were cleaning up the temple they found a "book of the law." Authorities are pretty well agreed that it was the Book of Deuteronomy, at least in general form. They do not know how it got in the temple or how it became lost. But it was found and eventually got into the hands of Josiah. He read it, and as he read it, he was amazed and dismayed. Here was the divine ideal and the divine law, and Israel had broken it flagrantly, persistently, shamelessly. Josiah knew that "the judgments of the Lord are true and righteous altogether," and he feared for the penalty that would come as a result of the nation's disobedience. When he read the book of the law, he determined forthwith to institute reforms in the nation's religious life.

For many people, the Bible is a

"lost Book." So far as any systematic reading of it, any knowledge of it, any practical effect of it on their lives, it is as if it had never been written. It is a striking fact of history, however, that reforms have grown out of a re-discovery of the Bible. A crusade of Bible reading on the part of the Christians in America might ignite a great revival of religion, and institute great reforms. It is a source of gratitude that the Bible is being sold in ever increasing numbers, but unless it is read, marked and inwardly digested, incorporated into life, it will avail but little.

THE YOUNG KING BECOMES A REFORMER

Alarmed at what he read, and stung to the quick in his conscience, Josiah immediately instituted reforms of far-reaching consequences. He cleansed the temple of heathen rites and imagery — how did they get there in the first place? — dismissed the priests of foreign religions, burned the idolatrous vessels and objects used in Baal worship, outlawed the worship of Moloch, destroyed the shrines of Tophet, and suppressed the cult of the heavenly bodies by the destruction of its symbols and altars. It was thorough and effective for the time being. But like most reforms, and especially reforms that are simply negative in nature, it did not last. Josiah had God on his side, but he did not have the co-operation or the enthusiasm of the people on his side, and without that his reform did not last. True reformation can take place only by transformation.

But we can thank God for Josiah and the Josiahs of history. Thank God for leaders of state who are good men, religious men, men of principle and men of loyalty to moral and spiritual ideals. The example of men in public office and in positions of leadership does count. We have had instances in our own political history which show all too clearly how dishonesty and moral compromise in high places seeps down into the body politic.

A RETURN TO CHURCH GOING

Josiah also reinstituted the Passover Feast which evidently had been long neglected. In terms of our day we would say that he summoned the people again to attend church. There is an effort on a national scale to promote church attendance. One sees posters and billboards and stickers everywhere urging people to attend church. To be sure simply attending church is not a cure-all for all our troubles. But it can help in a big way in their solution.

SUNDAY SCHOOL LESSON

SEPTEMBER 1, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Come To The Home-Coming

J. G. TRUITT, Supt.

Dear Friends;

Home Coming is on our minds — September 1. We are always so glad when those who were cared for here remember us and come back to visit us. We are especially glad when they come to our annual home coming.

We are mailing invitations today to all the former children whose addresses we have, and we hope many others will come on anyhow because they know the date is always the first Sunday in September. They also know they are wanted and welcome. We are enclosing a postal card for reply to let us know how many will be in their party.

Readers of this letter are welcome to visit us on that day if they drop us a card letting us know that they will come and how many they will have with them. Roast beef and country ham are two main articles on the free luncheon menu. The luncheon will be served from 12:30 to 1:00, after a business meeting of the Home-Coming Society which will be called to order at 11:15.

Also we are looking forward to a picnic supper which the First Congregational Christian Church, Durham, N. C., will bring to our campus the fourth Sunday in August. We know this will be good for they did this same thing a year ago.

And, too, we are glad to have so many good friends visit us during these summer months; and in turn to have so many of our children visit them. Moonelon campers have come in groups almost every week this summer and they have brought us much joy and many kind expressions of appreciation.

You are in a position out there everywhere to help this Home. A trustee of the Home spoke a brief message to his Sunday School class last week. They received a goodly offering, and all unknown to the speaker a member of the class sent an additional liberal contribution along with a good word of praise for the trustee who had said a good word for the Home. Your appraisal of the work being done here for needy, homeless little folks, and for growing boys and girls is seed sown in good soil some of which will yield thirty, some sixty and some an hundred fold.

Three brothers, 6, 8, and 10, and pretty little Margaret Ellen, 4, are

to be received here this week. They have a father who works to maintain them in their grandparents' home. He has been faithful to them, but now the grandparents are growing unable to keep them. He will help financially with their care here at the Home. He does not make a big wage but he is a Christian and has reared his little ones to go regularly with him to Sunday School and church. "I have not seen the righteous forsaken nor his seed begging bread." Here they will have bread without begging, and what is more they will be taught to love and honor their father. There is a word lacking in paragraph. Isn't it a pity!

CAN I BE A CHRISTIAN WITHOUT JOINING A CHURCH? Yes. It is just as possible as being:

- A student who will not go to school.
- A soldier who will not join the army.
- A citizen who will not pay taxes or vote.
- A salesman without customers.
- A seaman with no ship or crew.
- A business man on a deserted Island.
- An author without readers.
- A football player without a team.
- A politician who is a hermit.
- A scientist who does not share his findings.

First Christian
Church Bulletin, Portsmouth

REPORT FOR AUGUST 12, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward	\$24,413.45
NO REPORT THIS WEEK	
Grand Total	\$24,413.45

SPECIAL OFFERINGS

Amount brought forward	\$36,891.63
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	\$ 5.00
O'Kelley Bible Class, Greensboro, First Church	50.00
Kraft Charity Fund (for coupons)	12.48
G. S. Huber, Spring Grove, Va.	100.00
Wachovia Bank & Trust Co. (interest)	45.00
Mr. & Mrs. Gene Isley, Burlington, N. C.	25.00
In Memory of Charles E. Holland, Jr.	5.00
In Memory of Charles E. Holland, Jr.	15.00
In Memory of Charles W. Davis	1.00
Special Gifts	210.86
Total	\$ 469.34
Grand Total	\$37,360.97
Total for the Week	\$ 469.34
Total for the Year	\$61,774.42

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

.....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

.....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name

Address

The Mountain Revisited

"THE CARPENTER"

(Sermon on the Mount
as translated in RSV)

J. CARTER SWAIM

There is a girl's college in the South where every student must take her share of "duty work." This includes scrubbing floors, polishing door-knobs, polishing on table. Some of the young ladies come from homes in which they never had to do this, and rebel against the requirement. The administration is adamant, however: every girl must take her full share in providing for the needs of the group. All of life involves some measure of drudgery, and it is only when elemental tasks have been done that one is free to pursue music and art and poetry.

From the beginning this college has believed that each girl should learn that before setting out to establish a home of her own. The acceptance of one's own share in the world's work is an important part of every one's education. This was the belief also of

those from whose society the Bible has come. It was a saying of the rabbis that any father who did not teach his son a trade was as guilty as if he had taught him to be a robber. Since Jesus grew up in a home of piety, it is certain that he learned a trade. Justin Martyr relates that Jesus made plows and yokes.

The Gospels, however, seem reluctant to picture Jesus as a normal worker. Only one of the evangelists tells us that Jesus was a carpenter. Mark 6:2f records the question of those among whom he had grown up: "Where did this man get all this. . . Is not this the carpenter?" It is strange that Matthew, although he relates the incident, puts the question in a more roundabout way: "Where did this man get this wisdom and these mighty works? Is not this the carpenter's son?" (Matthew 13:54f).

Matthew's account of the Sermon, however, makes it clear that Jesus was familiar with the joiner's trade. Matthew 5:15 mentions a "bushel". If cubic content were our principal concern, this might more properly be rendered "peck-measure," but "bushel" brings to mind the familiar bushel basket. In our Lord's time this was made of wood, and many of these must have been turned out at the carpenter's shop in Nazareth. The Sermon comes to its conclusion with what has often been called the Parable of the Two Houses, but might better be called the Parable of the Two Builders.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

our attitude toward other people. This is not pessimism. It is worth thinking about.

This is a temperance lesson. There will be many who will hesitate to mention the matter at all, or who will gloss over it with a few meaningless words. But something needs to be said about it. There are not many people in America who are drinking wine out of bowls, but there are millions who are guzzling beer in such large quantities that the alcoholic content makes them unsafe drivers and inefficient workers. And what about the enormous amount of alcoholic beverages which are being consumed in America today, and the startling increase of alcoholics, and especially among women! Furthermore there is an increase in the luxury items in the American way of life which can easily beget a false sense of values and develop softness of character. And as Toynbee the great historian says, "History is strewn with the wreckage of nations that grew soft and careless. "America needs the message of Amos today. Read his collection of sermons and you will see how he condemns and convicts us even as he did the people of his day.

In Memoriam

MUNFORD

The members of the Golden Rule Bible Class of the First Congregational Christian Church of Newport News, Virginia, wish to pay tribute to the memory of a devoted member, Mrs. Stella Virginia Munford, wife of R. L. Munford, who passed away July 12, 1957.

Therefore, be it resolved: First: That we bow in humble submission to the will of our heavenly Father. Second: That we have lost a loyal member who was ever ready to help and encourage us in any way that she could. Third: That a copy of these resolutions be sent to the family; a copy sent to THE CHRISTIAN SUN for publication, and a copy be entered on the class record.

Mrs. J. A. Simmons
Mrs. Nettie Garrett
Mrs. H. R. Byrd
Committee

How to Deal with Controversy is a problem faced by millions in America. The Fund for the Republic has made a grant to United Church Women to assist in conducting workshops across the country to aid leaders in leading discussion groups on controversial subjects. This is a new field, and "White to the harvest."

In June 85 clergymen and lay religious leaders from the United States and Canada met in North Conway, New Hampshire, to consider "Drinking." They did not decide whether a clergyman should drink socially, but were agreed that such drinking is "not irreligious." Seems like it would be pretty far-fetched to say that it is religious.

Local Women's Presidents And District Superintendents:

You are the key persons in the process of reporting the year's work for our women. Most of you have already received your report blanks. The others will receive them soon. It is so important that the local society president fill in the blanks and return one to her District Superintendent, keeping one copy for her own files. The District Superintendent can then obtain the information necessary to pass on to the other officers involved. The time element is important, in order that reports can be ready for fall conferences. Please fill in your report promptly. If you do not have an address or do not know the name of the officer to whom you report, please get it as soon as possible. Our process of reporting is such that so many people are dependent on each other for the complete picture.

We hope you will like the new report blanks. They are the result of cooperative planning by the District Superintendents at the School of Missions, plus that of your Southern Convention president and report blank chairman. If you want more blanks, I will be glad to send them to you.

Mrs. Robert A. Whitten, Report Blank Chairman
Box 355, Winchester, Virginia

Family Packet

When Is A Home Christian?

A HOME IS CHRISTIAN:

WHEN RELIGION IS TAKEN SERIOUSLY

Parents, at least, and the children will to their best abilities

Believe in the God that Jesus revealed

Acknowledge Jesus as their Master and try to follow Him

Engage in some form of prayer or family worship

Appreciate the Bible

Attend and participate in the activities of a church.

A HOME IS CHRISTIAN:

WHEN IT DEVELOPS SELF-CONFIDENCE AND TRUST IN OTHERS

A Christian home is one in which each member is so surrounded by love and appreciation that he has a chance to become his best self. Every experience entering the life of a child that enables him to develop confidence in himself and trust in others furnishes a foundation out of which that child can develop confidence in and love for God.

A HOME IS CHRISTIAN:

WHEN DEMOCRACY IS PRACTICED

When decisions need to be made, the opinions of each member of the family are considered. There will be no one person to whom the other members of the family are subservient.

Families will do well to keep in mind the following as they endeavor to fulfill their Christian responsibility:

Not to expect more of one another than they have a right to expect

Always take individual differences into account

In dealing with specific problems, endeavor to discover the underlying reasons for the problems

Support the individual's efforts to face reality, assuring him of the family's confidence in his ultimate ability to face rather than run away from reality

Try to develop emotional poise and self-control, appreciation of and ability to work with others

Remember that religion is taught by being lived and learned by being practiced.

About the time children reach the period of adolescence, many parents become real problems not only to themselves but to their children as well. They suddenly realize that in a short time their children will leave home for good. They would snatch the last few moments of happiness with their children. They refuse them independence, attempting to tie them to the "apron strings."

Perhaps never before have parents needed to pray so earnestly for wisdom, patience and courage as when they try to help their boys and girls prepare for the adulthood that is just around the corner.

Now is the time to share with their children their own problems, aspirations and accomplishments. They will take their adolescent's ideas seriously and will guard against treating them with scornful amusement or studied indifference. They will be prepared to counsel them regarding college, vocation, marriage, military service, and individual problems.

Now they send their children out into the world, into their own homes, into their own vocations, or perhaps into the military service of their country, to live their lives in their own way. They do so without hesitation as they are confident that the Christian character that they have developed during the years will lead them to face every situation with the spirit of our Master. Remember that our sons and daughters will learn to love and to serve the Church only as we love and serve it. Let us fail neither them nor the Church.

MAY OUR PRAYER BE THAT WE MAY SO GUIDE OUR CHILDREN THAT THEY WILL INDEED GROW "IN WISDOM AND STATURE, AND IN FAVOUR WITH GOD AND MAN." TO THIS END MAY OUR HOMES BE TRULY CHRISTIAN.

Each member of the family has certain needs to fulfill. These include creative outlets, financial security, participation in groups with similar interests, and a sense of community responsibility. Each person contributes something to the life of the Church and to the family. Older members contribute experience and acquired wisdom, young adults contribute energy and physical strength, teenagers contribute the enthusiasm and idealism of youth.

In a Christian home, it may be expected that the members of the family will have a sensitivity to human need wherever it may be found; that they will see the social implications of the gospel of Christ. Thus, there will be a genuine love and respect for all persons, and a tolerance for differing customs and behavior. The courage to act in accordance with one's convictions will come with faith that God helps those who try to better the welfare of mankind.

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

SEPTEMBER 3, 1957

NUMBER 34

**Wofford
Colquitt
Timmons**

(See pages 4 and 5)



Prominent at the missions conference held at Pembroke, New Hampshire, August 9-12, are (left to right) Dr. Frederick D. Eyster, of Frederick, Maryland, President, Potomac Synod, Evangelical and Reformed Church; Dr. Albert Bucker Coe, Boston, President, Massachusetts Congregational Christian Conference; Bishop Lesslie Newbigin, Diocese of Madura and Ramnad, Church of South India; and Dr. Alford Carleton, Boston, executive vice president of the Congregational American Board of Commissioners for Foreign Missions.

Organ of the Southern Convention of Congregational Christian Churches.

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Here And There Among The Churches

HOMECOMING AT HIGH POINT CHURCH will be held on the fifth Sunday in September. Rev. Guy Veazey of Moonelon, a former pastor, will preach at the morning service. This will be followed by a picnic dinner. All former pastors, members and friends are invited to share in the day's activities.

SPOON'S CHAPEL REVIVAL was held August 18-24 with the pastor, Rev. Lynwood L. Hubbard doing the preaching. The other church served by Mr. Hubbard, **PLEASANT RIDGE**, had a revival meeting beginning August 25, with Rev. Fred Register of the Southern Convention staff as speaker.

VACATION with its joys and freedom from the alarm clock, the time clock and routine duties is just about over. It's nice to be on vacation but it is also nice to have a sense of accomplishment. Therefore, we must return to those duties without which we could not eat regularly nor rest in comfort. In short — it's time to go back to work and the **WORSHIP. COME TO CHURCH SUNDAY.**

— Rev. J. Everett Neese in
Bay View Church Bulletin

NEW CHURCH MEMBERS with names, addresses and origin of church letters, if so received, were listed in the Portsmouth First Congregational Christian Church for August 18. A unique feature was the number before the name — 262 up to 267. This indicates that there are other members of the church, and that the minister knows how many there are on the roll. Such knowledge is excellent.

BURLINGTON, FIRST, MEN enjoyed an ice cream social at the home of Garland Huffman on August 28, when the Loyal Men's Bible Class and the Laymen's Fellowship joined forces for this outing.

REV. ROSSER LEE CLAPP has accepted a call to become pastor of Leaksville and Mt. Lebanon churches in the Valley of Virginia. He has been serving Hayes' Chapel and Amelia in Eastern North Carolina. He and Mrs. Clapp and their two sons plan to move to the Leaksville parsonage, Route 1, Luray, the last week in September.

LAYMEN FROM ELON who attended the joint session of Congregational Christian and Evangelical and Reformed laymen at Oberlin College, August 23-25, were: Dr. Earl Danieley, Professor William T. Reece, W. B. Terrell and Marsh McLellan. Dr. Danieley presided over discussion groups on Friday evening and Saturday morning.

LAYMEN AT SOUTH NORFOLK have "made news" recently. Robert Upton, Henry Trent, and Ben Jones spoke at the evening service on August 25, when C. M. Robinson, T. R. Eason, W. C. Chappell, and E. O. Morris were representing their church at the national meeting of our Laymen's Fellowship in Oberlin, Ohio.

MR. AND MRS. JAMES WASHBURN, JR., have recently transferred their membership to Eutaw Community Church, Fayetteville from United, Raleigh. Mr. Washburn is the treasurer of the Eastern North Carolina Conference, and was a delegate to the last General Council and to the Uniting Synod.

CHURCH BULLETINS used each Sunday keep a record of the local church and help to educate the membership. The Missions Council is doing an excellent job in preparing bulletins printed on one side and leaving the other blank for the use of the local church. The pictures and printing are attractive, and the knowledge of our churches gained from constantly reading them is immense. Why not use the bulletins prepared by our own denomination?

APPLE'S CHAPEL had as guest speakers at the evening service on August 25 the Reverend and Mrs. Verne Kirby, who work in a mountain mission at Campton, Kentucky. They also showed films of their work.

REVEREND COLLIE SEYMOUR of Garden City, Alabama, has accepted a call to serve our Albemarle church and is expected to arrive during September. He is a graduate of Piedmont College and has received a Bachelor of Divinity degree from Vanderbilt School of religion.

SPECIAL COMMITTEE ON CHURCH EXTENSION representing the Mission Board of the Southern Convention and the Southern Synod of the Evangelical and Reformed Church will meet in Greensboro on September 17 to consider prospects for joint building programs.

DR. E. DARYL KENT, associate professor of Biblical literature and Religion and Dean of Men at Guilford College, was the guest speaker at our First Church, Greensboro on August 11, when the pastor, Dr. W. E. Wiseman, was on vacation.

Volume 109

Number 34

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Family Mission Study Week

Each year the entire church family of First Church, Greensboro, is invited to share in learning more about one specific phase of the work of our Church. This year from August 25-29 the study theme was Japan.

Preparation for the school began in July when Dr. and Mrs. W. E. Wisseman invited the teachers and leaders to a Japanese supper at the parsonage. Materials of all kinds on Japan were available. General plans were made together and then specific plans for each age group.

On August 14 the Reverend Masyoshi Kadera, who is studying at Hartford Seminary, spoke at prayer meeting and showed slides. Teachers for the school were especially urged to attend.

On Sunday evening, August 25, the film "Younger Brother" was shown. On Monday, Tuesday, and Wednesday evenings sessions were held for each age group. Leaders included: Adults — Mrs. Hollis Rogers, Mrs. Bill Alexander, Mrs. M. T. Garren; Young

People — Mrs. Jack Wilhelm, Mr. Bob Green; Junior Highs, Mr. and Mrs. Ralph Edwards; Juniors — Mrs. Taylor Barrow, Miss Rachel Allen; Primaries — Miss Mary Catherine Clymer, Mrs. Bill DeSanto; Kindergarten — Mrs. J. C. Cordle, Mrs. Thorpe Jones. A nursery was provided each evening for the smallest children. Play director for the sessions was Miss Blanche Warren. On Thursday evening there was a family night supper, costing thirty-five cents per person, at which time the Senior High Class presented a play.

In a concentrated effort like this the members of Greensboro, First Church learned a great deal about Japan — the country, the people, and the work of the Church there.

CRADLE ROLL ORGANIZED

Eva Lee Wall

The Sophia Congregational Christian Church recently organized a Cradle Roll under the direction of Mrs. Troy Hall. There were sixteen children eligible for enrollment, who have received certificates. Those present at the worship hour on Sunday, August 11, were presented their certificates then. The church is proud of this large group, which with its guidance will become the teachers and leaders of tomorrow.

Pembroke Conference on

Dimensions Of Our Mission Today

Some one hundred and fifty leaders of the two denominations in the United Church of Christ met at the New Hampshire Conference Center, Pembroke, New Hampshire, August 9-12 to "think through the distinctive responsibilities of that Church in America and in the world." Rev. and Mrs. Harvey Carnes of Chapel Hill, North Carolina, and Mrs. W. B. Williams of Newport News, Virginia, were invited to share in these deliberations sponsored by the American Board.

A listing of the speakers and their topics will indicate the depth of the problems considered: "Mission, Church and Unity" by Bishop Lesslie Newbigin of the Church of South India; "The Extension of the Chris-

Mrs. Charles Chandler

The Mary Sue Brittle Sunday School Class of Bethlehem Christian Church held a covered-dish supper and class meeting Saturday night, August 24, in The Fellowship Hall. The majority of the members and their families were present.

Mr. Percy Bridger, president, presided. The program was presented by Mrs. Jim Pattisall, Mrs. Mills Luther and Mrs. Charles Chandler. Miss Martha Brittle sang, "One Little Candle," accompanied by Mrs. Jim Pattisall.

Mr. Randolph Gardner gave the secretary's report. Mr. Junious Britt gave the treasurer's report.

Dr. R. E. Brittle reported that Dr. James R. Sydnor, Minister of Music at The Episcopal Church in Richmond, Virginia will conduct a Music Clinic at The Liberty Springs Christian Church, October 1, 2, and 3, sponsored by the following Christian Churches; Liberty Springs, Holy Neck, Cypress Chapel and Bethlehem. The public is invited to attend. Those interested in Choir Singing or Church Leadership in Music are especially invited to attend Monday and Tuesday nights.

Dr. R. E. Brittle and Mrs. Merit Johnson led a number of games, which were enjoyed by the class members and their families.

GREENSBORO AUXILIARY

Treasurer Honored

Mrs. W. E. Wisseman

For many years the August meeting of the Woman's Auxiliary of First Church, Greensboro, has been one of the high spots of the Auxiliary year. It is the time when each circle honors one or more of its members with Life Membership certificates; it is the time when Memorials are given for members (and often non-members) who have died during the year. On August 5, eight Life Memberships were presented and four Memorials. In addition, this year all of the circles joined together to honor a faithful member of the Auxiliary who for 29 years has served as Auxiliary Treasurer. In deep appreciation of a job well done, a silver tray, suitably inscribed, was presented to Mrs. F. C. Davis. Unassuming in manner, and gracious in spirit, in season and out of season, Mrs. Davis has carefully handled the funds of the Auxiliary and it was with heartfelt thanks that the Auxiliary honored one of its most faithful and loyal members.

"A little thing is a little thing.
But faithfulness in little things
Is a big thing."

Wofford Colquitt Timmons

In the death of Wofford Colquitt Timmons last Thursday the Southern Convention lost one of its finest ministers. He came to us only a few years ago from a national office of the Congregational Christian Churches, but almost instantly he was looked to as a man of intelligence, knowledge of the Christian religion and the Church of which he was part, a leader of commanding influence, and a brother beloved.

The Church of Wide Fellowship in Southern Pines, North Carolina, claimed him as its minister. He brought to the church and to the convention a sense of wide fellowship that was rich and rewarding. He belonged to the Church with a fellowship that reaches around the world in our time, stretches back through the centuries to the days of Jesus of Nazareth, and projects itself into the future that is eternal and as high as heaven. Into this sort of fellowship all who knew him were drawn, and were delighted.

As a leader of worship he was superb. The wisdom of the sages, the beauty of the poets, the melody of music, and the spirit of the man himself all were blended into a symphony of praise as he shared with those in the services which he led. The service was not just a combination of words and music; it was worship of the living God, worship in the beauty of holiness.

Evangelism was the other idea close to his heart. The message of the Master was indeed Good News to be made known to all and sundry. Every member of the church, he believed, should be and of right is an evangelist. Through him flowed the fervency of the first generation Christians. The world is the field, and the field is awaiting harvesters. So, with enthusiasm he trained church members in the art of sharing Christian experience.

There will be a loneliness among the ministers of the Southern Convention because "Tim" is with us no more. But there will be hope, and love, and an assurance that life is beautiful and eternal. "Tim" has gone home.

A Little Glass Jar

By the side of the cash register in a grocery store stands a little glass jar with a hole in its top. Coins and even dollars are collecting inside the little jar. Scrawled across the outside on a covering paper is the story of a man who is in the hospital for throat cancer, and an invitation to help the family pay the bills.

"He was with me a long time, and was my best worker," said the groceryman as he made my change. "He will never talk again," he continued. Then, looking wistfully and questioningly at me, he said, "He smoked nearly all the time." "No," I said, "we cannot be sure that smoking causes cancer, but there is an abundance of evidence that far more smokers have cancer of the throat and lungs than do non-smokers."

"Give me a package of cigarettes," says another customer across the little glass jar which echoes the words of the merchant: "He will never talk again."

There they go, forty million strong; boys and girls are off to school again. These American boys and girls will crowd the public school buildings as they go in search of knowledge. Another three or four million will make their search in colleges and universities. It is a rapidly increasing company who stand before Church and State with eager minds, ready to learn how to live.

Strangely enough the most fabulously rich country the world has ever known does not feel that it is able to adequately educate its children and youth. Buildings are not sufficient to contain the pupils without overcrowding, and in many places it is necessary for pupils to go in different shifts. Then there are multitudes whose I. Q. is so low that they get left without consideration. Teachers are in such short supply that unprepared people must be used. For those who know the real facts the picture of the American schools is not too pretty. It could be much better if the country felt that it could afford to teach its youth.

Strange, isn't it? that the highways are being improved, that longer and more expensive cars fill the highways and overflow the garages, that alcoholic beverage from which is supposed to come taxes for the support of the schools flows in an increasing stream annually, and that still there is not enough money to erect the needed buildings and to hire adequately trained teachers to teach our children.

But there they go, Bill and Jo, Susie and Sally, beginners and seniors, grade pupils and high school scholars, college and university students. The new clothes that make them so attractive and lift their morale have put money in the till for the merchants. This mighty army which covers the land from Maine to California and from Florida to Washington is a sight to behold! It is the best product of American homes, industry, intelligence and culture. "They are off!" And we are all for it.

Back The Church

Another army, larger we hope, than the one that goes to school, is on the way back to church. Every Sunday sees them filing through the church doors. Many of them have been on vacation during some of the hot summer days, but they are home now, back at work, and ready to back the church.

At times we may have a tendency to low-rate the money that goes into church treasuries, but the total is a staggering sum, indeed. The small amounts given by the regular contributors week by week added to the larger contributions by those more wealthy add up to enough to make a difference in our world.

What a privilege it is to back the Church! The money we earn, the service we can render, the influence we have — these can be a sustaining force for the Church of Christ in all parts of our world.

As the children go back to school, they and their parents go back to church, taking their intellect, skills, money, and prayers, and by so doing back the church in its endeavor to make this world so fine that it can be called the Kingdom of God.

Dr. W. C. Timmons Dies At Southern Pines

Wofford Colquitt Timmons was born in a Methodist Parsonage in Lawrenceville, Georgia, September 20, 1888, and died at his home in Southern Pines, North Carolina, August 29, 1957. Between those dates this son of a family of seven children crowded many scholarly attainments, and service that has reached multitudes of people. The Southern Pines paper, The Pilot, said: "He was the most distinguished man ever to occupy a Sandhills pulpit."

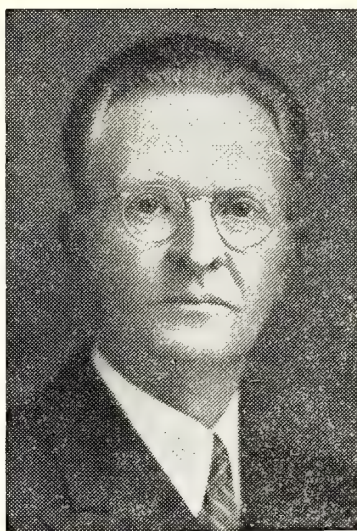
His education started in his father's library, said to have been one of the best in Georgia of that day, and in travels with his father to his churches. Asbury College, Southwestern College, Drew Seminary, Union Seminary, Columbia University, and Oxford University in England opened their doors for his inquisitive mind, and Chicago Theological Seminary gave him the honorary degree of Doctor of Divinity in 1926.

He served churches in Kansas, New York, New Jersey, Missouri and South Congregational church in New Britain, Connecticut, before becoming secretary of the Department of Evangelism and Devotional Life for our denomination in 1945, a position he held until 1954 when he came to Southern Pines as leader of our Church of Wide Fellowship. During World War I he worked with the Y.M.C.A.

The stature of the man is told in a citation given by the Board of Home Missions in February, 1954. In the citation are these words:

"You have done the work of an evangelist . . . you have guarded well a sacred trust . . . You have quickened the life of countless churches. . . You have been able in committee work and persuasive in discussion . . . tactful and gracious in human relations . . . brother beloved of ministers and friendly counselor of seminary students . . . radiant witness in word and deed to the power of the Holy Spirit."

In 1917 he married Fannie Elizabeth Pray, who has been his devoted companion through the years and now makes her home in Southern Pines. Their son Robert L. Timmons is a surgeon at Ann Arbor, Michigan, and John B. Timmons is connected with the General Electric Company in Schenectady, New York. Another son, James J. Timmons, was killed by an automobile at the age of eight.



Four grandchildren and a brother, Willis M. Timmons of Atlanta, also survive.

THE FUNERAL SERVICE

The service in memory and honor of Dr. Timmons in his Church of Wide Fellowship at Southern Pines was one of dignity and reverence. Familiar hymns on the organ separated the other items of the service, which closed with a congregational hymn, "For All the Saints Who From Their Labors Rest."

The service was led by Reverend Carl Wallace, who had moved to Southern Pines that week to take up the work which Dr. Timmons had resigned. Superintendent W. T. Scott used the description of the Country Preacher from Chaucer as a tribute which described "Tim," as he was affectionately known by his friends. He also used a poem, written by Dr. Timmons.

South Congregational Church, New Britain, Connecticut, where Dr. Timmons served for 13 years, sent his successor, Reverend E. Wallace Mast, to North Carolina that he might bring the love and affection of the church to Mrs. Timmons. He shared in the service through leading in a group of prayers, the one especially prepared by him for the occasion being found on this page.

Southern Convention ministers were asked to sit in a group at the service and then were invited by Mrs. Timmons to come to the home. Twelve ministers, four ministers' wives, the president, dean, and two

professors of Elon College shared in this offer of fellowship. Christian faith in keeping with that of Dr. Timmons was the keynote of the service and of the fellowship in the home afterward.

THE PRAYER

In the sacred bonds of kinship and affection and friendship we would offer unto Thee, O Lord, a measure of our overflowing gratitude for the good and faithful life of Wofford Colquitt Timmons, whose fair and gracious soul Thou hast set free to enter into the new life and joy of thine eternal, loving presence.

We praise Thee, O God, for the inheritance of faith that was his birthright, in which he was reared and which claimed his lifelong loyalty; for the large gifts of heart and mind with which Thou didst endow him; for Thy call to him and his obedient dedication of himself to the Christian ministry; and for the deep consecration with which he served his Master.

We remember before Thee, O Lord, his complete devotion to the Church of Jesus Christ, and the far horizons of his vision for her — ever looking beyond the local and parochial to the wide, wide fellowship which all thy children have in thine encompassing, enfolding love.

Gratefully do we recall those qualities that marked his personality, and that in his presence our minds were stimulated and our hearts were warmed. We remember his utter sincerity; his quick and genuine sympathy; the light in his eye, the smile on his face, the firm clasp of his hand; the kindly and delightful humor that was so fresh and unfailing; the eagerness with which he gave himself so unreservedly to help the troubled or needy; and that he always saw good in everyone.

Receive our gratitude, O God, for the blessed use he made of his ample gifts of speech and pen, and that in turn his hearers and readers were moved to higher thoughts and nobler living by his eloquence; his prayers, his fine, clear voice; his use of poetry; his dramatic sense; his quiet persuasiveness — all revealing one whose intellect and faith and talents were united in effectively presenting the gospel of our Saviour.

For thy servant's long and faithful service in the Church of Jesus Christ;

—Continued on Page 13

Young People Also Serve

Four teen-aged "youth caravaners" contributed this summer eight weeks of voluntary "work camp" service to the interracial Kenwood-Ellis Community Church and Center, 4612 S. Greenwood Ave., on Chicago's South Side.

The Church and Center opened in 1947 to serve Japanese Americans of the area, now ministers to a Negro, Japanese, Chinese, and Caucasian American community. The center was accepted this winter as a fully qualified benevolent institution of the Commission on Benevolent Institutions of the Evangelical and Reformed Church.

"This summer an enlarged play camp program for the children of the community, a vacation church school, a Sunday school program and church activities culminating in the conducting of the entire Sunday (August 18) worship service by the "caravaners" were made possible or enhanced through the dedicated help of these four youth leaders," states the Rev. George Nishimoto, director of the center and pastor of the church.

The "team," this year all girls, all active in youth work of the Congregational Christian and Evangelical and Reformed Churches, also painted the center's nursery; cleaned and redid the kitchen; painted the assistant pastor's apartment, and worked in the office—in addition to their regular daily assignments.

"Above all, it is the fact these four beautiful girls have chosen to give their summer to our people here that has given the entire staff and congregation a spiritual lift," continues Rev. Mr. Nishimoto. "It's quite an experience for our families to entertain in their homes or take sight-seeing a charming girl from Massachusetts who has come here because of her interest in helping others." The only material compensation: room and board.

The girls practice cooperative living as they budget their food bills, cook, and housekeep in the upstairs of the parsonage. Gene Thomas, of Pomeroy, Ohio, assistant pastor and a senior at the Eden Theological Seminary, Web-

ster Groves, Mo., supervisor of the caravaners program, is also their regular guest for all meals. Mr. Pomeroy has completed a year as assistant pastor for the church and center.

The "team" of four girls is one among some 18 such summer caravan teams under sponsorship of the Board of Christian Education and Publication of the Evangelical and Reformed Church. Usually interracial and composed of both young men and women, teams of four persons each travel from one church to another giving suggestions and leadership training for local youth programs. The three other non-traveling teams this summer are working in a city mission in

St. Louis, an orphanage in Pennsylvania, and a city church in a changing community in Cincinnati.

The Kenwood-Ellis helpers spent a week of their two months as counselors at one of the denomination's summer camps for junior, junior high, and high school students at Bloomington, Illinois.

Sunday (August 18) at the worship service conducted by the girls, Joanne Pinkerton, Hatfield, Pa., student at the University of Pennsylvania, and Mary Lukoviks, South Amherst, Ohio, new high school graduate, gave sermon meditations on "The Way of Growth." Dorothy Young, North Canton, Ohio, high school senior, sang the youth caravan hymn "I Bind My Heart." Dorothy Palmer, Stockbridge, Mass., student at Russel Sage College, was the liturgist.

New Missionaries To Near East

Seventeen college graduates have sailed recently for the Near East where they will teach for three years in high schools and junior colleges in Turkey and Greece.

Appointees of the American Board of Commissioners for Foreign Missions, these instructors have attended a week's conference at Congregational House in Boston in preparation for their life abroad. Every topic from suitcase labels and inoculations to Islamic customs was discussed at the sessions, led by missionaries and experts on the Near East.

The Turkey contingent, which sailed on the S. S. Constitution from New York August 23, included Mrs. Ida B. Alseth of Mansfield, South Dakota; Miss Lois Nancy Jones of Montpelier, Vermont, and Miss Carol Wright of New York City who will teach at the American Academy for Girls, Uskudar, Istanbul; John Kemp of New York City assigned to the American College, Tarsus; William C. Ludwig of Janesville, Wisconsin, appointed to the American School for Boys, Talas; Miss Susan Robertson of Warren, Pennsylvania and Miss Margaret Sue Shafer of Cimarron, Kansas, who will serve at the American Collegiate Institute in Izmir. Dr. Mary Gray of Ann Arbor, Michigan, en route to Pierce College, Elleniko, Athens, Greece, will also be in the party.

Sailing September 4 on the S. S.

Olympia are Miss Mary L. Fundenberg of Altadena, California, and Mrs. Frances A. Messner of Cadillac, Michigan, teachers for Pierce College, Athens.

Miss Ruth Wagner of Denver, Colorado and Mr. and Mrs. James R. Morehead of Rochester, Minnesota, en route to the American College in Tarsus, and Dr. and Mrs. Jack R. Brown, medical missionaries to Turkey will be on the S. S. Independence sailing September 5.

Mrs. Leonette Wishard of Bridgeport, Connecticut, appointed to Pierce College, Elleniko, Athens, Greece, will sail on the S. S. Constitution September 13.

Two other appointees Mrs. Janis Schneck Wood of Madison, Wisconsin, and Mrs. Marianne Morse of Melrose, Massachusetts, left for the Near East in July.

This exodus of American teachers to the Near East has been taking place every summer since 1820 when the American Board started educational work in Turkey, Greece and Syria.

With the southwestern part of North Carolina as a pivot, and swinging the State around in a circle, it would strike Kingsville, Canada; Jefferson City, Missouri; Hot Springs, Arkansas, and Tampa, Florida.

IV. Mightily

Rev. Henry E. Robinson, Pastor in Burlington, N. C.

The strong and powerful have for each of us the pull of magnet. Man is drawn to the mighty. Thousands stare in silent wonder at the majestic. Awe-struck and speechless we gaze upon the grand. Mightily are we moved by displays of force.

I look forward to seeing five sights in this country. I have heard travelers report on them. I have seen countless pictures of them. I shall not be happy until I see them for myself: the Grand Canyon, the Rockies, the ancient sequoias, the Mt. Rushmore Memorials, and Niagara Falls. Each is unique, each is different, yet each has the quality of great majesty. Something strange in them pulls men to themselves, because they are mightily conceived.

I can stand by the hour and watch a big shovel at work. A truckload of dirt in one bite is lifted from place to place. Great stones, whole trees, and all other objects are moved in a single sweep. Might and main attract us.

The great road building machines designed and built by Le Tourneau do the work in one hour of ten thousand men. In wonder we pause. These monsters have revolutionized highway building in America. Literally mountains are removed.

All that is mighty cannot be seen. I remember studying one night as a lad in the seventh grade. My mother came in quietly and slipped some clean freshly ironed clothes in my bureau drawer. Her shadow fell on the opposite wall. She had performed this simple household task hundreds of times. I had seen it hundreds of times. But something new at that moment was born in me that I shall never forget. As a boy, for the first time, I saw the greatness of a mother's loving concern given with no thought of compensation. I shall ever be grateful for it. It is a mighty force for good in the world.

Not long ago I witnessed a powerful force at work. How different from a great machine it was. A soloist with a divine quality of voice gathered the words of a Psalm and scattered them in beauty over the listening hearts of a congregation. Some eyes

were closed, some were wet. The Spirit of God was telling its story. A message was being heard, mightily.

I had never seen a ballet. Often I had wanted to. The chance came a few weeks ago and I sat bound by a spell. Great music, lighting, settings, costumes, all blended with the most dazzling display of rhythm and coordination that I had ever seen. A discipline of body I had never dreamed possible defied the laws of gravity with grace and sweeping motion. For two hours I sat in a world I had not known before. Here was a powerful interplay of all the dramatic arts save the spoken word. Together they spoke loudly to the soul.

Surely one could not write of strength and might without dealing with the manifestations of the Holy Spirit. These too are unseen by the eye, yet felt in power by the souls that perceive. In many places the writers of the Scriptures tell of the strange forces of the Spirit as they invade human circumstances. Perhaps

the most signal example is that on the Day of Pentecost. "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues, parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:2-4) Just what happened in this experience here described excites the imagination. No two readers will agree in detail. Many will differ in interpretation. None will doubt that God was dealing mightily with the early Christians. The effect of that experience is still being felt and that was only one entrance of God into human affairs. There have been countless others.

Power is all about us. I have not mentioned gravity, tides, flood, fire, volcano, earthquake, to say nothing of the hydrogen bomb. Neither God nor man will let us forget power unlimited. But the power that makes life abundant and turns the forces of the universe into the humble servants of righteousness is made plain in these simple words: "Not by power or might, but by my spirit, saith the Lord."

Every Member Canvass Clinics

(Time: 7:30, Unless otherwise stated)

Directed by Rev. Fred P. Register

Eastern Virginia

Wakefield — September 3
Rosemont — September 4
Suffolk — September 5

North Carolina and Virginia

Union Ridge — September 6
South Boston — September 8 — 3:00 P.M.
Greensboro, First — September 9

Western North Carolina

Bailey's Grove — September 10
Ether — September 11

Eastern North Carolina

Turner's Chapel — September 12
Clayton — September 13
Pope's Chapel — September 15 — 3:00 P.M.

Summer Commencement

At Elon College

One of North Carolina's most respected educators told graduating seniors at Elon College on August 16 that the value of recreation and relaxation cannot be stressed too strongly in their search for a successful life and in using the knowledge they have gained.

Speaking at the annual summer commencement was Dr. Robert B. House of Chapel Hill, former chancellor at the University of North Carolina.

Dr. House pointed to faith, work and play as primary factors in using education and knowledge to advantage, and emphasized the necessity of learning the art of relaxation.

"Too many people," said the speaker, "can master all the problems before them but can never learn to relax. Yet relaxation is one of the most important factors in providing a healthful and happy life."

"Faith," he said, "should be found in yourself, your God and your country, and it can give you a meaning for life."

Dr. House, noted for his harmonica playing as well as for his success as an educator, played three selections during his address.

Dr. J. Earl Danieley conducted the college's first graduation under his presidency. Professor John Westmoreland directed the Elon Choir in special music, with Professor Fred Sahlman at the organ. Rev. William T. Scott, Jr., of Durham pronounced the invocation and benediction, and Rev. W. J. Andes of the Elon Community Church presented Bibles to the graduating class.

Acting Dean A. L. Hook presented the seniors to President Danieley, who gave diplomas to the fifty-eight graduates:

Jack Longfellow, Phillip Wilbur Sumner, and Michael Whedale Tunnicliffe graduated magna cum laude.

Other graduates, all of them being awarded the Bachelor of Arts degree, included: Bertha Geneva Andrews, Delmar Dee Atkinson, James Ralph Badgett, Elizabeth Toms Beckwith, George Herbert Benolken, Jr., James Monroe Buck, Patsy Cafasso, Geneva Harrington Cameron, Lonnie Irving

Carey, Clayton Jaroma Cashwell, Frances Carter Coleman, Doris Mae Cornell, Richard Paul Crawford, Talmadge Eugene Curry, William Lacy Davis, Jr., Waldo Lonnie Dickens, Henry Nathaniel Dorris, Jr., Ruth Brantley Douglas, Eugene Lawrence Fogleman, Jr., Roscoe Loucis Garrison, Jr., Leonard Lawrence Greenwood, Ural Dean Hall, Edgar Weldon Herndon, Jr., Paul Hoyle, Charles Bernard Jones, Jennie Lynn Keck, Ashburn Lee Kirby, Billy Loflin;

Alfred Briding Male, Jr., Henry Virgil Martin, Jr., Reeta Goodwyn Martin, Charles William Mason, Frederick Jackson McKee, Raymond Mull Miles, Bobby Lee Minnis, Henry Arthur Newby, Jr., Bradley Owens,

Mildred Braxton Petree, Shirley Ann Presnell, Brantley Marvin Ray, Norman William Riddle, Jr., Emma Ruth Sharpe, Margaret Graham Sharpe, James Matthew Sikes, Joseph Harrison Smith, Sylvia Lee Smith, Lloyd Griffin Sparks, William Thornton Stanfield, Joseph Dale Steelman, George Overman Stewart, Lorine Joyner Sutton, Fincher Ray Taylor, Edgar Neil Teague, Jr., David Terrence Thomas, and Patsy Ann Walters.

FALL TERM BEGINS

Today, September 3, the fall term begins. Prospects were good for a full enrollment. THE CHRISTIAN SUN and its readers will breathe a prayer for President Danieley and his co-workers, and eagerly await reports of the enrollment and other factors that go to make a good college.

To The Class Of 1957 Annual Summer Commencement

J. E. DANIELEY, President

AUGUST 16, 1957

We congratulate you today as you graduate from Elon College. You made a wise decision when you decided to attend college; you chose wisely when you considered the various colleges and made Elon College your choice. You have finished the prescribed work; you have earned your college degree; you are now college graduates.

As you look at today's world it will be easy to marvel at the ingenious inventions of the past few years, to be impressed by the great discoveries which have been made and to be lulled into a sense of security with the thought that all the creative thinking has been done — that there is, in fact, nothing else to be discovered. In spite of the fact that great advances have been made, vast areas remain to be investigated.

In chemistry, we do not understand how the atoms are linked to each other to make up the protein molecule; in physics, we are still puzzled by the intricacies of the structure of the atom; in medicine, we have failed even to this day to understand what we erroneously refer to as the "common cold." In the social sciences,

problems even more complex and fraught with more serious consequences await investigation by those who are both wise and prudent. In engineering, theology, pedagogy, agriculture and every other field great discoveries remain to be made. Those fields are "white unto the harvest" for intelligent, resourceful, imaginative youth such as you. I challenge you to go forth to invent, explore, discover — these are adventures which await you. But far more important than all these is the living of a full and a good life. Your studies here will serve as a good foundation. You have studied the arts, the humanities and the sciences under Christian influences. You have developed mentally, physically and spiritually. You must continue to grow and mature in all these aspects of your life. Make a place in your life for the reading of good books, for listening to good music, for enjoying the beauties of nature and the creations of the artist; plan a time for the reading of the Scriptures, for meditation and for prayers — these are all essential to the living of a full life.

These are your opportunities; this is the challenge you face. May God give you wisdom, courage and strength to live a fruitful and abundant life.

The Christian Sun

New Faculty Members At Elon College

PROFESSOR OF EDUCATION

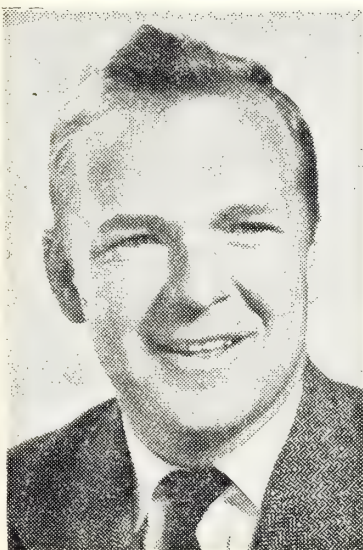
Dr. Robert Benson, of Winston-Salem, will join the Elon College faculty this year as freshman counselor and professor of education. He will direct an intensified program of guidance for members of Elon's incoming freshman class.

Dr. Benson is a graduate of Catawba College, where he received the A. B. Degree in 1942. He received the Master's Degree from the University of North Carolina in 1947 and the Ph.D. Degree from the same institution in 1955.

His teaching experience includes high school service at Burlington and Graham as teacher and coach and later as principal and coach at Graham High School. He has been a member of the Winston-Salem city schools staff for the past four years, the last two as principal of the Granville Elementary School. He has also taught summer courses at Catawba College.

He was active in civic and religious affairs during his six years service at Graham and also during his four years at Winston-Salem.

He is married to the former Miss Helen Quakenbush, of Graham, and has six children.



Dr. Robert Benson



Mrs. Marjorie W. Hereford

DEAN OF WOMEN

Mrs. Marjorie W. Hereford, now of Trenton, N. J., formerly director of the United Fund in Alamance County and also executive secretary of the Alamance County Community Council, is the new dean of women at Elon College.

A native of New York state, Mrs. Hereford was educated in the public schools of New York, Illinois and Kentucky and received her college training at the University of Louisville. She later received the M. A. Degree from Scarritt College, Nashville, Tenn., where she majored in religious education with special work in counselling and guidance.

After holding positions in religious education and Y. M. C. A. work in Florida, Georgia, Alabama and New York, she came to Burlington in 1952 to work with the United Fund and Community Council programs, being named Alamance County's "Woman of the Year" in 1953 in recognition of her outstanding work.

For the past two years she has been executive director for the Trenton Area Council of Girl Scouts, which covers twelve New Jersey counties, with a membership of 4,000 girls. Both in New Jersey and in her former positions, Mrs. Hereford has been active in church and civic organizations.

LECTURER IN MATHEMATICS

Dr. Hilbert A. Fisher, who retired recently as head of the mathematics department at N. C. State College in Raleigh, joins the Elon College faculty on a part-time basis as a lecturer in mathematics.

Dr. Fisher, who is a native of Rowan County, graduated from Mount Pleasant Institute in 1911, from the U. S. Naval Academy in 1919 and from the U. S. Submarine School in 1919. He later received the M. S. Degree from N. C. State in 1928 and an honorary doctorate from Lenior Rhyne in 1940.

After serving in the U. S. Navy from 1915 until 1920, he joined the N. C. State faculty in 1921, becoming head of the mathematics department there in 1934. Widely known for his interest in college athletics, he was chairman of the State College athletic committee since 1935 and was a member of the executive committee of the Southern Conference from 1942 until 1948, serving as president of the Conference in 1944 and 1945.

The veteran educator is a member of the American Society for Engineering Education, of the American Mathematics Society and of Phi Kappa Phi educational fraternity. He is a Lutheran and has served as a member of the executive committee of the North Carolina Lutheran Synod and as a member of the Board of Education of the United Lutheran Church of America.



Dr. Hilbert A. Fisher

Eastern Virginia Pilgrim Fellowship Meeting

Nancy A. Rountree, Secretary

The regular quarterly meeting of the Eastern Virginia Pilgrim Fellowship was held Sunday, August 25, at the Bayview Church, Norfolk, Virginia. The President, Tom Murphy, presided. A welcome was extended by the host minister, Reverend Neese; the President responded to the welcome. Our PF purpose was then said in unison.

Upon calling the roll it was determined that 150 youth were present. The minutes were read by the secretary and approved by the group. Reports were given by Raymond Cobb, Action Chairman, and Richard Milteer, Fellowship Chairman. Because of the absence of the treasurer, there was no treasurer's report.

Miss Nancy A. Rountree reported of her experiences at the Virginia

United Christian Youth Movement Conference. The group voted to pay her expenses of \$22.50 to the UCYM Conference.

The group was extended an invitation to meet in the First Church of Norfolk for the Fall Rally to be held October 11. Rebecca Mann, a former president of the group, is to be asked to be speaker at the meeting. Our topic is to be missions.

Since October is the time for our new officers the following nominating committee was appointed by the President: Kay Buck, Chairman; Dickie Apperson; Betty Hassell; Mrs. Jack Akin; Mrs. R. E. Brittle.

After the singing of a hymn the benediction was pronounced by Reverend Neese. Everyone then enjoyed a fellowship supper.

Our departing seniors were recog-

nized by stating their names and giving the college they plan to attend. A Vesper Service was then held in their honor. Faye Gordon, Joy Ann Akin, and Richard Milteer led the group in the Vesper Service. In fellowship the group then sang "Blest Be The Tie." The meeting was then adjourned.

Calling All Ministers' Wives!

The first Ministers' Wives' Retreat for the Southern Convention will be held next week, September 10-12 at Moonelon. This retreat is sponsored by the Southern Convention Women's Fellowship, and was approved by the ministers' wives attending the School of Missions.

Ministers' wives have little opportunity for fellowship with others in their category, and this retreat is planned primarily for relaxation and exchange of ideas. "Hat Making" will be a hobby — and a money saving one — which will be "enjoyed" in the afternoons. Instructors will be Mrs. O. J. Stuckey of Graham Providence Church, a home economics teacher. A discussion of "The Minister's Wife as a Person" will be led by Mrs. W. E. Wisseman of Greensboro, while Mrs. John Robert Kernodle of Burlington will tell "What the Parishioner Expects of the Minister's Wife." A book review by Mrs. MacIntosh of Elon College will provide a cultural "lift" which ministers' wives feel they need. Worship will be led by Mrs. Henry Harman of Haw River.

NOTE TO MINISTERS' WIVES: Mrs. Fred Register, Elon College, North Carolina is chairman of the committee planning for the retreat. PLEASE let her know if you plan to attend. You will need to bring bed linen, blankets and pillow, for Moonelon offers only a bed and mattress!

NOTE TO LOCAL SOCIETIES: Why not give your minister's wife a chance to enjoy this Retreat? The cost is \$6.00, which your society might provide. Or, in some cases more necessary, members of your group might offer to take care of children — and feed the preacher — while the wife and mother is away, and thus make it possible for her to attend.

Emily C. Lester, President
Southern Convention Women's
Fellowship.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

SEPTEMBER

PHILIPPINES

8—The Nine Schools of the Philippines Mission

9—**Mr. and Mrs. Robert H. Crawford.** He was born in Mazatlan, Mexico, his parents and maternal grandparents being our missionaries. After serving in Merchant Marines and doing newspaper work, he was married (1951) and both went to Hartford. In 1954 went to Philippines where he directs literature department of Phil. Fed. of Churches, Manila.

10—**Mr. and Mrs. Dick V. Fagan** were both teachers in Montana schools after marriage in 1941, except for two years when he worked as agricultural specialist with U.S. Point IV program in India. Went to Philippines last year where they will do agricultural teaching and extension work.

11—**Rev. and Mrs. Ernest J. Frei.** He was born in Switzerland, but educated in U. S. Went to Philippines in 1931 and he is now Mission Treasurer while she teaches Bible in Union High School, Manila.

12—**Rev. and Mrs. Harold W. Fryday.** He was born in Canada, she went there as home mission teacher. Both are now at Cabadbaran, Philippines, studying language preparing to work there under United Church of Christ.

13—**Rev. Alexander J. Grant** is another Canadian. He has B.A. from Queen's University, D.D. from Queen's Theological College; M.A. from Columbia University; Ed. D. from Union Theological Seminary, and also studied at University of London! Since 1953 he has been minister and teacher at College of Theology, Silliman University.

14—**Rev. and Mrs. David L. Hamm** both graduated from Knox College and Union Seminary, she with a master's degree in Sacred Music. Since 1946 in Philippines where he does work among Moros and is treasurer of Dansalan Jr. College where she teaches and is dean of women.

Baruch, A Faithful Secretary

Background Scripture: Jeremiah 36.

Devotional Reading: Psalm 19:7-14.

Memory Selection: **And whatsoever ye do, do it heartily, as to the Lord, and not unto men.** Colossians 3:23.

ONE OF THE GREAT UNKNOWN

If you asked the members of a Sunday school class who Baruch was, not one in a hundred would know the answer. And the figure would not be much higher if you asked the same question of a group of preachers! To be sure, somebody might recall that there is a wise and genial old man named Baruch who often goes out and sits on park benches at ease in body but active in mind, and who is often called in as adviser even to Presidents, and whose words of worldly wisdom are widely quoted, "the elderly statesman," Bernard Baruch. But as to Baruch, the subject of today's lesson, to most folks he is one of that great army of unknowns who work behind the scenes, who never get the headlines, or recognition, but whose place and work is supremely important, and whose reward is assured by God for faithful performance of duty in quiet places.

A FAITHFUL SECRETARY

Baruch was Jeremiah's "secretary." And he was a good one too. Jeremiah got the inescapable conviction that God wanted him to reduce his prophecies to writing. His spoken words had long since slithered out of the minds of his hearers. But the nation was rushing headlong to defeat and destruction, and Jeremiah wanted to throw a roadblock across the road. He felt that if the people could hear again and could read his words, he might yet bring the nation to repentance and save it. So he called Baruch to serve as his secretary or stenographer. As he dictated the sermons he had preached and the prophetic utterances he had proclaimed across the years, Baruch wrote them down on a roll, or as we would say in a book.

Think what a place the book of Jeremiah has in the Bible! And then remember that we owe the contents of this book to the faithful work of Baruch as the secretary or the stenographer, and you begin to see what an important, even if unknown man, Baruch was. The average reader of the Bible does not realize this. This fellow Baruch deserves a place in the list of the important men and women

of the Bible we have been considering in recent weeks.

"A faithful secretary." How many business men there are who thank God for such. Their price is far above rubies — although they seldom get it. But there are men in business, both big and little, who would be lost without competent secretaries. Indeed there are some secretaries who can run the business about as well as the "boss." Certainly it is true that a faithful secretary in a business is a treasure and almost a necessity.

And what about faithful secretaries in classes and Churches? An insignificant assignment in a way. But how important the office and the work. Think of how much matter of historical interest has been lost because church secretaries did not take their positions seriously. Minutes of meetings are sometimes very important. A good secretary who records them carefully, transcribes them correctly, preserves them inviolate, and passes them on to others, is an important person.

Of course this factor of faithfulness applies to every phase of life. It is not required of a man that he be brilliant or even successful. It is required of him that he be faithful. And he that is faithful in that which is least, is developing the ability to handle bigger things.

BURNING THE BOOK

After Baruch had carefully transcribed his notes of Jeremiah's sermons — there have been many, many volumes of published sermons since that time — at Jeremiah's command or request, he went to the temple to read them to the people. Jeremiah himself was given the cold shoulder

by the priests because his words condemned them. Eventually word of these published sermons got around to the king, and he demanded a hearing of the words. It was winter and the king was in his winter house, sitting before a fire, when Jehudi began to read from the book or scroll. When he had heard a little of the sermons, "he blew his top" and taking his pen-knife he cut the pages to pieces and threw them into the fire. It was a childish thing to do. The king was one of that long line of folks who think that one can burn the truth, or lock it up, or silence it. Hitler tried to burn the books. People who do not like the truth try all kinds of ways to get rid of the truth. But truth crushed to earth will rise again. And prisons cannot contain it, or fire burn it. The truth makes people mad. People do not like to face the truth, or to have the truth applied to their own lives. People resort to all kinds of ruses to escape facing the truth. But only truth can set men free.

DOING IT AGAIN

If the king thought he was going to get rid of the truth by burning the books, he had another thought coming to him. For the word of the Lord came to Jeremiah again saying "Take thee another roll and write in it the former words that were in the first roll, which Jehoiakim the king of Judah hath burned." So Jeremiah dictated another "book of sermons" to Baruch, and again Baruch faithfully wrote therein "from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words." It is a long story, the story of the attempts to destroy the Bible across the centuries, or to suppress its teachings and truth. But the Word of God cannot be bound or burned. Many hammers have been used in beating against the anvil of God's word, but the hammers have been worn out, while the anvil still stands. Heaven and earth will pass away, but the word of God will never pass away.

The family income of an American Indian runs about \$750.00 annually; Indians have a life expectancy of 37 years as compared to a non-Indian average of 62 years; and the incidence of tuberculosis is nine times that of other Americans. Conscience should disturb white Americans whose forebears took the fertile land from the Indians and who now let the Indians starve in the midst of plenty.

SUNDAY SCHOOL LESSON

SEPTEMBER 8, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Our Church Home For Children

WE NEED PAVED STREETS

John G. Truitt, Superintendent

Dear Friends;

I am certain that you folks would like for the Children's Home to have the street running down through our campus paved this fall while all the other streets of the town are being paved. We have enough frontage without counting our main Children's Home street to require us to pay \$2,000.00. That is \$2,000.00 we have to pay and which we are far from having in our balance. To pave the street on our campus would cost around an additional \$4,000.00. We need \$6,000.00. This money is not in our budget, and we do not plan to pave the main street on our campus.

However, we are required by city ordinance to pay for our frontage on the street running alongside the railroad, \$2,000.00. This much is a "must." I have been hoping enough friends of this institution would come to our aid at this time to not only provide the required \$2,000.00, but that I could set up a "Streets Paving Fund" and get enough to pave the main street on our campus, too. What do you say? Does it have merit? You cannot keep me from hoping that many friends will send some amount designated as a special gift for Children's Home streets paving project.

Thanks for our good looking report, it is mostly for a three weeks period, but it is very fine anyway you look at it.

Seminary and college students — 121 of them — are working in our National Parks this summer. They drive trucks, bell-hop, and do other chores to earn money for school expenses. They also hold religious services in rustic chapels, lodge hotels, and out-of-doors, and run Vacation Bible Schools, and render other religious services to the fifteen million visitors to the parks such as Yosemite, Yellowstone, Sequoia, and Mt. McKinley.

Scientists and explorers who have ventured on the Greenland icecap agree that there is no silence like the stillness that often befalls the world's largest block of ice. In every direction, as far as the eye can see, spreads the blue-white island ice which covers more than 95 percent of the island.

REPORT FOR AUGUST 26, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$24,413.45
Eastern North Carolina Conference		
Ebenezer	\$ 50.00	
Fayetteville	9.00	
Henderson	39.00	
Hope Mills	2.00	
Mt. Auburn, S.S.	7.85	
Mt. Gilead	15.00	
New Elam	55.00	
Sanford	58.00	
Wake Chapel	42.33	
Youngsville	109.00	\$387.18
Eastern Virginia Conference		
Antioch	9.72	
Bethlehem (Nans), S.S.	44.20	
Liberty Spring, S.S.	2.50	
Newport News	91.69	
Christian Temple	10.00	
Rosemont	128.00	
Portsmouth, Shelton Memorial	3.00	
Waverly	55.00	344.11
North Carolina and Virginia Conference		
Bethel, S.S.	4.80	
Danville	20.00	
Greensboro, First	59.98	
Happy Home, S.S.	55.55	
New Lebanon, S.S.	15.00	
Pleasant Grove	30.00	
Pleasant Ridge	45.00	
Rocky Ford	1.00	
Shallow Ford	19.00	
Tryon	45.00	
Union (Va.), S.S.	5.00	
Hendersonville	17.00	
Lynchburg	7.00	324.33
Western North Carolina Conference		
Big Oak	1.00	
Biscoe	17.00	
Needham's Grove, S.S.	13.00	
Pleasant Cross, S.S.	12.91	
Pleasant Hill	141.00	
Pleasant Union	32.93	
Smithwood	6.00	223.84
Virginia Valley Conference		
Bethel, S.S.	4.48	
Concord, S.S.	12.00	
Winchester, S.S.	10.00	26.48
Total		\$ 1,305.94
Grand Total		\$25,719.39

SPECIAL OFFERINGS

Amount brought forward	\$37,360.97
Premium Associates, Inc. (for coupons)	\$ 77.60
Pillsbury Mills, Inc. (for coupons)	24.90
Ladies' Bible Class, Henderson Church	25.00
Mt. Pleasant Miss. Soc., Frazeyburg, Ohio	5.00
Mrs. George Dangler, Newport News, Va.	11.25

TIMMONS — PRAYER

(Continued from Page 5)

for all that he meant to the larger fellowship of our Congregational Christian churches; for his encouragement to young men in the ministry and to those whose service had brought them to the sunset years, and the renewal of faith and hope they found through his understanding and friendship; for spirits that were lifted through the radiance of his own spirit; for the fruitfulness of his leadership and labors in his parishes and the sacred memories that remain among those who were his parishioners; for all that he meant to those men who followed him in these pastorates, to whom he was truly a brother beloved — we praise Thee, O God.

We thankfully recall his love of children and young people and their

trusting affection that answered it; the blessing of his presence and words at the holy occasions of life: consecrating children, blessing marriages, administering the sacraments; mediating comfort and assurance in bereavement — always a true shepherd of his sheep.

We praise Thee for Thy great goodness to him in those Thou gavest him to love and be loved by; for the rare devotion within his home and that the passing years but increased the beauty of that love; for the closeness and understanding with which he and his beloved shared so fully all that life gave of joy and sadness; and for the wonderful gifts of children and grandchildren.

Bestow Thy comfort, we beseech Thee, upon these whom he held most closely in the affection of his heart. Give them, and give us, of Thy strength, O Lord, that we may take

up our lives the more bravely for his sake. May we learn to be more faithful in duty; more considerate of others; more loyal in service and more trustful of Thee. Deepen within us the assurance of that final freedom of soul in thine heavenly home where we all shall meet, where there is no more pain, and no more parting, and all tears are wiped away.

About

The Circuit Rider of American Education

When time arrives for public schools to open it is fitting to remember the name of Horace Mann whose labors led to the development of the free school system in the United States as it exists today. But there was another educator whose efforts also furthered the cause of public education in all parts of the country, yet his name is scarcely known. He was Albert Edward Winship, born in Cochesset, Massachusetts, in 1845, hence only 14 years old when Horace Mann died in 1859.

After finishing preparatory school Winship became a student in Bridgewater Normal School, and later studied at Andover Theological Seminary. Service in the Civil War interrupted his educational career, but not permanently. He had successful years as principal of the school in Boston, Massachusetts; professor in Bridgewater Normal; Congregational minister; and editor of the Boston Traveler.

In 1885 Winship became editor of the Journal of Education, and in the field of education found his life's work. For 50 years he labored with unrelenting zeal for the advancement of public education because of his fervent desire for the intellectual welfare of the youth of his county.

Crossing the continent more than 150 times to help carry the lamp of learning to all parts of the nation, and being equally at home before large audiences or in one-room rural schools, Winship became widely known as the circuit rider of American education.

Winship's philosophy was expressed in his first editorial for the Journal of Education, when he wrote: "I have no personal ambition, no special honors to seek, no enemies to punish." With this as his creed, he carried on as an evangel of education until his death in 1933 at the age of 88.

C. B. Riddle

Church Conferences

Valley of Virginia	October 29	Mt. Olivet (R)
Eastern Virginia	October 31	Bethlehem (Nansemond)
Eastern North Carolina	November 5	Liberty (Vance)
Western North Carolina	November 6	Union Grove
N. C. and Virginia	November 7	Pleasant Grove

BOARD OF CHRISTIAN EDUCATION

September 17, 18, beginning at 2:00 p.m., Ladies Hall, Elon College, N. C.

WOMEN'S CONFERENCES

North Carolina	October 1	Asheboro
Eastern Virginia	October 3	Christian Temple
Valley of Virginia	October 4	Bethel

Miss Dottie Branch, Garner, N. C.	80.00
Women's Christian Fellowship, Hendersonville Church	5.00
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00
John Morrison Bible Class, Rosemont Church	7.00
Philathea Class, Reidsville Church	20.00
Pleasant Union Christian Church, Lillington, N. C.	25.00
Lehigh Valley Railroad Co. (dividend)	1.20
Mrs. J. Monroe Harris, Norfolk, Va.	10.00
General Mills Inc. (for coupons)	36.30
Beacon Ave. Cong. Christian Church, Columbus, Ga.	6.18
Boone Fellowship Bible Class, Durham Church	8.00
In Memory of Mrs. Jane K. Bradley	7.50
In Memory of Flavius D. Hornaday, Sr.	10.00
In Memory of Rev. J. L. Foster	10.00
In Memory of A. D. Pate	5.00
In Memory of Dr. T. D. Tyson	5.00
In Memory of Dr. & Mrs. H. C. Rowland	100.00
In Memory of A. D. Pate	143.50
Special Gifts	173.67
Total	\$ 817.10
Grand Total	\$38,178.07
Total for the Week	\$ 2,123.04
Total for the Year	\$63,897.46

September 3, 1957

AT THE FIRST MEETING OF THE UNITED CHURCH OF CHRIST
AT PEMBROKE, NEW HAMPSHIRE, AUGUST 9-12

THERE WAS SERIOUS DISCUSSION OF

Dimensions Of Our Mission Today

Uninhibited global thinking by church leaders of eight countries made the first major missions conference in the name of the United Church of Christ a memorable and significant event.

Held August 9-12 at Pembroke, New Hampshire, the important meeting brought together not only many of the best minds of the Evangelical and Reformed Church and the Congregational Christian Churches in this country but also distinguished speakers and conferees from France, Switzerland, India, Indonesia, Hong Kong and Japan.

Complete candor characterized the proceedings from the moment that Dr. Alford Carleton, executive vice president of the American Board, greeted the group with a plea for a free exchange of ideas until he formally closed the conference four days later.

The six major addresses and the panel and general discussions that followed ranged over almost all areas of both home and foreign missions. There was praise for the missions boards and awareness of their mounting problems; but there was also a clear, insistent call for review, reappraisal and revision of programs and methods in the light of revolutionary changes now taking place throughout the world.

"Direct parental relationships of mission boards to churches in Asia and Africa must be given up," said Bishop Lesslie Newbigin of the Church of South India. While encouraging American churches to continue to send missionaries abroad, he urged that they "receive their missionary training in the countries in which they will work."

U Kyaw Than of Burma, secretary of the East Asia Christian Conference, told the conference that tending the Asian's material needs is not enough. "Unless there is theological encounter between the Christian and non-Christian," he said, "there is no encounter at all."

Said Rev. Philip Potter, New York, secretary of the Youth Department, World Council of Churches: "To the vast millions of Latin America, Asia and Africa, who are now arising but have not made up their minds as to

what roads they will take, Russia and the United States look very much alike." Urging Americans to re-examine their policies and attitudes "in terms of their faith", he stressed that the Russians, "with their materialistic outlook, are naturally prey to many fears, but we have the freedom of the Gospel, a Gospel which should free us from fear."

Speaking of the church's mission of relief and welfare services, Dr. Howard Schomer of Geneva, Switzerland, the World Council of Churches' secretary for interchurch aid in Europe, declared: "Churches like the United Church of Christ which are deeply committed to solidarity with suffering men everywhere must now recognize that they are in the long battle against desperate need for the duration." In this conflict, he said, good is coming out of evil, for by working together to aid refugees "in the spirit of Christ, churches of all races and many creeds are discovering their essential unity."

Dr. Dobbs F. Ehlman, executive secretary of the Board of International Missions, Evangelical and Reformed Church, saw the need to restate certain traditional religious doctrines, adding that the age in which we are living "is the kind in which innovating insights are achieved." Of the recent birth of the United Church of Christ, Dr. Ehlman said the union

"with the integration of our two overseas mission programs has filled us with limitless anticipation in facing the future, precisely because the union has lifted us up and placed us more close to the center of ecumenical dedication and action."

A plea for faithfulness to the Christian Gospel "even if that faithfulness results in defiance of a good press, great popularity and comfortable wealth," was made by the last speaker of the Conference, Dr. Robert W. Spike, director of evangelism of the Congregational Christian Board of Home Missions. A central home mission responsibility today, he said, "is the development of a style of life and a perspective on this life and these times molded by the Gospel and not by expediency."

An impressive and moving communion service on Sunday, August 11, was conducted by Bishop Newbigin, according to the liturgy of the Church of South India, with the assistance of conferees from Japan, Hawaii, France, Burma, Hong Kong and the United States.

"Because of the varied nature of the group, the way in which they were gathered and the enormous range of things considered," said Dr. Carleton in an interview after the conference, "there was no thought at the end of trying to come down to a specific program. The most conspicuous feeling of the group was a combination of real inspiration arising from the levels of thinking and fellowship and worship and of the sense of expectancy that this was a process only begun and with much development yet to come."

LIFE

I've seen life and all life brings,
The bitter with the sweet.
I've tasted lots of happiness,
And then I've had to meet
Deep sorrow, pain — my heart has ached.
But somehow after all,
The joys I've known have been so great
The sorrow, oh so small.

I've seen my dreams and hopes all fade
And life has seemed in vain;
But faith and trust have always helped
Me dream and hope again.
So many blessings come to me,
They never seem quite through;
And with my songs and cheers each day
I pass them on to you.

Mrs. J. I. J.
In The Christian Sun, April 5, 1934
(Reprinted by request.)

In Memoriam

"Blessed are the dead who die in the Lord."

ATKINSON

We, the committee appointed by the Dendron Christian Church, wish to pay tribute to one of our beloved members, Mr. J. T. Atkinson, who passed away on April 30, 1957, after a long illness.

To know him was to love him. His going has left a memory of sadness in the homes in which he lived, the community and church that only time and God's grace can lessen. In expressing our sympathy we do hereby offer the following resolutions:

First, That we bow in humble submission to God's will, believing that he doeth all things well and that he has and will give grace to bear this loss which at the time seemed irreparable.

Second, That we strive to equal his example in patience, faith and service.

Third, That we express our heartfelt sympathy to his family, and pray God's richest blessings upon them.

Fourth, That a copy of these resolutions be sent to the family, a copy be placed in the minutes of the church and a copy be sent to THE CHRISTIAN SUN.

Helen B. Morris
Audrey B. Williams
Annie Leigh B. Spratley

BEALE

On July 13, 1957, God in his infinite wisdom called from our midst our beloved brother, Edwin W. Beale, Sr. He had been a loyal and devoted member of Mount Carmel Christian Church for many years; having served faithfully as a deacon, trustee, member of finance committee and secretary of Sunday school. He was an asset to his church, home and community and will be long remembered. His life of faith will always be an example to those who knew him.

THEREFORE, be it resolved:

1. That in his death the church has lost one of its most loyal members.

2. That we pray God to call others into the work and offices made vacant by the loss of such a faithful member.

3. We express our love and sympathy to his family and especially to his devoted wife who worked and served by his side.

4. That a copy of these resolutions be sent to the family; a copy be entered in our church records, and a copy sent to THE CHRISTIAN SUN for publication.

Miss Louise Rose
Mrs. Loyd Bradshaw
Committee

BRADSHAW

We, the members of the Liberty Spring Christian Church record with a feeling of sorrow and love the passing of Mr. Lafayette Bradshaw, on Friday, July 5, 1957, at the age of 78.

He united with our church in young manhood and was faithful until infirmities of age prevented regular attendance. Therefore, be it resolved:

First: That we bow in humble sub-

mission to God's will in his passing.

Second: That we express our gratitude to God for his long life and his service of love to his family, church and community.

Third: That we extend to his devoted wife and family our sincere sympathy and we trust God will strengthen and sustain them in the days ahead.

Fourth: That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication, and a copy be entered upon the records of the church.

Mrs. William T. Harrell
Mrs. Charlie E. Nichols
Mrs. R. Wesley Harrell
Committee

BYRD

On Thursday, April 18, 1957, just before one o'clock in the morning, Lewis E. Byrd slipped away from the cares, pain, and frustrations of this earthly life to be with his Lord.

Since it has pleased God to call him to be forever with Him, we, the members of the Liberty Spring Christian Church wish to offer these resolutions of respect:

First: That we recognize and appreciate the good that his life has meant to his family, his church and his community.

Second: That we extend to his family our sincere sympathy and commend them to the love of our loving Father.

Third: That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication, and a copy entered upon the records of our church.

Mrs. William T. Harrell
Mrs. Charlie E. Nichols
Mrs. R. Wesley Harrell
Committee

CARR

On June 22, 1957, God called home from this land of suffering Ocie C. Carr, our beloved brother and faithful member of Mount Carmel Christian Church. Because of failing health in his last years, he was unable to attend the services of our church regularly, but we who visited him during his confinement realized his desire to be in the house of the Lord.

Therefore, be it resolved:

1. That in his death we bow humbly to the will of our heavenly Father.

2. That we extend to his family our Christian sympathy, especially his beloved wife who stood by so faithfully during the years of sickness and suffering.

3. That a copy of these resolutions be sent to the family; a copy be entered in our church records, and a copy sent to THE CHRISTIAN SUN for publication.

Miss Louise Rose
Mrs. Loyd Bradshaw
Committee

DUKE

Mrs. Drucilla Frances Duke, age 84, passed away on Tuesday, April 9, 1957. She was born in Nash County, North Carolina, but lived most of her life in Nansemond County, Virginia, and was a member of Liberty Spring Christian Church.

In memory of Mrs. Duke, we the members of the Liberty Spring Christian Church offer the following resolutions:

First: That we bow in humble submission to God's will in her passing.

Second: That we express our admiration for her devotion to her large family.

Third: That we extend to her children and grandchildren our sincere sympathy and our prayers that God will sustain them in all things.

Fourth: That a copy of these resolutions be sent to her family, a copy to THE CHRISTIAN SUN for publication and a copy be entered upon the records of our church.

Mrs. Wesley Harrell
Mrs. William T. Harrell
Committee

ROUNTREE

William Henry (Billy) Rountree passed away on May 17, 1957, at the age of 80. He was born in Nansemond County, and lived all of his life here, uniting with Liberty Spring Christian Church on September 2, 1927, by letter of transfer from Great Fork Baptist Church.

In memory of his life, we the members of Liberty Spring Christian Church offer the following resolutions:

First: That we bow in humble submission to God's will.

Second: That we extend to his companion our sincere sympathy and commend her to our Heavenly Father.

Third: That a copy of these resolutions be sent his wife, a copy to THE CHRISTIAN SUN for publication, and a copy entered upon the church records.

Mrs. William T. Harrell
Mrs. Charlie E. Nichols
Mrs. R. Wesley Harrell
Committee

PENNY

Mrs. Jesse W. Penny of Rt. 4, Raleigh, North Carolina, was born May 9, 1867, the daughter of Jesse David and Emma Jones Franks. All her life was spent in Wake County where she was a member of Catawba Springs Christian Church, and where her body was laid to rest after death August 17, 1957, at the age of ninety.

January 19, 1887, she married Jesse Wood Penny, who survives her, and who is approaching his 95th birthday. Also surviving are one son, five daughters and six grandchildren. She was a sister of the late Rev. J. E. Franks, and a cousin of the late Dr. J. O. Atkinson, both ministers of the Christian Church in North Carolina. Mrs. Penny was active in her home until a few hours before her death, and always maintained a keen interest in church and community affairs.

A CHRISTIAN HOME

A MOTTO FOR THE HOME

Christ is the Head of this house,
The Unseen Guest at every meal,
The Silent Listener to every conversation.

FAMILY FESTIVALS

In this day of commercialism and exploitation, how can we keep our festive times a natural, joyous expression of the bounty and goodness of life?

Here are a few guiding rules, if you would have the various holidays serve your family as they should.

Develop your own family traditions for the day or season. Select activities which will give a special meaning to the season and which you do because they are a part of a valued family pattern.

Let the whole family share in the anticipation, the preparation, and the activities during the season. Let the festival belong to all the family, because all have a part in the work for it.

Share the festival with others; for joy has a way of spilling over. An occasional family celebration may belong only to yourselves. However, at other times, the Christian family can seek out ones who are alone.

Highlight the festival with **worship** — some brief, planned moments when you recognize that gladness and goodness are of God.

DO YOU HAVE A FAMILY WORSHIP PERIOD?

Many families pause before or after mealtime for their daily reading of scripture, a brief meditation, and a prayer for guidance. Your copy of "Daily Devotions" provides excellent material for these moments.

Some families have found meaning in longer periods of worship once or twice a week, or when some experience within the family life summons them to give thanks or seek guidance.

Other families, particularly those where there are little children, have found the bedtime hour best adapted to their schedules. Use this reflective period when work and play are done, for recollection and sharing, for singing and telling stories, and for praying. It sends the little ones off to bed in a happy, healthful state of mind.

Whichever time suits your family best, be sure it is a time when all or most of the family are together and unhurried. Select guidance material that has meaning for all or most of the family group. Keep with regularity the worship period. Let each member of the family share in leading and in participating in the worship period.

The seeds will take root, even though you may not at once be able to see the tender shoots spread into the soil of your family life.

— Durham Family Packet

The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

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A MAN

God gives us a leader!
One who holds brain and brawn
To the world's great work;
Who pours a splendid strength of Soul
With never once the thought to shirk;
Who built for all time to come
On Civilization's frame
An enduring monument, cut from life,
With the image of His name.

It takes a man to stand the test
In all these trying days;
It takes a man to be his best
And choose the parting ways:
It takes a strength the mountain shares,
The fibre of an age-old tree;
It takes a will that dares and cares
To make us what we ought to be.

Thank God for this man!
One who possesses courage and cheer;
Who stretches the circle of his Soul
Bigger than any selfish sphere:
Who gives to life a richer gift
Than all our money buys,
Who makes us feel God's loving lift
And opens Heaven's skies.

W. C. Timmons

THIS POEM WAS READ AT THE FUNERAL OF DR. TIMMONS.

Here And There Among The Churches

DEDICATION SERVICE at Linville Church, Valley of Virginia, will be held on the fourth Sunday of September at two o'clock in the afternoon. Rev. E. J. Rohart is the minister, and Rev. F. C. Lester will be the visiting speaker.

HOMECOMING AT HAW RIVER was observed last Sunday. Picnic dinner was enjoyed on the lot recently purchased as a site for a new church building. This is located on Highway 49, just back of the Willow Tree Service Station.

DR. AND MRS. H. S. HARDCASTLE became grandparents for the fifth time on August 25 when Miss Laurie Ann Hardcastle was born in Florida. The proud grandfather reports that "She was a healthy, handsome baby, a brunette, weighing eight pounds, four ounces." Yes, Hardy and Mary were present for the "big occasion."

FALL PILGRIM FELLOWSHIP RALLY for Eastern Virginia is to be held at SOUTH NORFOLK church on October 11, rather than First, Norfolk, as was reported in this paper last week, according to Miss Nancy Rountree, secretary.

SUNDAY SCHOOL PICNIC at Liberty church, Liberty, North Carolina, was held in the Fellowship Hall on Wednesday, September 4 in the form of a picnic supper. Election of officers will be held on September 15, and the Every Member Canvass will be held on October 6. Rev. L. M. Presnell is pastor of this church and Pastor-at-Large in the Western North Carolina Conference, of which he is president.

REV. MELVIN DOLLAR of Rosemont church, South Norfolk, will be the guest speaker for the fall revival at Third Avenue church, Danville, which will begin on September 16. Cottage prayer meetings at the homes of A. T. Hurley, Carl Moorefield and J. R. Riddle were held last week in preparation for the revival.

THERE ARE MORE THAN EIGHTY regular meetings in the Suffolk Church during the course of each month from September through June, not including auxiliary organizations, such as Boy and Girl Scouts. Is that a record in the Southern Convention?

DR. W. E. WISSEMAN, pastor of First Church, Greensboro, was the guest speaker for a "Preaching Mission" at Holy Neck church, near Holland, Virginia, last week.

REV. ARNT L. SCHONING pastor of our church in Anquebogue, New York since 1948, will become pastor of our Timber Ridge church in West Virginia October 1.

DR. RALPH W. SOCKMAN, pastor of Christ Church (Methodist) in New York City, and president of The Church Peace Union said in a recent sermon that "The most significant thing in religion during my forty years in the ministry is the increasing solidarity of the Christian churches. The churches of America are being strengthened and broadened by increasing contacts with churches of Asia and Europe. The growing work of the World Council of Churches, the exchange of preachers between Europe and America, and sharing of common problems and resources are already showing heartening results." (From World Alliance News Letter.)

THE BUILDING AND LOAN FUND of the denomination needs to be remembered as we complete our year's work. Some churches have paid their quotas in full, but a good many need to give the matter further consideration — and send some money.

STATE SUPERINTENDENTS of the Southeast are to have a retreat October 1 and 2 at Franklinton Center under the leadership of Dr. Fred Hoskins.

JUNIOR AND SENIOR HIGH YOUNG PEOPLE of Greensboro, First, church held a Retreat at Moonelon last week-end. A good idea for other groups!

PARENTS' DAY AT CHURCH SCHOOL was held last Sunday at United Church, Raleigh. Parents met in Friendly Hall, where they were introduced to the materials for the new year, and to some of the teaching staff. They then visited one of the three adult classes of the church.

MINISTERS' MEETINGS were held Monday at Elon College for the North Carolina and Virginia men and for the Western North Carolina men at Asheboro. The first group met in the morning, the other in the afternoon.

A CONFERENCE PLANNING MEETING for the Eastern North Carolina Conference will be held at 1:30 p.m., September 23, at Wake Chapel, according to Rev. Carl Wallace, president. Members of the Executive Committee expected to be present are Rev. Gaylord Noyce, Rev. Earl Farrell, James Washburn. T. N. Daughtry, Glendon Johnson and Rev. Lowell Smoot.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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FIRST CHURCH, NORFOLK, in its new location at Barrett's Corner, continues to grow. The new Woodstock School is being used for some church school classes. First session at 9:45 includes nursery through adults. Second session at 11:00 a.m. includes nursery through lower juniors. Each Monday evening September 9 through October 7 there will be a workshop training session for all who are interested in being a part of the teaching staff. Also the church is sponsoring a day nursery from 8:00 a.m. to 5:00 p.m. five days a week.

PRAYER MEETING WAS CANCELLED at Apple's Chapel on last Wednesday, in order that members of that church might hear a former pastor, Rev. J. L. Neese, who was preaching in our Gibsonville, North Carolina, church.

PILGRIM FELLOWSHIP at First Church, Burlington, N. C., began fall evening meetings on last Sunday. Frank Rich is the new president.

JUNIOR MISSIONARY SOCIETY under the leadership of Mrs. Jule Terrell, which is for children in grades one through six, will resume meetings on next Sunday.

ALL CHURCH RETREAT for United, Raleigh, at Moonelon on Saturday, September 14, from eleven o'clock to seven. Leaders include Clayton Libeau, R. A. King, Charles Smallwood, and Rev. Gaylord Noyce, pastor. Purpose: To think over and plan the work of the church. What a good idea!

A MIMEOGRAPHED NEWSLETTER is being distributed with the bulletin at the First Church, Portsmouth, on the first Sunday of each month. In addition to announcements, the first issue (September) contained this: "The children now love luxury, they have bad manners, contempt for authority, they show disrespect for their elders and love chatter in place of exercise. Children are now tyrants, not the servants of their households. They no longer rise when elders enter the room. They contradict their parents, chatter before company, boggle up dainties at the table, cross their legs and tyrannize over their parents." — (No, not from yesterday's newspaper, but by Socrates, about 4 B. C.)

MOONELON HAS OUTSTANDING SEASON

Moonelon, our Conference Center, has completed its most successful season. Over 500 young people from the churches of the Convention have profited from ten week-long conference periods. Rev. John S. Graves was camp director, ably assisted by Ruth Williams. The buildings and other improvements at Moonelon have proved even better than had been anticipated and the churches are already feeling the great benefit of owning their own Conference grounds. — From The Christian Reporter, First Church, Burlington.

BOARD OF DIRECTORS HISTORICAL SOCIETY TO MEET

A meeting of the Board of Directors of the Historical Society of the Southern Convention is called for ten-thirty, Thursday morning, September 19 at Elon College in the Church History Room. It is hoped that all members of the Board can attend. It is expected that the business will be completed at the noon luncheon. Mrs. W. W. Sellers of Burlington is the president of the Society and Mrs. Oma U. Johnson of Elon is secretary.

NEXT SCHOOL OF MISSIONS ANNOUNCED

Dr. J. E. Danieleley, president of Elon College has confirmed the dates for the School of Missions — June 17, 18, 19, 20, 1958, stated Mrs. Garland Spratley, chairman for the thirteenth annual school. Mrs. W. B. Williams of Newport News, Mrs. W. E. Wisseman of Greensboro, Miss Pattie Lee Coghill of Henderson and Mrs. Dewey Dofflemeyer of Elkton are serving on the committee. Mrs. F. C. Lester, president of the Women's Fellowship of the Southern Convention, is working closely with the group in formulating plans for the school. The Women of the Fellowship are urged to mark these dates on their calendar and to begin now to make preparations to be at the school next year.

BOARD OF PUBLICATIONS IS TO MEET

The Board of Publications is called to meet at Elon College at 2:00 o'clock in the afternoon of September 19. Rev. Walstein Snyder is chairman of this board that has responsibility for printing this paper.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

SEPTEMBER

PHILIPPINES

- 15—**Medical Work of Philippines Mission.**
- 16—**Eutiquio Icamen** is a Filipino layman of the highest order, who built Farmers Institute from intermediate school to complete high school in ten years; has had to raise chickens "on the side" to make a living for his family; nine graduates of Institute have gone into full-time Christian service.
- 17—**Rev. and Mrs. Paul T. Lauby** both studied at Pasadena College and were married in 1945. In 1953 they went to Philippines where he teaches New Testament and Christian Ethics in Silliman University and she directs kindergarten teaching there.
- 18—**Rev. and Mrs. Henry Little, Jr.**, have a Presbyterian background. Educated at Amherst and Princeton, he went to Japan in 1948 as Field Secretary; now is Interboard Representative, Manila.
- 19—**Rev. and Mrs. James F. McKinley** need little introduction to Southern Convention. He spoke in all areas last spring, received a degree from Elon College this year. For the record he is dean of College of Theology, Silliman University, and she teaches church music there.
- 20—**Emma B. Noreen, R.N.**, was superintendent School of Nursing at Harwood Hospital, Fenyang, North China 1927-42, 1947-51, when she transferred to Philippines. She directs nurses training at Brokenshire Memorial Hospital, Davao City.
- 21—**Rev. Juan Pia** is a member of devoted Protestant family who graduated from Silliman with theology degree in 1934. He is pastor, member of executive committee United Church, moderator Northern Mindanao Annual Conference.

A Sufficient Rule

The third of the fundamental principles of the Christian Church as established by James O'Kelly and his friends has to do with creeds and rules of conduct. It says: "The Holy Bible is a sufficient rule of faith and practice."

The Holy Bible is much more than a book of rules, and one may even be disappointed by looking there for specific rules either for faith or conduct. That great book recorded the progressive history of the religious Hebrews. It introduces their insights into the beginning of things, the way the people should live, and proper relations to God. The story of Jesus and the young Church is far removed from the people who entered Palestine and murdered its inhabitants. One must choose between the law of love as taught by the Master and the law of "an eye for an eye" as practiced by the ancient Jews.

Without doubt the people who met at Old Lebanon Meeting House in 1794 were thinking of the rules set forth by Jesus when they said that "The Holy Bible is a sufficient rule of faith and practice." They centered their faith in the God of Jesus and in Jesus himself. They were thinking of his choices and his methods of service to humanity. They were New Testament Christians, not Old Testament Christians (if there was such a thing).

Creeds are useless, they thought, for those who live according to the teachings of Jesus. Perhaps they did not give enough consideration to what other Christians have taught through the centuries, but it was their hope to move back into the presence of Christ by going to the Bible for doctrine and rules for living. Jesus summarized both the law and the prophets, and put his approval on two fundamental laws: Love God Supremely, and love your neighbor as yourself. We who boast of freedom from creeds need to think daily of this "sufficient rule of faith and practice" as found in our Bible and coming from the one we call the Son of God.

September 1957

Dates mark turning points in history. They are difficult for most school children to remember, but clustered about them are the events that are important to remember.

The month in which we now live will likely be recorded as a time to be remembered by the school children of future generations in the Southland of "America the Beautiful." This is the month in which a few courageous black children took their places in North Carolina schools that have been for white children only. The same process is taking place in other states. Not many schools are being mixed, and only a few pupils are transferred, but the change of the accustomed patterns causes considerable emotional strain. Officers of the law join with reporters, camera-men, self-appointed "regulators" who "feel" more than they "think" regarding integration, and the pupils who might otherwise have a fairly normal beginning of school.

In some parts of our truly beautiful America people say some very ugly things about other American citizens. Members of school boards who try to do their duty to

the best of their ability are derided by "strangers within the gates." People of what St. Paul called the "baser sort" are urged to intimidate, heckle, nudge, annoy, and perchance fight or kill those who have done them no harm whatsoever. At this writing this uncivilized idea has not afflicted many natives in the "good old North State" where it was so urgently advocated. It is believed that the large majority of the people are far past this stage of development. We are able to reason; emotions are regulated by thought; Christian ideals of justice and love do have some effect on living.

Days of stress and strain need not be days of tragedy. Change is inevitable, and can be a blessing. September may be the turning point that will lead us to better understanding of human relations, and, let us hope, a new sense of fair-play and a strengthened educational program among all our people.

Plan The Program

Every church needs a planned program. Otherwise many things that are important may get left out and not get done.

Christian education claims attention in September. Then comes Rally Day, the selection of teachers for the new Church School year, rejuvenation of the youth work, Bible Study and teacher training courses, promotions to new grades. School is important in the church, and school has to be planned. It doesn't just happen.

World-Wide Communion introduces October. For us there are the Women's Conference meetings and preparations for the Annual Conferences. It is the time to complete all payments for the Conference year, to complete records and make reports, to be sure that delegates are elected and ready to represent the church in Conference. Then comes the new Conference year. What will we do the coming year?

November is filled with Conferences, special days (including Thanksgiving), and preparation for Christmas. A good Christmas program that will include all the people of the church and community takes a long time to prepare, but it is worth all the effort.

And so it goes. The church needs to plan its activities. Include all the important, exclude the useless, make Church something that is holy, useful, challenging, inclusive.

What Of Our History?

Writers in this paper about the turn of the century said that the Christian Church had not grown as it should. It would be easy to repeat that opinion in our day.

Even so, people and events in our churches have been of such caliber that they should be remembered. Dr. J. O. Atkinson was referred to by one of our church leaders as being one of the most eloquent speakers in America. Dr. W. W. Staley helped to start the Federal Council of Churches, now the National Council. The graduating oration of W. A. Harper burned with enthusiasm that was as modern as today. Shall we allow the memory of such people to pass from memory?

The Historical Society is part of our answer as a Convention. The History Room contains interesting and very valuable data. But somebody needs to be commissioned to write the story of people and movements within our churches.

Decision Which Henry Danieleley Made In 1936 Finds Its Mark

(Note: The following human interest story appeared in the Burlington, N. C., Daily News-Times dated June 28, 1957. It was written by Howard White, editor, who is a member of the Evangelical and Reformed Church. Ed.)

Henry H. Danieleley of Route 4, Burlington, had to face many decisions as he met his many problems that developed in 1936 when he was stricken with tuberculosis of the spine.

It develops, too, that one of the decisions he made has a specific bearing on an event which will take place Monday morning.

Mr. Danieleley, one of the most respected men we've ever known had to spend 55 months in a cast when his illness struck him. This was particularly bad for him, for as a farmer the livelihood of his family depended on what he could produce. His health was of vital importance to him.

His oldest child, Earl, then was a 12-year-old in school and was returning home in the afternoon to perform as many of the farm duties as he could. Neighbors also helped him when they could. Gradually, Henry Danieleley made progress in conquering his disease.

Some two years after he was stricken,

and while he was in the hospital, a friend visited Mr. Danieleley.

"I understand," said Mr. Danieleley to his friend, "that some people are wondering why I don't take Earl out of school to work on the farm."

His friend told him it was true, that there was a little comment on that. The comment wasn't critical, just made in his interest as a means of helping him out.

Mr. Danieleley didn't answer right away, but he did give an answer.

He had thought about such a move, too. Yet in his thoughts he could see that his son, Earl, liked school, was doing well in his studies, and was making much progress. And since Earl wanted to go to school, his father wanted to make every effort to see that he did.

Then the father gave an answer to his visiting friend.

"I don't believe," he said, "that just because I'm physically handicapped, I should handicap that boy for life by taking him out of school."

Earl Danieleley stayed in School.

As time passed, Henry Danieleley started him a store at his home to occupy his time as he continued to re-

cuperate from his illness. The cast, after 55 months, was removed. He walked on crutches, which later were put aside. Then came a cane, which was needed for a while. Then he started walking without assistance.

And on Monday morning, his son Earl, who remained in school, officially will assume his duties as the new president of Elon College.

About

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A Twenty-Year Prayer Answered

This week marks the anniversary of one of the world's great benefactors — a man who constantly prayed for 20 years that he might help alleviate human suffering. The man was Dr. Walter Reed, born in Belrio, Gloucester County, Virginia, September 13, 1851.

Dr. Reed's father, Lemuel Samuel Reed, was a Methodist minister. The son entered the University of Virginia at the age of 17, completed his course in medicine in three years, and thus became the youngest student ever to graduate from the Charlottesville institution.

The death of so many soldiers from yellow fever during the Spanish-American war moved President McKinley to appoint a medical commission to seek a remedy to combat a disease which had so long taken such a heavy toll of human life. Dr. Reed was made chairman of the commission and did the pioneering. He worked unceasingly until yellow fever had been conquered.

When success crowned Dr. Reed's efforts, he wrote his wife, "The prayer that has been mine for 20 years, that I might be permitted in some way or at some time to do something to alleviate human suffering, has been granted."

Up to the time of Dr. Reed's death in 1902, it was estimated that his discovery had saved more lives — soldier and civilian — than were sacrificed in all the wars of Napoleon. Add the estimated number of lives saved by the work of this doctor-scientist in the last 55 years and he easily is classed as one of the world's greatest benefactors.

The nation's fitting monument to this great humanitarian is Walter Reed General Hospital, Washington, D. C., a sprawling institution consisting of more than a dozen modern buildings, and where the miracles of science are still saving the lives of soldiers and civilians.

C. B. Riddle

NOT HEARTLESS, AFTER ALL

Car Dealers Help Ailing Competitor

Galesburg, Ill.—(UP)—Used car dealers did a lively business Tuesday selling autos for a competitor.

Instead of advertising that they had the hottest values in town, 10 of Galesburg's 11 auto agencies urged customers to "See Brownie first."

Then they sent over their crack salesmen to "Brownie's" agency to sell cars in a week-long special sale.

The Garage Mechanics Union, not to be outdone in helping "Brownie," suspended a strike against his Oldsmobile agency for the duration of the sale.

"Brownie" is Henry Brown, 55, and he wasn't able to help out in the sale. He is in St. Mary's Hospital recovering from a heart attack.

His 10 rival dealers got together and decided to put the hard-driving competitive tactics of the used car business on the shelf for a week.

Instead, they agreed to sell as many of Brownie's cars as possible this week and run his business until he is well again.

In a joint newspaper ad, they said "We, his friends, have joined together to help manage Cousin Brownie's business during his illness."

The ads for their own agencies said "See Brownie First."

Norm Weaver, a De Soto-Plymouth dealer, Jeff Good, a Chevrolet man, and Dale Windish, who sells Studebakers and Packards, were at Brownie's agency Tuesday morning.

Al Garfield, a regular Brownie salesman, reported "We had a pretty fair day all morning. Many of the people who came in said they were here because Mr. Brown is sick."

"The boss is real happy," Garfield added. "He thinks it's real nice of the fellows."

Prayers Written At Moonelon

By Mrs. Max Vestal's Class

Dear Heavenly Father, We thank thee for thy love which thou has given of so abundantly. We thank thee for this week of fellowship and for all those who have worked to make it possible. We thank thee for the trees, the sun, and all of nature, which thou hast created for us. We ask, O Lord, that thou wilt forgive us of our many sins and will strengthen us against temptation. We ask that thou wilt dwell in the heart and mind of each of us, thy children, that we may carry back some part of what we have learned here. Help those who are without thy love, who are hardened of heart and know not what being a Christian means. Guide and direct the missionaries at home and abroad. Help us, we ask, to be more like thee and be with us in the coming weeks. We ask it in thy son's name and for his sake. Amen. — Ruth Colvin, Bay-side Church, Norfolk, Virginia

* * *

Father, I thank you for being able to come to camp, and for letting me know all the wonderful folks here at camp. Help me to enjoy all the beauties and wonders of the earth, and each new day. Help me to know what to do and what to say, so I may follow Jesus the way he would have me to. Give me strength and courage to live as would please you. Amen. — D. Stepigny Eure

* * *

Our Father, we thank Thee for the beauty around us. And, Father, we thank Thee that we have the privilege to come to this camp. Help us to draw closer to Thee, and guide us in the paths of love and understanding. Grant us courage, Father, to live so that others may see Jesus in our daily lives. In Jesus' name and for his sake. Amen. — Nancy Woodell

Dear Lord, Thank you for the many friends I have made and the good times I have had. Thank you for the trees, grass, land, sky, sun, moon, stars and oceans. Help me to be a better Christian, so that I can tell other people about Thee. Give me the strength and courage to live as you would have me do. Amen. — Charles Emory

* * *

Dear God, Thank you for all the wonderful things you have given me. Thank you for all the beautiful things around us, and help us to appreciate these things more and more each day. Help me to understand better why Christ died on the cross for us. Thank you that we have a mother and father who love us and who watch over us and care for us to see we do the right

things. Help me to appreciate all these things more. We ask it in Thy name. Amen. — Beverly Copeland

* * *

Dear Lord, I am thankful that I had the chance to come to camp to have fun and most of all to learn more about thee. Help us, O Lord, to be thankful for such beautiful days, for such lovely skies, and bless all the animals and plants that live on this earth. Guide us and lead us down the right path and help us to learn more about God's word. Give us faith and courage to live as we should and as God wants us to live. Help us to remember that without thee there is nothing and with thee there is life, hope and a blessed future. Help us also to remember that if we follow God's word and keep his commandments that there will be no sin or sorrow. In thy name and for thy sake. Amen. — Phyllis Copeland

Moulton Returning To India

The Rev. Joseph Langdon Moulton, Congregational Christian missionary who has spent nearly forty years in the remote villages of India, is going back for another term of service.

He leaves Boston on September 8 by plane from the International Air Port. After two weeks in London with his daughter, Mrs. Ray Beddington and family, he will continue his flight to India, arriving in Bombay on September 26. He will be located in Supa, Ahmednagar District, Bombay State.

As a rural missionary, Joseph Moulton's job might be described as a combination of district superintendent, itinerant preacher and social worker. In cooperation with the National Christian Council, Church World Service and the Indian Government he has carried on extensive relief work

in famine stricken areas.

During his first thirty years in India, Mr. Moulton traveled through the villages on foot, on bicycle, in bullock carts and busses. About eight years ago Congregational Christian churches in Maine gave him a Plymouth-DeSoto station wagon, christened "The Maine Pilgrim" which he used not only as a conveyance but as a residence while on tour.

A Marathi language expert, Mr. Moulton has thousands of friends in the villages who are quick to appreciate non-Indians who understand their language and customs.

In 1947 Mr. Moulton helped organize the Ahmednagar Rotary Club, and for a time he was the only foreign member.

Born in Middle Haddam, Connecticut, Mr. Moulton was educated at Bates College in Maine and Hartford Theological Seminary, Connecticut. He was appointed a Career Missionary in 1918 by the American Board of Commissioners for Foreign Missions. He has three daughters living in the U. S. A., Mrs. Elmer Perkins, 15 Ross Street, South Berwick Maine; Mrs. Robert McFadden, 577 Flower City Park, Rochester, N. Y. and Mrs. Robert E. Scott of Auburndale, Massachusetts.

Mrs. Moulton, who was well known for her social service work in India, and who visited in the Southern Convention, died last December in Boston.

Carry Me Back To Moonelon

Tune: "Carry Me Back to Old Virginia"

(Composed for Talent Night at Junior Camp at Moonelon by Tommie Boland, Gloria Holland, and Rev. Bland Leebrick)

Carry me back to Moonelon
That's where the boys and girls are always having fun.
That's where we've met, oh, such wonderful friends,
That's where our hearts always long to return.

Campers and Staff have learned to love each other;
Soon we may meet at this happy camp once more.
There we'll relive all these wonderful memories,
Classes in the woodlands and vespers on the shore.

Valley Camp Report

A total of 120 people enjoyed the Valley Camp at Powell's Fort August 17-24 under the leadership of Dean S. E. Madren. Forty Juniors, twenty-six Junior Highs, and twenty-six older young people made up the campers, with twenty-eight staff members, teachers and guests completing the group. Churches represented by young people included: Antioch, Bethel, Bethlehem, Dry Run, Linville, Mt. Lebanon, Mt. Olivet (R), Newport, Timber Ridge, Winchester, Wissler's Chapel and Wood's Chapel.

Bill Joyner of Elon College taught classes on the Bible, Dr. F. C. Lester on the Church and on "Problems of Youth," and Mrs. Lester on Missions. Mrs. E. J. Rohart was responsible for the program for the Juniors. Counselors included Rev. and Mrs. Thomas Madren, Betty Showalter, Elizabeth Lester, Dorothy Daughtrey, Iris Allen, Mrs. Minnie Comer, Mary Lou Booth, Jimmy and Donnie Litten. The lifeguard was Carroll Litten, and the nurse was Mrs. Mannie Moyer.

Excellent food helped the morale of the campers, even on the rainy "Blue Monday." Rev. Clyde O. Koon was business manager, Mrs. Koon was dietitian, and Mrs. J. E. Bryant, Mrs. John Miller and Mrs. S. E. Madren assisted with preparation of the meals.

The camp was fortunate in the caliber of its visitors. John Bede, student

at Elon College from Pakistan, made a great contribution to the lives of the campers — the Junior boys, particularly, hung around him. Then it was a real privilege to have little, eight-two year old retired missionary from China, Mrs. Mary Hemingway, to thrill the children with her stories of life there, particularly when under Japanese occupation. Her daughter, Isabel, just home on furlough as a nurse in Turkey, could tell not only of that country but of her life in China. And then Dr. and Mrs. W. W. Sloan of the faculty of Elon College took a three-day "vacation" to come and help at the camp. They shared in the teaching and showed slides of their trips to both Palestine and Russia. And so, the campers at Powell's Fort this year had the opportunity of having with them a boy from Pakistan, two missionaries, and two college professors. They got a lot for their money!

While a bit inaccessible, Powell's Fort makes up for that in beauty of the surroundings and a good camp set-up, including a swimming pool filled with mountain water (into which the bravest even plunged one moon-lit night).

The Lester family enjoyed the privilege of sharing in this camp experience — two as teachers, one as a counselor, and two as campers.

Echoes From Moonelon

The Youth Fellowship of the South Norfolk Congregational Christian Church was in charge of the evening worship service Sunday, August 18, with Irving Jones, the president, presiding. Dorinda Abbott led the Scripture Response "The Law of Christ." An all-youth choir composed of twenty-seven Juniors and Junior Highs sang "Somebody Did A Golden Deed." The Scripture Lesson, Romans 6, was read by Sandra Kay Trueblood, followed by the evening prayer by Brenda Harris.

"Echoes from Moonelon" by Billy Harrell and David Curling was the topic of the evening. They gave a brief summary of the daily routine at camp. Billy took the first half of the day beginning with K O (Kitchen Opportunity). Then he told of the morning watch and meditations "Thy Will Be Done," the two classes, Bible and "I Believe." After a period of free time Christian World Missions was presented by a missionary who had spent two years in Ceylon. Billy also told about the selection of a Mr. and Mrs. Moonelon, a tour of Elon College and the Church Home for Boys and Girls.

The afternoon and evening schedule was covered by David Curling. He told us that following lunch came a rest hour, then work helping to build a bridge near vesper hill. Swimming classes and recreation filled the remainder of the afternoon. Evening Vespers proved quite impressive in its rustic setting out of doors. After the evening program games and camp fire and good fellowship were enjoyed. Lights out at 10:30. David especially emphasized the Friday night Communion Service, with the tables in form of a lighted cross and the closing circle with lighted candles, followed by complete quietude until 7:00 the next morning. There were awards given for cabin care. Both Billy and David were very grateful for the opportunity afforded them to attend camp at Moonelon and are hoping to be able to repeat their mountain-top experiences again next year.

Following the worship service, the pastor, Rev. O. D. Poythress, showed moving pictures which he took while attending the merger session of the C. C. and E. and R. Churches at Cleveland, Ohio.

Church Conferences

Valley of Virginia	October 29	Mt. Olivet (R)
Eastern Virginia	October 31	Bethlehem (Nansemond)
Eastern North Carolina	November 5	Liberty (Vance)
Western North Carolina	November 6	Union Grove
N. C. and Virginia	November 7	Pleasant Grove

BOARD OF CHRISTIAN EDUCATION

September 17, 18, beginning at 2:00 p.m., Ladies Hall, Elon College, N. C.

WOMEN'S CONFERENCES

North Carolina	October 1	Asheboro
Eastern Virginia	October 3	Christian Temple
Valley of Virginia	October 4	Bethel

September 10, 1957

Monsoons, Leprosy And Village Health

Dear Friends,

There is a gusty wind this afternoon to remind us that the monsoon is by no means over yet. This monsoon, which ordinarily means more wind than rain for this part of India, has produced a lot of rain in places like Kodaikanal, our hill station resort, and even several good showers here to prepare the land for the final plowing and planting. The landscape is still brown, but Sunday when we were out on our afternoon walk we noticed all the fields full of tiny shoots of newly planted grain already sprouting. That means that the farmers from now on will be watching the sky and hoping for just the right showers at the right time.

The family has been its usual exuberant self except for mild bouts of flu which everybody had earlier in the month. Ed had it the hardest, probably because he works hard and sees so many sick people. He also got bitten by a scorpion the other day, the first time that has happened in our family. Scorpion bites here are not dangerous, only painful, as Ed can now vouch for! At least he says it will help him appreciate what the patients are going thru who come to him for the same thing!

Our biggest excitement this month was the visit of Dr. Fritsch from the leprosy hospital near Vellore. We have had an ever-increasing list of leprosy patients to cope with, and one of our biggest problems with them has been the foot ulcers. Since the patients have no feeling in their feet, these sores are painless and they don't worry about them until the bone gets infected, or spreading infection causes fever. They are chronic and terribly hard to heal. Dr. Fritsch was able to give us a lot of fresh ideas on how they develop, and hints for treatment. But he admits that cure is difficult even under ideal hospital circumstances, and even then the patients often come in again with a new ulcer in another place. He also did three hand operations here, transplanting tendons so that the patients paralyzed by their leprosy can again move their fingers.

Recently parcels of bandages made from old sheets, and religious scrapbooks, have been coming in with almost every American mail, from the various Friendly Service groups. They

are beautifully done and show a lot of thought and care on the part of the people who have made them. The bandages are all going for the leprosy ulcer dressings I was describing above. The scrapbooks are going to Pastors' wives and Bible Women all over the Diocese to use in their religious teaching with the women and children in the villages where so few can read or have a chance to look at colored pictures.

Our next letter will be written from Kodaikanal, where we are going for a month after September 15, to give the children another chance at American schooling, and Ed a much-needed rest.

Cordially yours,
Fran Riggs

* * *

Dear Friends of the Southern Convention,

Our odd vacation schedule needs a bit of explanation. The usual custom is to go to the hills during the hot season in April and May. We were not able to do that this year because I was tied up here with the practical training for the Village Health Guides from February thru July. So we took a month off in January, which was an advantage because the American School at Kodai was in session then and Louis, at least, could get a little American classroom experience. We will also have this extra vacation there in September, and both Louis and Joy will get another chance at school.

The Village Health Guides did not get much personal supervision and instruction from me during their time here, in spite of my arranging to be with them the whole time, because I was tied up so with the clinical work. But the final examination for them at the end of July, by public health specialists sent out here for the purpose by the Christian Medical Association of India, was very instructive for me at least. There will be no class the coming year, but if the course resumes after that I will have learned a lot that will enable me to do a better job at teaching the next group.

I will also have a "second chance" at one of the four Trainees, for whom we have just arranged a job for this year here in Kilanjunai, so he will be working, and demonstrating his use-

fulness in the villages, under my direct supervision.

We have just had another interesting experience this weekend in a visit here by the Whites of Madura. They both teach at the Theological Seminary for catechists and Bible Women. They and the Indian teaching staff there go out in rotation almost every weekend to some village center to conduct refresher courses in Bible and Churchmanship for the volunteer lay workers who help conduct services for village congregations where there is no pastor. Our pastor here, for example, is in charge of twenty four village congregations, and can only make the rounds to them once a month. The rest of the time they depend on these volunteers from their own number, most of them farmers who are barely literate themselves and so isolated that they would never get a chance to get spiritually refreshed if it were not for these weekend courses. In addition to the classes and practical work, Mr. White on Saturday night gave a singing recital — a whole evening's program built around one Bible story presented in song, a traditional and very much appreciated Indian device for presenting the Gospel and the ancient Indian religious lore. The recital is strenuous enough in itself, but it had to be preceded not only by a thorough mastery of the language, but also by several years of study of Indian classical music, as a hobby, so that he could satisfy exacting Indian tastes. That he succeeded was evidenced by the fact that even though the Church was crowded and an equal number listening from the outside thru the windows thru the long evening program, the audience was so quiet the entire time that you could hear a pin drop.

Best regards,
Ed Riggs

Fifty villages in Egypt are waiting for literacy teams to teach them how to read, but there are not enough workers to go around. Miss Halana Mikhiel, working with the "Lit Lit" Committee of the Division of Foreign Missions of the National Council of Churches, with headquarters at Literacy House in Minia, has had more than 1600 people under her direction, both in training as teachers and as beginners. Dr. Frank C. Lauback launched this literacy program as a missionary of ours in the Philippines, and has taught millions of people to read.

"This Is Your Life"

Rev. Melvin Dollar

Mrs. W. R. Skelly, Jr.

When the people of Rosemont church, South Norfolk, Virginia, heard "by way of the grapevine" that their minister for five years, Reverend Melvin Dollar, was considering going elsewhere, they decided to do something to show him how much he meant to their church and how much he was still needed there.

A layman conceived the idea of doing a "This Is Your Life" program. The opportune time proved to be Children's Day, June 9, when there was to be only one morning service and when Dr. W. T. Scott was to be present.

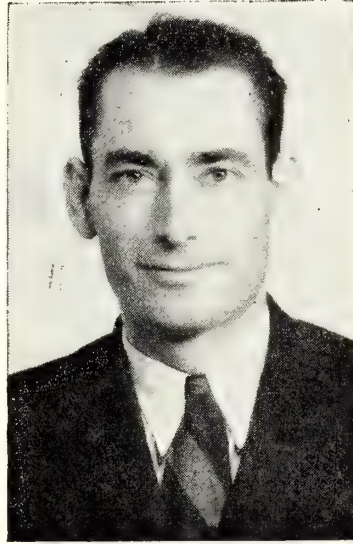
Plans were carefully made to keep the program a secret from Mr. Dollar. Because of the "Colony Plan" used in the church, practically every member could be told of the plan.

Then came the big day! The Children's Day program was presented as Mr. Dollar had planned. When the time came for Dr. Scott's sermon, he placed a chair near the pulpit and asked Mr. Dollar to sit in it, saying "This being Children's Day, Melvin, I want to preach to you."

Then Dr. Scott began to unfold the life of our beloved pastor and co-worker. He told the story of Melvin Dollar's birth on a rocky farm in Randolph County, Alabama on September 19, 1914, his struggles and determination to get an education. His persistence in overcoming obstacles and his generosity with his material wealth became his distinctive characteristics.

Mr. Dollar did not sense exactly what was happening until members of Carolina Church came in at the appointed time. It was necessary for some humorous incidents to be told, otherwise in the large congregation of more than 500 people there would not have been a dry eye.

Mr. John Halstead gave the story of Mr. Dollar's ministry at Rosemont. May 13, 1950, when he came to Rosemont for revival services our minister had resigned, and Mr. Dollar was invited to serve us. However, it was



Rev. Melvin Dollar

not until March 21, 1952 that he felt ready to leave Hunterdale.

We had plans for an educational plant and sanctuary. Mr. Dollar headed this program, building twenty-two classrooms and enlarging the sanctuary. He has added 409 members to our church roll and attendance has grown so that we now have two Sunday morning services. We have four choirs, three of them organized by him. His keen interest in young people has led to a growing youth program. Three young men are now in training for full-time Christian service — the first in the history of our church. His interest in moral and civic improvement has been felt throughout the community.

Mr. Bill Nothnagel, representing the church, presented our minister with a professional ampro tape recorder on which had been recorded the entire program. Then fifteen members were received into the church. These new members, with the congregation, were led in a prayer of rededication by John Halstead: Dear God, I rededicate my time, my talents, and my life to thee; to be used as

thou commandest for the growth and glory of thy kingdom.

A dinner was given at Carl Parker's Restaurant following the church service. Here Mrs. Dollar was presented with three place settings of silver and Sandra was given a silver necklace. Each received corsages. Fifty-four persons were present, including the following out-of-town guests: Mrs. Ella Murray, Mrs. Elsie Councilman, Mr. and Mrs. R. F. Councilman, and two young people from Carolina Church, Burlington, N. C.; Rev. Julius Rice, now pastor of Bayside Church, Norfolk, who represented Bethel Church and also the first young person to whom Mr. Dollar lent a helping hand; Mr. and Mrs. Larry Overby, their daughter and son-in-law, Mr. and Mrs. Edgar Blythe, Mr. and Mrs. Hollowell and children, Mr. and Mrs. Irving Blythe and son from Hunterdale Church.

At the dinner the many letters and telegrams received from former parishoners and associates were read. These came from Mt. Zion, Carolina, Soddy, Langdale, Hunterdale, Bethel, and Concord Churches, and from Mrs. Verna Williams, West Point, Georgia; Rev. Glen Garrett, Burlington, N. C.; Mrs. Lillian Adcock (sister), West Point, Georgia; Bill Joyner, Elon College, N. C.; Julius and Evelyn Rice, Bayside, Virginia; Mr. and Mrs. C. Leslie Percy, Demorest, Georgia; Mrs. C. F. Hendry (sister); R. K. Griswold, Daisy, Tennessee; Rev. Jesse H. Dollar (uncle); and Miss Marguerite Davison, formerly extension worker of the denomination in the Southeast.

Readers of the SUN will be especially interested in one from Dr. G. O. Lankford, veteran minister in this area, who lives in Elon College: I am reminded of the scripture that says "Honor to whom honor belongs." Having known and esteemed the Dollar family as I have, from your grandfather, the Reverend C. M. Dollar, into their descendant line, it brought great happiness to me when I learned that you had decided to enter the Christian ministry. Thus you became the fifth in succession in the Dollar family to dedicate his life to the preaching of the Gospel of Christ.

Use Your Sleepless Hours

S. L. Morgan, Sr., Wake Forest, N. C.

My sleepless hours would make up some years of my life. In early life I spent them tossing and worrying. But long ago I learned how to make them useful and happy. Sometimes in prayer. A minister friend grew to sainthood by spending all his sleepless hours in prayer. Sometimes I have prayed sleepless hours into victory and peace — then sleep.

Usually, on waking, my mind is at its best, and I set it to work at one of four tasks: reading, which often lulls me to sleep; outlining a program for the day, or an important letter or an article to be written; committing to memory some great hymn, Bible passage, or gem of poetry; or reading, mentally or aloud, from such gems already stored in the memory.

I write this to urge the value of a lifelong habit of storing up in the memory the choicest gems — the Bible, great hymns, poems from the masters — and reading them from memory in idle moments or in sleepless hours. In all my long life I have found nothing more rewarding.

From childhood I have carried in my memory scores of Bible passages, hymns, and choice gems of poetry. I've held them fresh in the memory by thinking them through daily, or saying them aloud in idle or sleepless moments — as I shave, or work with my hands, or travel, or lie awake. I've found such mental employment far more enjoyable and profitable than to leave my mind a prey to random idle, or even evil, thoughts. It goes far to keep the mind and soul alive and growing — and pure and sweet.

"E'EN DOWN TO OLD AGE"

Even down to the present I continue daily adding fresh gems to my storehouse of memory. I count it folly for anyone to say he cannot memorize at the age of 70 or 80. I testify. In recent months I have committed to memory Kipling's "If", Foss' "House by the Side of the Road," and half a dozen lesser poems; also Isaiah 55 and Romans 8:26-28. Meanwhile I've turned many a sleepless night-hour into delight by reading, silently or aloud, maybe for an hour, some of the many gems stored in the memory through the years.

BUILDING A MEMORY STOREHOUSE

Hoping my experience may stimulate others to store the memory with

gems to delight their sleepless or idle moments, I name some of my favorite gems of memory that for years have delighted and enriched me:

1. **Famous Bible passages:** The threefold Benediction, Num. 6:24-26; Psalms 1, 19, 23, 27, 34, 46, 51, 90, 91, 103, 116, 121, 139; Eccl. 12:1-7; Isaiah 53; Matt. 5: 1-12; 6: 9-13 (Lord's Prayer); John 14; Rom. 8:26-39, 11:33 (RSV); I Cor. 13, 15: 50-58; Rev. 21:1-7, 22:1-5.

2. **A Few Great Hymns:** Rock of Ages; When I survey the Wondrous Cross; How Firm a Foundation; Jesus, Lover of my Soul; Lead; Kindly Light; O God, Our Help; My Faith Looks up to Thee; O Love That Wilt not Let me Go; Abide with Me; Sun of My Soul; Jesus, Savior, Pilot Me.

3. **Some Favorite Poems:** Whittier's "Eternal Goodness" and "Dear Lord

and Father", Tennyson's "Crossing the Bar," Kipling's "Recessional" and "If", Foss' "House by the Side of the Road", York's "I shall not Pass This Way Again."

Others will choose their own favorites; these and many others stored in my memory have delighted my sleepless hours and enriched my life.

More than 500 college presidents and trustees, businessmen and financiers met at Lake Junaluska in June to consider the plight of the church-related colleges. One of the speakers was Dr. Henry T. Heald, president of the Ford Foundation. When men of this caliber take counsel together concerning a problem so closely related to the churches, it is time for church people to give the matter some serious thought themselves. Our colleges need help.

A Duke Doctor Appointed Missionary

Dr. Frank Bell Magill, pediatrician at the Children's Medical Center in Boston, and Mrs. Magill, who is a social worker and teacher, have been appointed to the McCord Hospital, Durban, South Africa by the American Board for Foreign Missions of the Congregational Christian Churches. Founded a half century ago, the McCord Hospital was the first medical center for Africans in Natal.

Born in China where his father, Orrin R. Magill, was a Y.M.C.A. secretary, Dr. Magill attended the Shanghai American School until 1939 when he came to the U. S. A. for high school studies in White Plains, N. Y. After three years with the armed services in Europe, he studied for his B. S. degree in Virginia Polytechnic Institute, where he was a member of cross-country and swimming teams.

Following his graduation from Duke University School of Medicine in March 1952, Dr. Magill interned in pediatrics at Children's Hospital, Boston, spent two years as a rotating intern at Strong Memorial Hospital in Rochester, N. Y. and another year as resident in pediatrics. During the last two years he has been a Fellow in Pediatrics (Hematology) at Children's Medical Center in Boston.

Mrs. Magill, the former Anne Noble, is from Syracuse, N. Y., where her father, Dr. Charles C. Noble, is

Dean of Religion at Syracuse University. She received a B. S. degree in sociology in 1949 from Syracuse University and has studied at the Merrill-Palmer School in Detroit and the New York School of Social Work. She has worked in settlement houses in New York, Minneapolis and Boston. Piano, choral music and art are her hobbies.

The Magills have a three year old son, David, and a daughter, Elizabeth Kent, who was born on May 3, 1957. When they are ready for the three R's they will attend one of the schools in Durban where English is the medium of instruction.

The 320-bed McCord Hospital in Durban was opened in 1909 by an American Board Missionary, the late Dr. James B. McCord. It was the first hospital for Africans in Natal Province and the first hospital to train African nurses and midwives in Natal, with 180 in training at the present time. Nursing graduates of McCord Hospital must pass the same examinations as do white nurses. Dr. Alan B. Taylor, the present Medical Superintendent, has been in charge of McCord since 1921.

On a recent trip to Africa with Vice President and Mrs. Nixon, Congresswoman from Ohio, Frances Paine Bolton, visited McCord Hospital.

Ezekiel, Pastor Of His People

Background Scripture: Ezekiel 1:1-3; 2:24-15-18; 34.

Devotional Reading: Ezekiel 34:24-31.

Memory Selection: **And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord of hosts. Ezekiel 34:41.**

THE CALL

The Jews were in captivity in Babylon. The judgment of God had finally fallen upon them and they had become "displaced persons" in a strange land. They had lost their country, their capital city, their temple and its services, and their independence as a nation. They were sad, discouraged, disheartened, defeated. Already five years had passed and there seemed to be no hope for them for the future. Their condition was lamentable and could be compared, as it was compared, with the fate of prisoners and those in fetters.

One of these "displaced persons" was a young man named Ezekiel. He came of priestly stock. His name meant "God strengthens" and it was symbolic of his long ministry to his people. For in the fifth year of the "Captivity," God called this young man to be a prophet and a pastor to His people. It was a vivid experience — the young fellow remembered the year and the month and the day of his call. The call came in a vision in which Ezekiel saw God and heard his voice. The significant thing is that God appeared to him in Babylon. The Jews thought that God was confined in his activities for the most part to their native land, and especially to the Temple. But here was God making himself known in Babylon. Ezekiel and the people discovered that God had followed them into captivity, and there, as well as in Jerusalem, he could make himself known! That was important, highly important. It marked a new milestone in the religious pilgrimage of the human race. To be sure there had been other evidences of this fact, but here it was made clear in an unmistakable way. From this time on, this man was God's man, making known his will and doing his bidding, at no matter what the cost.

THE COMMISSION

Ezekiel was commissioned both as a priest and a prophet, but essentially as a preacher and a pastor. He was to be a shepherd of the sheep, a faithful pastor in all things. To be a faithful pastor demanded courage and consecration. He was commanded to

speaking God's word of condemnation and conviction. He was to declare the righteous judgment of God upon their evil ways. He was to reprove, rebuke, exhort, in all long-suffering and patience. And he was warned that the people were "stiff-necked, rebellious, impudent." It was a heart-breaking task, and this man of sensitive spirit shrank from it. But he must go on without flinching and without fear, speaking the word that was given to him, speaking the truth in love. He was to make no apology for his mission or his message. "Stand upon thy feet," said the living God. Be not ashamed of your high office. God have mercy upon the minister—who is apologetic concerning his office. Let him stand on his feet, unafraid and unashamed, and speak his message "Thus saith the Lord." Preaching is a high calling, and it can be hazardous business. More than one minister has lost his job because he dared to speak out against personal and social evils.

THE COMPASSION OR CONCERN

The commission to preach was twofold. It involved preaching the judgment of God on the sins of the people. That could have been easy. One sometimes thinks that ministers like "to skin folks alive," to thunder against their sins. But Ezekiel was also to be a pastor, or the shepherd, of the people. And that was different and difficult. There must be a concern and a compassion for the people. Indeed he had to preach with a breaking heart. It was only as he cared, as he had compassion, as he suffered with them, that he could speak effectively to them. Or minister acceptably unto them. Even as he spoke of God's judgment, he must speak of God's mercy. Even though the people were

stubborn and stiff-necked, and rebellious, he must love them and serve them and sacrifice for them. The title of today's lesson sums it all up — Ezekiel, Pastor of His People. There you have it.

Every minister should aspire to be a good preacher, if not a great one. He should endeavor always to preach better sermons. He who speaks for God ought to do his work well. And there are many other offices in which the minister ought to strive to be a good workman — administrative, executive, educator, organizer. But the "summum bonum," the one thing that above all others he ought to covet for himself is to be a good pastor. The work of the minister is best summed up in the word shepherd, or pastor. Our Lord Jesus Christ, that Great Shepherd of the sheep, referred to himself as a "Shepherd." The shepherd heart lay at the center of his ministry. To be a pastor to people, to live close to them, to know them, to feed them, to lead them, to love them, to give one's self to them and for them, is not only the primary work of the man of God, it is the secret of a successful ministry. Great preaching is no substitute for good pastoral work. It is, to be sure, a part of it. But as Dr. Charles E. Jefferson writes in his book "The Ministering Shepherd" in words to this effect: "A great preacher can leave a church and a community and six months after he is gone nobody will miss him. But when a good pastor leaves a church and community, people will miss him and go on missing him."

To be a good pastor does not mean that a man has to be wishy-washy, and never preach on unpopular subjects, or say things that people always like. As Dr. Staley, that great pastor of the Suffolk Christian Church, once said to me — and how much I owe to that good and great man! — "A pastor can say anything he feels he ought to say to his people, if he has their confidence, and if the people know he loves them." Ezekiel did not soft-soap his fellow-exiles even in their extremity and low estate. He said some pretty sharp and biting things to them. But he shared their lives, bore their burdens, listened to their confessions, shared their sorrows, prayed for them, and kindled hope and courage and faith in them. And it was this ministry as a shepherd that crowned his life with success. It is a great thing when a man can be an Isaiah, a silver-tongued

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SUNDAY SCHOOL LESSON

September 15, 1957

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Problems Facing Colleges

J. E. Danieley, President Elon College

In 1940, there were in this country one-hundred thirty-two million people. According to the best available estimates, in 1975 the population will have climbed to the staggering total of two-hundred twenty-eight million. Our population is growing at the rate of three million annually. The predicted increase from 1940 to 1975 would be ninety-six million. This is more than the total population of the United States was in 1908. Or, to look at it another way, Washington, D. C. and its suburbs have a total population of about one and one-half million. The net gain in the population of the United States each year is approximately equal to two such units.

Enrollment in the colleges at the present time is approximately three million students. In 1970, the enrollment will, according to the best estimates, be six million students. In other words, college enrollments are going to double in the next thirteen years. This poses a tremendous challenge, it raises serious questions, and offers problems which are extremely difficult to solve. I would like to share some of these problems with you briefly.

The most important single problem which we face with increased enrollment is that of **faculty**. If you have the finest buildings which money can buy and have not a good faculty, you cannot have a great college. No other single factor has such a great influence on determining the effectiveness of the college and the service which it can render to its constituency as the faculty. There is, at the present time, a very serious shortage of teachers who measure up to the high standards required. A teacher must have a number of qualifications. He must be well educated; he should be a scholar. He should be so interested in his chosen academic field that he will spend much time and effort studying on his own; that he will continually be seeking the truth in his own discipline; that he will be able to inspire his students to want to learn. This person should, preferably, possess an earned Doctor's degree. Except in extremely rare circumstances should a college ever employ a teacher who does not have some earned graduate

degree. In addition to being well educated, the teacher should really want to teach. He should like people. I have very little patience with those people who say that "I will get a teacher's certificate, and if I cannot do what I want to do, then I'll teach." I regard teaching as a worthy and noble profession and not one to serve as a catch-all for those who fail to obtain their vocational objective. The teacher needs to have a good personality; to have qualities of leadership and to be dedicated to his profession. Our teachers need, in addition to all of these qualifications, to have a definite Christian orientation. They should set an example for Christian living which will be worthy of emulation by the students. But, the fact is, that even with our present enrollment of three million students, we are unable to staff our institutions with people who meet these qualifications. The question arises "how do we get more teachers? What are the incentives for our youth to enter the teaching profession?" The answers are many. First we should indicate that the training period for college teaching is lengthy. The Doctor's degree usually requires a very minimum of three years and usually four years of graduate work after graduation from college. In some fields, more time than that is required. Recently a study by the McGraw-Hill Department of Economics indicated that in 1954 faculty members, as a whole, were worse off by five per cent than in 1940 from the standpoint of the actual value of the salary they were receiving. There has been a considerable improvement during the last two years, but even now, the average salary of a full professor in our colleges, buys less than it did in 1940. The president of an outstanding liberal arts college recently made a statement that "A recruiter from a large industrial company came to his campus and offered five of the members of his senior class higher salaries to start to work for that company than the salary received by any member of that college faculty." It is easy to see what this does to the morale of our teachers. Recently a man told me "I'd like to go into teaching, but, you know, you just have to eat." Now this is not as it should be. Few professions can claim to be as important in the present life of our nation as our teachers.

With the sole exception of the ministry, no profession has such a profound influence on our future. We need to wake up; to become aware of the situation, and to begin to pay those who train the minds of our youth wages commensurate with their responsibilities.

Our second problem is that of **assisting students**. We have rising prices on every hand. The cost of education is no exception; it has also increased. Many gifted students need financial assistance if they are to attend colleges. The Church colleges are falling behind in this respect because they do not have the necessary scholarship funds. The competition is keen for the best of these students, and we must be able to get our fair share of them to our campuses. Aid must be made available so that the gifted student does not fail to attend college because of financial reasons. This is not only true because the individual fails to realize his potential, but it is true because our country cannot afford to fail to train these young people to their fullest capacity.

Our third problem is that of **physical facilities**. Most of the campuses of the small colleges in our state have been expanded recently. As you have passed Elon College, you have seen our new dormitories, our new dining hall, and now another dormitory under construction. These are necessary expansions and improvements. Most of the colleges will be able to care for more students in the classrooms by using present classroom space more efficiently. In most cases, classrooms are used during the daylight hours; in addition we, at Elon, teach in the evening. Many of our classrooms are vacant during the afternoon hours, and they represent space which we can use more efficiently when the necessity arises.

Our fourth problem is that of **finances**. First I mentioned the faculty problem. In order to get more teachers who are better prepared you have to have money. Second, I mentioned assisting students. In order to provide more and better scholarships, we have to have more money. Third, I mentioned physical facilities. In order to improve present facilities and to construct others, we must have more money. Increasing the number of students means larger libraries, more books, more instructional materials, larger endowments. The endowment funds of an institution insure a

(Continued on Page 15)

Home-Coming, Street Paving, Back To School

John G. Truitt, Superintendent

Dear Friends;

The Home Coming was a good success. More than three hundred plates were served to our guests and Home family. Everyone seemed to have a good time. Some come one year and some another. We see by our records that there are some who come every year, and others who come every two or three years. If those from a distance happen to come to see us during the year they are not so likely to attend the Home Coming. We are very pleased with the increasing number who return to visit us.

You will see by this report that the Home Coming Society gave \$300.00 on our street paving project. Also you will notice that other friends have already given us \$344.00 toward our town assessment making a total of \$664.00 thus far. We are so glad our streets all over town are to be paved, and we are glad to have friends help us. Should we get enough help we could have the main street on our campus paved. That would be such a blessing.

We are looking forward to the end of this month. Our fiscal year closes September 30. When does your church's fiscal year close? If possible pay your apportionments in full — each aspect of the church's work is very important. Let no one of the items in your apportionment be overlooked. We have set a goal of \$75,000.00. And remember we began on that goal last October 1. The totals you read in this report began nearly twelve months ago. And they are nice totals, too, and I am grateful.

We are not spending nearly as much money here as the people who visit us think we should. They look at this and that, and forget that we cannot do nearly all we would like to do. What we need we try to get, what many think we need we do without. We are trying to keep common sense in style here just as long as we can.

Our pupils started to school today, sventy-seven of them. Did it cost you something to get your child started in school this term? Multiply that by seventy-seven and see what you come up with. We thought we were pretty

well prepared but there are new and strange needs beyond any plans or preparation, but whatever they need they have. For that reason the Home is here — the homeless child and his needs. Thank you for helping.

REPORT FOR SEPTEMBER 3, 1957

MONTHLY OFFERINGS

Amount brought forward		\$25,719.39
Eastern North Carolina Conference		
Clayton	\$20.00	
Turner's Chapel	89.00	\$109.00
Eastern Virginia Conference		
Oak Grove	7.00	7.00
North Carolina and Virginia Conference		
Reidsville, S.S.	61.00	61.00
Total		\$ 177.00
Grand Total		\$25,896.39

SPECIAL OFFERINGS

Amount brought forward		\$38,178.07
New Hope Christian Church, Roanoke, Ala.	\$ 5.00	
Chester H. Roth Co., Inc. (interest)	37.50	
Mr. & Mrs. Calvin S. Clayton, Charlotte, N. C.	400.00	
Eugene Neu, Charlotte, N. C.	5.00	
For Street Paving:		
Garland Gray, Waverly, Va.	50.00	
Lester A. Smith, High Point, N. C.	64.00	
W. B. Truitt, Greensboro, N. C.	200.00	
Engineered Plastics, Inc., Gibsonville, N. C.	10.00	
Henry I. Jaffe, Virginia Beach, Va.	10.00	
A. V. Beck, Burlington, N. C.	10.00	
Home-Coming Society of The Congregational		
Christian Home for Children	300.00	
In Memory of Nathan Long	15.00	
In Memory of A. D. Pate	7.50	
In Memory of Mrs. W. A. Newman	10.00	
In Memory of Mrs. W. A. Newman	10.00	
Special Gifts	530.50	
Total		\$ 1,664.50
Grand Total		\$39,842.57
Total for the Week		\$ 1,841.50
Total for the Year		\$65,738.96

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

.....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

.....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name

Address

Church Building Loan Fund — A Missionary Opportunity

Wm. T. Scott, Superintendent

The Congregational Christian Building Loan Fund campaign has been one of our most fruitful missionary efforts. More than four million dollars was pledged by our churches and most of the quotas have been paid in full. The result has been that new Congregational Christian Churches have been organized and built across the land.

Our Building Society has been able to lend money to hundreds of churches, which otherwise could not have

had adequate buildings. Every dollar given to it becomes part of a permanent fund which is loaned at a low rate of interest. On the average these loans are repaid in about eight and a third years. This means that every 25 years every \$100., contributed to the Fund is loaned and repaid three times, and the \$100., is still available for future loans to our churches.

The churches of North Carolina and Virginia have received aid from the Building Society totaling \$687,970.56. The Building Loan Fund Campaign

was the first opportunity our Southern Convention churches had to help create a permanent fund. Our total quota in the campaign was \$135,000. The following list shows the quotas accepted by our churches in the form of a Declaration of Purpose, the total amount paid on Declarations to August 7, 1957, and the balance due to complete the quota payments. We are grateful to the churches which have already completed their quota payments, and we are confident our other churches will make a strong effort this fall to pay the balance.

SOUTHERN CONVENTION CHURCH BUILDING LOAN FUND CAMPAIGN

CITY AND CHURCH	DECLARATION	PAID	BAL. DUE TO COMPLETE DECL.	CITY AND CHURCH	DECLARATION	PAID	BAL. DUE TO COMPLETE DECL.
Virginia Valley							
Antioch, Harrisonburg	\$ 343.00	\$ 311.98	\$ 31.02	Oakland, Chuckatuck	1 570.00	1,200.00	370.00
Bethel, Elkton	377.00	126.00	251.00	Portsmouth, Elm Ave.	704.00	704.00	
Bethlehem, Braodway	106.00	106.00		Portsmouth, First	1,410.00	423.00	987.00
Dry Run, Seven Fountains	129.00	129.00		P'tsmouth, Shelton Mem.	683.00	400.00	283.00
Joppa, Edinburg	52.00	52.00		Richmond, First	1,459.00	1,459.00	
Leaksville, Luray	436.00	436.00		South Norfolk, First	2 500.00		2,500.00
Mt. Lebanon, Shenandoah	211.00	211.00		South Norfolk, Rosemont	2,800.00	2,400.00	400.00
Mt. Olivet, Elkton	267.00		267.00	Spring Hill, Waverly		148.02	
Newport	426.00	505.41		Suffolk	6,290.00	6,290.00	
Winchester	1,101.00	400.00	701.00	Sunbury, Damascus	775.00	775.00	
Wissler's Chapel,				Union, Franklin	928.00	500.00	428.00
Quicksburg	60.00	60.00		Wakefield	459.00		459.00
Woods' Chapel	45.00	45.00		Waverly		550.00	
				Windsor	500.00	500.00	
				Warwick	240.00	240.00	
Eastern Virginia				Eastern North Carolina			
Bayside, Christian	240.00	240.00		(Balance of ENC			
Barrett's, Sedley	204.00	25.00	179.00	Conference Goal)	4,531.00		4,531.00
Berea, Driver	872.00	541.00	331.00	Amelia, Clayton	400.00	435.00	
Bethlehem, Disputanta	459.00	459.00		Antioch, Elams	203.00	102.00	101.00
Bethlehem, Suffolk	2,040.00	2,040.00		Bethlehem, Christian,			
Burton's Grove, Wakefield	153.00	163.00		Littleton	132.00	132.00	
Centerville, Disputanta		55.50		Beulah, Wake Forest	517.00	321.42	195.58
Cypress Chapel	1 321.00	800.00	521.00	Chapel Hill, First	509.00	509.00	
Dendron	209.00	109.00	100.00	Fayetteville, Eutaw	300.00	300.00	
Eure, N. C.				Fullers Chap., Henderson	324.00	324.00	
Franklin	2,132.00	2,132.00		Henderson, First	1,087.00	1,087.00	
Great Bridge, Berea	1,197.00	1,197.00		Hope Mills	195.00	195.00	
Holland	1,913.00	371.11	1,541.89	Lee's Chapel, Moncure	166.00	166.00	
Holy Neck	1,270.00	106.00	1,164.00	Liberty, Vance	1,283.00	283.00	1,000.00
Hopewell	464.00	348.00	116.00	Morrisville	207.00	92.00	115.00
Isle of Wight	200.00	200.00		Mt. Auburn, Middleburg	523.00	523.00	
Johnson's Grove, Sedley	100.00	100.50		Mt. Carmel, Franklinton	203.00	102.00	101.00
Liberty Spring, Suffolk	1,591.00	1,591.00		Mt. Gilead, Louisburg	332.00	140.00	192.00
New Lebanon, Elberon		10.00		New Hope, Louisburg	477.00	190.80	286.20
Newport News, First	3,264.00	3,264.00		Oak Level, Youngsville	279.00	200.00	79.00
Norfolk, Bay View	724.00	274.00	450.00	Piney Plain, Raleigh	200.00	200.00	
Norfolk, Central	777.00	175.00	702.00	Pleasant Hill, Benson	134.00	117.32	16.68
Norfolk, Christian Temp.	5,330.00	3,330.00	2,000.00	Plymouth, Raleigh	299.00	299.00	
Norfolk, First	969.00	461.64	507.36	Pope's Chap., Franklinton	233.00	58.26	174.74
Norfolk, Little Creek	388.00	30.00	358.00	Raleigh, United	975.00	975.00	
Oak Grove, Sunbury	265.00	265.00		Sanford, First	1,000.00	1,000.00	

CITY AND CHURCH	DECLARATION	PAID	BAL. DUE TO COMPLETE DECL.
Shallow Well	300.00	300.00	
Southern Pines	1,081.00	1,131.00	
Turner's Chapel, Sanford	300.00	200.00	100.00
Wake Chapel, Fuquay Sp.	1,500.00	2,500.00	
Youngsville, First		105.00	

Western North Carolina

Balance of WNC			
Conference Goal	6,209.00	500.00	5,709.00
Albemarle	885.00	885.00	
Asheboro	775.00	775.00	
Bailey's Grove	88.00	88.00	
Flint Hill, Sophia	127.00	127.00	
Hank's Chapel	694.00	694.00	
High Point, First	426.00	292.88	133.12
Liberty	361.00	240.00	121.00
Mt. Pleasant	187.00	151.97	35.03
Pleasant Ridge	595.00	595.00	
Pleasant Union	300.00	300.00	
Randleman	215.00	152.39	62.61
Sophia	260.00	175.00	85.00
Spoon's Chapel	132.00	132.00	
Union Grove	246.00	164.00	82.00

North Carolina & Virginia

Apple's Chapel	1,563.00	360.00	1,203.00
Asheville	750.00	750.00	
Berea, Altamahaw	570.00	285.00	285.00
Bethel, Mebane	579.00	312.00	267.00
Bethlehem, Altamahaw, Burlington	1,442.00		1,442.00
Burlington, First	6,390.00		6,390.00
Burlington, Beverly Hills	400.00	400.00	
Burlington, Lakeview	82.50	82.50	
Carolina, Burlington	520.00	13.00	507.00
Concord, Elon College	460.00	38.00	422.00
Durham, First		300.00	

CITY AND CHURCH	DECLARATION	PAID	BAL. DUE TO COMPLETE DECL.
Elon College	2,450.00	2,450.00	
Gibsonville	500.00	300.00	200.00
Graham, Providence Mem.	495.00	400.00	95.00
Greensboro, Calvary	688.00		688.00
Greensboro, First	3,292.00	3,497.00	
Greensboro, Palm St.	1,243.06	1,200.00	43.00
Happy Home	1,320.00	180.00	1,140.00
Haw River	1,065.00	1,065.00	
Hebron (Virginia)	359.00	38.00	321.00
Hendersonville	160.00	160.00	
Hines Chapel	697.00	233.00	464.00
Hopedale	603.00	200.00	403.00
Howard's Chapel	391.00	20.00	371.00
Ingram (Virginia)	975.00	975.00	
Kallam Grove	344.00	21.00	323.00
Liberty		635.00	
Long's Chapel	681.00	100.00	581.00
Lynchburg (Virginia)		169.47	
Mebane		27.10	
Monticello	460.00	460.00	
Mount Bethel	213.00	127.80	85.20
Mount Zion	600.00	600.00	
Pfafftown	721.75	258.00	463.75
Pleasant Grove (Va.)	814.00	465.00	349.00
Pleasant Ridge	364.00	364.00	
Reidsville	3,000.00	1,765.00	1,235.00
Shallow Ford	1,056.96	1,233.12	
South Boston (Va.)	150.00	150.00	
Tyron		500.00	
Union, Burlington	1,395.00	1,395.00	
Union, Virgilina Va.	1,498.00	450.00	1,048.00
Winston-Salem, United ..	814.00	814.00	
Zion	75.00	50.00	25.00
SOUTHERN CONVEN-			
TION MISSION			
BOARD	25,000.00	3,000.00	22,000.00
	\$143,424.21	\$79,362.88	\$68,118.18

SUNDAY SCHOOL LESSON

(Continued from Page 11)

orator, proclaiming the truth in majestic and melodious language, but not many of us can do that. But it is just as great, and perhaps a greater thing, to be a "good shepherd of the sheep," and all of us can do that. And if there is anything more rewarding than the warm, deep, strong relationship that exists between a true pastor and his people, the writer of these NOTES does not know anything about it.

It should be added that the Sunday School teacher needs the shepherd heart. He or she should know the sheep, find the sheep, feed the sheep, love the sheep, and give himself or herself to the sheep. And when the "chief Shepherd shall appear" says Peter, "ye shall receive a crown of glory that fadeth not away."

II Peter 5:4

PROBLEMS FACING COLLEGES

(Continued from Page 12)

stable source of steady income. The size of these funds must be commensurate with the size of the student body. Most of the small church colleges have the very minimum, or at most, only half enough endowment funds. Our churches, our communities, and our friends in business, need to know more about our problems. They need to become concerned for the future of our system of higher education and the welfare of our nation. Then they will be willing to invest their time, their talent, and their financial resources in our college. This is a wise investment; it is a sound investment; it is a needed investment. I urge you, individually, to seriously and prayerfully consider our problems and determine how you can best help in this emergency.

CHRISTMAS RECOGNIZED BY

THE UNITED NATIONS! It is real news that greeting cards for Christmas prepared by UNICEF will this year read "A Joyous Christmas" in English, Spanish and French. Up to now they have only read "Season's Greetings" in an effort not to offend member nations where religions other than Christianity predominate. Suggested by Colombia, backed strongly by the United States, the budget committee, on which Moslem Pakistan and Hindu India are represented, voted unanimously for a true Christmas card. They sell for \$1.25 per box of ten and proceeds go to provide food, drugs and vaccines for children of under-developed countries. They may be ordered from UNICEF Greeting Card Fund, United Nations, New York.

Be careful of your thoughts — they may break into words at any time.

Worship Help In Times Of Need

WHEN THE FAMILY FACES EXPERIENCES THAT CALL FOR DEDICATION TO GOD'S WAY

1. Moving into a new community
Scripture: Ps. 127:1; Matt. 7:24-28; I Cor. 1:3; Prov. 16:17.
Hymn: "O God Our Help In Ages Past"
2. At the birth of a child.
Scripture: Luke 2:1-20; Matt. 18:1-6
Hymn: "Savior, Teach Me, Day by Day"
3. When beginning new work
Scripture: Phil. 3:12-17; 2:13
Hymn: "O Master, Let Me Walk With Thee"
4. When a member of the family joins the Church.
Scripture: John 3:1-21; Luke 10:25-28; Rom. 12
Hymn: "Spirit of Life, In This New Dawn"
5. When an older son or daughter establishes a new home.
Scripture: I Cor. 13; Gen. 29:1-20; Ruth 1:16-18; Prov. 31:10-31
Hymn: "O Perfect Love"

WHEN THE FAMILY FACES EXPERIENCE OF INSECURITY

1. In times of financial tension.
Scripture: Matt. 6:7-13; 6:19-34
Hymn: "This Is My Father's World"
2. When a member of the family is seriously ill.
Scripture: Ps. 67; Isa. 26:3-4; 40:28-31
Hymn: "Spirit of God, Descend Upon My Heart"
3. When natural dangers threaten
Scripture: Ps. 90:1-6; 14-1; 91; II Tim. 1:12
Hymn: "O God, Our Help In Ages Past"
4. In times of community or national tension.
Scripture: Mic. 4:2-5; 6:8; Amos 5:21-24; Jer. 22:13-16; Ps. 100
Hymn: "O Gracious Father of Mankind"

WHEN OUR FAITH IN THE CHRISTIAN WAY IS TESTED

1. When resentments and misunderstandings separate us from others.
Scripture: Matt. 5:43-48; Matt. 7:12; Luke 6:35-38; Eph. 4:31-32
Hymn: "Blest Be the Tie That Binds"
2. When we have been wronged and are trying to forgive.
Scripture: Philemon; Matt. 18:21-35; 6:14-15; Gal. 6:1-10
Hymn: "Dear Lord and Father of Mankind"
3. When we face a moral decision.
Scripture: Matt. 4:1-17; Eph. 3:14-21; James 1:12-23
Hymn: "Lead Us, O Father, In the Paths of Peace"
4. When we are faced with a task that seems too great for us.
Scripture: Matt. 5:13-16; 7:7-11; Eph. 6:10-18; Phil. 4:11-13
Hymn: "Jesus, Kneel Beside Me"

WHEN THE FAMILY FACES SEPARATION

1. When parents are separated from each other or from their children.
Scripture: John 15:1-14; Eph. 4:1-7, 11-16; 6:10-18
Hymn: "Father, Lead Me Day by Day"
2. When a son or daughter leaves for school
Scripture: Col. 3:12-17; James 1:2-8; II Tim. 2:15;
Ps. 119; Prov. 3:13-24; 4:5-9
Hymn: "Faith of Our Fathers"
3. When the family circle is broken by death.
Scripture: Ps. 23; John 14; Heb. 11:1-3, 13-16; Matt. 28:20
Hymn: "In Heavenly Love Abiding"

BOOKS FOR THE FAMILY

THE QUESTIONING CHILD AND RELIGION — Edith F. Hunter
BRIEF CHATS WITH PARENTS — S. R. Laycock, PhD.
YOU AND YOUR RETARDED CHILD — S. A. Kirk, M. B. Karns, W. D. Kirk.
TRAINING THE BACKWARD CHILD — Herta Loewy
THE PARENTS HANDBOOK — Allan Fromme, PhD.
THE NATURAL CHILDBIRTH PRIMER — Grantly Dick Reade, M. D.
FUN AND GAMES — Margaret E. Mulac
HOW TO PLAN FOR COLLEGE AND WHAT TO DO WHEN YOU GET THERE — John W. McReynold

YOUR HOME CAN BE CHRISTIAN — Donald M. Maynard
LOVE IS NO LUXURY — Marjory Louise Bracher
GUIDEPOSTS TO CREATIVE FAMILY WORSHIP — Anna Laura and Edward W. Gebhard
YOUR CHILD AND GOD — Robbie Trent
THE FULFILLMENT YEARS IN CHRISTIAN EDUCATION — "Senior Citizen" Senior Citizens of America, 1129 Vermont Ave., N. W., Washington 5, D. C.
OLDER PEOPLE AND THE CHURCH — Paul B. Maves and J. Lennart Cedarleaf

The materials on this page this week and the past two issues was used by our church in Durham, North Carolina.

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

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VOLUME 109

SEPTEMBER 17, 1957

NUMBER 36



MOTHER RECEIVES HER DEGREE

This was a happy family when mother received her A.B. degree August 16 at the Elon College Summer Commencement. Mrs. Lorine Sutton is the wife of Rev. Thomas D. Sutton, who is pastor of Bethel, Concord and Mt. Zion Congregational Christian Churches.

In 1952, Lorine was convinced that she should continue her education. She soon found that as a minister's wife the words in II Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, right dividing the word of truth," applied not only to the minister but to his wife as well. Therefore she enrolled at Pfeiffer College for one semester and after moving to their present location, she enrolled at Elon College, March, 1953.

Lorine gives her family a great deal of the credit for having accomplished her aspirations. The Sutton's have three children: Brenda, a senior in high school, who plans to enter Elon next summer; Barbara, a freshman in high school; and Eugene, a seventh grade student.

Lorine has taught school for the past three years and has remained active in community and church while attending night and summer school at Elon College.

Here And There Among The Churches

A COPY OF THE FIRST ISSUE OF THIS PAPER has been given to the Historical Society of the Southern Convention by Mrs. J. T. Clack of Roanoke, Alabama. This copy of THE CHRISTIAN SUN, Volume I, Number 1 is dated January, 1844 and is in excellent condition. The Historical Society is grateful for this invaluable contribution which has been placed in the History Room.

TWENTY-SIX MINISTERS' WIVES attended the first retreat for that group at Moonelon last week. They are especially grateful to the ministerial husbands and fathers who made this experience possible.

MRS. RICHARD L. JACKSON is directing the Children's Choir (grades four through eight) at Snowhill Congregational Christian Church, Springfield, Ohio, where her husband is the minister. This church reports an average attendance of 100 each Sunday during the summer, as against an average of 64 for the summer of 1956.

SEE THIS TELEVISION SHOW: On Wednesday, October 2, on CBS-TV from 10-11 P. M. eastern daylight saving time, the Armstrong Circle Theatre will present: BURIED 2000 YEARS: THE DEAD SEA SCROLLS.

WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP will meet on September 29 at Flint Hill (R) Church near Sophia at 2:30 p.m., according to announcement by Julia Hammer, Secretary. Local societies are reminded that they are to pay 25c per member per quarter to the Conference P. F. treasurer, Lucy Rae Tedder, Route 4, Asheboro.

JUNIOR HIGH CLASS of Shallow Well church enjoyed a picnic, plus boating and swimming, at White Lake on Labor Day. The teacher, Weldon Stone, the minister and his wife, Rev. and Mrs. Max Vestal, and Mr. and Mrs. Woodrow Marsh and Mr. and Mrs. Ralph Spivey accompanied the group.

RALLY DAY AT APPLE'S CHAPEL will be held on October 1. Prayer meeting was "called off" at this church last week in order that members might visit a neighboring church, Brown's Chapel, where a revival was in progress. Rev. Bland Leebrick is the Apple's Chapel pastor.

MOUNT BETHEL UNITED CHURCH OF CHRIST is the new name officially adopted by the former Mount Bethel Congregational Christian Church, Route 1, Summerfield, North Carolina, at its August business meeting, according to the pastor, Rev. Fred Allred. This is the "home church" for Dr. John G. Truitt, superintendent of our Home for Children, and of the editor of this paper.

ASHEBORO WOMEN'S FELLOWSHIP, under the leadership of Mrs. Street Morgan, voted two important things in regard to money at the final business meeting of the year: To give an additional \$50 to missions (which makes a total of \$70 extra during the year to the general fund); and to eliminate money-raising events and sale of articles during the first quarter of the new year, with the money coming as free-will gifts to be used "as much for others as for ourselves" — one-half for missions and one-half for local church projects.

VACATION MISSIONS SCHOOL was held at Haw River the last week in August, with our church, of which Rev. Henry Harman is pastor, and the Methodist church, participating. Teachers included Dr. W. W. Sloan of Elon College and Miss Dorothy Hampton, consultant in race relations for the United Church of Christ. Sixty-eight persons attended.

DR. AND MRS. ROSS SANDERSON, formerly of Franklinton Center, have been traveling about the country this summer. Their itinerary included Newton, Iowa, where Dr. Sanderson filled the pulpit of his son-in-law's church, Seattle, Washington, Oberlin and Cleveland, Ohio. His stationery indicates that he is the director for the National Convocation on The City Church, to be held January 7-9, 1958, sponsored by the Board of Home Missions of Congregational Christian Churches and the Board of National Missions of the Evangelical and Reformed Church.

SOUTHEAST ASIA was the subject of the book review given by Mrs. F. C. Lester in the Sanford (N. C.) church on Sunday afternoon, September 8. Visitors from Shallow Well, Lee's Chapel, and Turner's Chapel enjoyed the social hour which followed in the new Proctor Memorial Building. Only thing which marred the occasion was the absence of Mrs. Will B. O'Neill, the minister's wife, who was ill.

MORE THAN THREE HUNDRED came to the Homecoming at the Congregational Christian Home for Children. The Home Coming Society, presided over by Andrew Curling of South Norfolk, voted \$300 from its treasury for the street-paving project.

Volume 109

Number 36

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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LOUIS DUKE, COLLEGE SUNDAY SCHOOL CLASS PRESIDENT, reports forty-six were present for the first meeting, with Tom Griffin leading the worship, Faye Gordon leading in prayer, and Rev. John Graves teaching the lesson. Mrs. Marjorie Hereford, dean of women at Elon College, is to be the teacher.

A NEW LITERATURE TABLE at Shallow Well Church was made possible through the generosity of the Womack Lumber Company and Circle No. 1. The pastor, Rev. Max Vestal, and four laymen were among those who participated in a survey for a new church at Henderson on September 8.

REV. LYNWOOD HUBBARD, pastor of Pleasant Ridge and Spoon's Chapel churches in the Western North Carolina Conference, entered Elon College this year. We recommend such to any of our ministers who have not completed their college education.

THE CHURCH PRESS AND THE GOSPEL

Peter Day
President of the Associated
Church Press

Why support the church press? October is the month in which local churches and individual church members of America are asked to work for strengthening the circulation and service of their church papers.

The church press makes no claim to be supported just for itself. It is an important, even a necessary, means for the spread of the gospel in a world of mass communications. More and more the local church is recognizing the fact that it cannot present the whole gospel to its parishioners unless it tells them about the work, the struggles, and achievements, and the problems of church life in other parts of the world. The religion of Jesus Christ must not come to an end at the edge of the local community. It must spread out to take in all the hopes and fears and needs of all men everywhere.

Therefore, responsible local leaders in many denominations are working to make sure that each church member is in touch with the great story of church life on the national and international scene. Write to your church magazine or to your denominational headquarters to find out what you can do to help the cause in Church Press Month — October, 1957.

September 17, 1957

FAMILY MISSION SCHOOL

A stranger passing through the halls of our educational building any night the last week in August would have been fascinated with all the interesting activities which were going on. A peep into the kindergarten room would have shown the 4 and 5 year olds taking turns trying on the small sized Japanese kimono and the getas (Japanese shoes), listening to stories of a Japanese family or painting pictures on the easels. Across the hall the Primary boys and girls after playing an exciting Japanese game have settled down to the task of making Japanese lanterns to decorate their room for the present and later will be used for decorations at the Family Supper. Junior boys and girls are busy in their room trying and dying cloths in Japanese style; next door the Junior Highs are singing the Japanese song which they will teach the entire school at the sharing hour on Tuesday evening. As we look into the Senior High room, we are intrigued as they are with all of the lovely Japanese curios and treasures which Bob Green brought home from Japan. Through his pictures, and his real love of Japan, they themselves were drawn to this small nation. Adults, besides discussing the study book "Cross Over Japan," worshipped together, saw a movie, made Japanese tiles, saw Japanese flower arrangements and shared with the whole group a visit from a real Japanese family studying in Chapel Hill. The family supper — chop sticks and all — the play so ably presented by the Senior Highs, the offering amounting to \$170 for Banri's work in Japan — all added up to the most enthusiastic family school we've ever had.

Greensboro, First, Church Bulletin

VERILY A TRUE PRINCE HAS FALLEN

Roy C. Helfenstein

The Reverend Wofford Timmons has "passed from labor to reward" — and what a reward must be his! What a beautiful and winning faith was his! What a wonderful life he lived! What a wonderful service he rendered! How the hearts of all who were blessed in knowing him, sorrow in his going!

Wofford Timmons was the answer to the question "What does it mean to be a Christian?" He was a real gentleman, a true friend, a faithful servant of God, and when Wofford Timmons came to the end of life's journey on earth, the angels announced to the redeemed of earth,

"Get a Crown Ready, Another Prince Is Coming Home."

WHAT'S IN A NAME? Rev. Garland Bennett of Ramseur held a revival meeting at Bennett church, Bennett, North Carolina, last week, assisting the pastor, Rev. Lunnie Burgess.

LEROY E. EIDE, who has been helping our churches with their financial problems, is now the Secretary of Field Promotion for the Missions Council. He will have responsibility for interpreting the home and foreign missions programs to our State Conferences and solicit support for mission work. Mr. Eide is a layman, who was at one time moderator of the Washington State Council of Churches.

INQUIRER'S CLASS for those interested in learning about becoming a Christian and a church member is meeting at the church school hour in the pastor's study at our Haw River church.

Church Conferences

Valley of Virginia	October 29	Mt. Olivet (R)
Eastern Virginia	October 31	Bethlehem (Nansemond)
Eastern North Carolina	November 5	Liberty (Vance)
Western North Carolina	November 6	Union Grove
N. C. and Virginia	November 7	Pleasant Grove

WOMEN'S CONFERENCES

North Carolina	October 1	Asheboro
Eastern Virginia	October 3	Christian Temple
Valley of Virginia	October 4	Bethel

Church Membership

"Christian character is a sufficient test of fellowship and of church membership." That simple statement has been the fourth of the fundamental principles of the Christian Church from its founding in 1794. It is printed in all the Manuals; it is quoted in all agreements when new churches are organized; it is taught to candidates for membership in the churches; and it is published in this paper. (When it is left out of the paper, some older member of the Christian Church is likely to remind the editor that the paper is not complete.)

The gate to membership in this Church has always been Christian character. Nothing is said of baptism, creeds, race or nationality. Ours has always been an inclusive rather than an exclusive membership. When the Southern Convention began to function about a century ago Negroes and whites were members of the same churches. It was later that the division came, but at no time has the fundamental principle been questioned. Christian Character is still the test for membership in that portion of the United Church of Christ that was formerly known as Christian only.

Why should there be other criteria for deciding who is to enter the fellowship of the followers of Christ? Those who love Him with such devotion that it colors character and makes them like Him — they are the ones who really know a fellowship of spirit that fits them for membership in His Church. It makes little difference about the wealth possessed, the cultural heritage, the exact words used in expressing faith, or any other of the things that separate the human family. It is the love of God in Christ Jesus that binds the world together, and it is character like His that makes us worthy to enter into a fellowship that is sacred enough to be the Church.

Promotions

Church people are not only interested in schools, they run schools. We call them Sunday schools because they are generally held on Sundays. Church School is a better term, for the teaching should go on at other times than just on the Holy Day.

As the public schools move further and further away from the Church and teach less and less about religion it becomes increasingly important for the church to strengthen its schools for the teaching of religion. There are fundamental things that everyone should know about Christ. They are learned by study; they are taught. They are not passed on to the new generation by some miraculous waving of a wand, any more than persons learn the secret of atomic energy by association with other people.

Children in these schools of the church grow from year to year. Even the adults are expected to progress in their knowledge. That means that there should be promotions, that people of one age should study one thing and those of another age something more advanced.

Promotion Day in the Church School is very im-

portant. On that day teachers and officials certify that progress has been made, and that each person is capable of taking a step forward. Promotions should always be made by the officials at a designated and regular time. Self-promotion will wreck a school. This is the time of year promotions are usually made. New classes begin the first of October.

It is thrilling to think that in this month of September the 2,600 officers and teachers in our 200 Church Schools will share in promoting the 27,000 pupils who are enrolled and who meet from week to week to study the Holy Bible. Of course some of the pupils are adults and will not be promoted in the usual sense, but there should be recognition that they, too, are progressing, that they are undertaking new study, that they are growing in knowledge.

Pastors' Wives

Pastors have known for years that it was important for them to get together for fellowship and study, to exchange experiences, and to stimulate each other as they work together in a common task. Their wives have accepted this as one of the reasons for the husbands to go from home, usually on Monday while the wife does the week's wash. Then came the Retreat when the ministers were together for a few days rather than hours. That, too, was accepted in good faith by the wife who "kept the home-fires burning."

But now the tables are turned. The ministers' wives are getting together. Last week they met at Moonelon for their first annual Retreat. Two nights and part of three days they were free from home duties; they thought of common problems (even how to make the old hat over so no member of the congregation could tell that it was bought years ago); they relaxed and were young again; they sought together a new sense of direction, a new lease on life. While husband at home (with the children, if any) struggled to keep things together, his wife was remembering the young man she courted and married. It is easy to believe that life will be happier in the homes of the ministers whose wives shared the fellowship at Moonelon.

An Ecumenical Month

Elsewhere in this paper attention is being called to plans for the month of October to be used in ways that will make all our people feel the thrill of being in the United Church of Christ, of being part of the Church universal. By following some such plan our church people can be lifted to new heights of joy, be inspired to undertake greater things for Christ and his Church, and be brought into a new realization of what the Church really is.

God sent his Son to save the world, not just you or me. Jesus told his disciples that the field they were to work is the world. The Great Commission envisaged the uniting of all people in one great fellowship divine. The Church is really world-wide, and every member should be made aware of this.

The Goals Of The Sunday School

(Address given by Fred P. Register for the North Carolina and Virginia and the Eastern Virginia Sunday School Conventions, July 22 and 23, 1957 respectively.)

I. THE TEACHING ARM OF THE CHURCH

The Sunday School is the great teaching **Arm of the Church**. In it you have classes: by ages or interests, you have opportunity for specific assignment and responsible study and there is provision for give and take discussion. None of these advantages are available in the usual sermon — a few of them may be found in the youth groups.

We have all said by now that the home ought to be the great teaching agency for our Faith. It obviously was in ancient Israel. The homes are not doing this today. This is no attempt to minimize the answers Christian parents give to those difficult questions which children seem to have a talent for asking. I am saying that most of our church homes make no provision for teaching the Faith at home.

Have you not long ago decided to be grateful for homes that do not counteract, by their lives, what is taught in Sunday School? Do you not select your literature and plan your program on the basis that what you provide will be about all the formal learning your pupils will get on the Faith?

This is not all the fault of our homes. The day in which we live makes an almost immeasurable number of demands on the home. For example — our **public schools** have improved tremendously — but in the process they have almost monopolized the lives of our children for nine months. I believe almost all our classes have devotions each morning and many schools now have teachers of Bible. We are grateful for these but they hardly offset the present interpretation on the **Separation of Church and State**. The decision of the Supreme Court in the McCollum case in Champaign, Illinois, was, "**A complete wall of separation of Church and State.**"

Our oldest child entered school last fall. His mother and I were amazed at the number of books a first grader

reads now — 15. We naturally helped with the words he did not know. We do not recall seeing a single reference to God or the Church. I am told this will be true for his next eleven years. I know whereof I speak. I called the gentleman who has served eight years as Chairman of the State Textbook Committee in North Carolina. He said there is no reference to religion in our textbooks. (I do not know about Virginia, but I suspect the principle is the same.) This is a far cry from a few decades ago when our basic texts were filled with scripture and religious stories. It is rather disturbing to me to think that your child and mine and every other will spend six or seven hours a day — five days a week — nine months of the year for twelve years in an atmosphere **in-so-far as the textbooks are concerned** of sheer paganism. These are among the most formative years of life — when a child passes from a small home and church world to a world of thrilling experiences and fascinating discoveries. This is not intended as an indictment of public school teachers or officials. We ought to be more appreciative of our Christian teachers and leaders and encourage more to select this as a Christian Vocation.

I have referred to the public schools to magnify the role of the Sunday School. The function you are seeking to achieve in your Sunday School is not being adequately done elsewhere — actually it is indirectly opposed in some quarters.

Most of our churches either have, or are now in the process of providing, adequate space for teaching. Prosperity has helped us in this area, and even our smaller churches often have several thousands of dollars in Sunday School facilities and the larger churches have hundreds of thousands of dollars. The majority of each of these expensive facilities are used only one to two hours a week. Now unless we really make the most of that one to two hours — really make it significant — we cannot justify the cost of these buildings. It would be better to invest that money somewhere else in the work of the Kingdom — where it could be used more efficiently and accomplish more.

The Sunday School is the great teaching arm of the Church. The regular worship service with its ser-

mon teaches, the home does some, the other organizations also — but the Sunday School must carry the great responsibility for the teaching of the Christian Faith.

(To be Continued)

A Minister Writes To His People

THE DANGER OF SAYING "NO" TO GOD

The story of Jonah in the Old Testament is a fine example of what not to do when God calls. He refused to answer the call of God for service and suffered agony of soul. Such is always true.

God calls us to answer in increased dedication and it is always agony and heartbreak of soul when we say "No." God calls often to an experience of faith in tithing and we find some way to get excused and thereby miss the chance for growth. God calls us to sing in the choir, teach the class, help in the serving, work on a committee, attend services, give a program, lead in prayer, read the lesson, share our money, and in numerous ways where we can grow in faith and increase our devotion. But we tell God He must have the wrong number, for someone else can do that better. We tell God we are too busy or ill-prepared or too tired. Often we simply mean we are too indifferent to be bothered. Hence, our soul comes to be shrivelled and dried up and God has to seek someone who is willing to say "Yes."

God never calls in error. He never gives us a call above His grace to enable us to do what he asks.

—Clyde L. Fields, Asheboro

DR. GEORGE D. ALLEY, pastor of the First Christian Church in Suffolk, Virginia, and a member of the Elon College board of trustees, is speaking at annual religious orientation services for the Elon College freshman this week.

The series opened Sunday evening when Dr. Alley spoke to the Elon faculty members and their wives and husbands in the social halls of McEwen Memorial Dining Hall. He is speaking to freshmen of the day classes at 10:00 a.m. daily and at 7:00 p.m. to freshmen who attend night classes.

The Dividends Of Kindness

S. L. Morgan, Sr., Wake Forest, N. C.

In a lifetime a million of kindnesses have been shown me, but none perhaps more endearing than this simple one. She is the daughter of a minister and the admirable wife of a seminary student. They have volunteered for service in some foreign country. This simple act of kindness, shared by both, assures me they will succeed, and binds me to them forever in love and gratitude. Yet it cost them so little. It takes so little, indeed, to win the eternal gratitude of old people.

I had heard her play the piano at some special services in our church. Twice before she had graciously taken my wife and me the three blocks to our home — simple kindness to two old people. Sunday morning she took us again. Casually I said, "I wish you had time to go in and play us a hymn or two." Graciously she and her husband agreed.

Cooks and Serves Dinner

Half-playfully I said, "Now it would be wonderful if you'd cook our dinner and eat with us; our Daisy is away, my wife unwell, and I'm a poor cook." Just a moment's consultation, and the two agreed; one would drive to their room, bring several things, and cook and serve dinner for the four of us. They stayed with the old people well into the afternoon. It turned a bleak, lonely time for two old people into one of the loveliest days of all their lifetime. As they left I said heartily, "No matter on what continent you spend your lives, know that two old people will be your fast friends forever, and bless you with their last breath, and pray God to bless you."

I know nothing truer than what has become one of my favorite proverbs: "It takes so little to win the gratitude and love of old people." For old people hunger especially for the notice and attention of young people, with their smiles and sunshine and bright dreams. I know as one of them. One act of friendly kindness from these two young people will remain through time and eternity one of our loveliest memories.

And I really feel sure we old people have something to give youth. Believe it or not, some have told me so.

Golden Memories

Rev. Russ Shaffer

The most recent meeting of the Golden Age Club of the First Congregational Christian Church, Portsmouth, Virginia, was held in the home of our oldest member, Mrs. Rosa Council, 91 years of age. This dear Christian lady has been unable to be as active in church affairs as she was for many years, and it was a real joy to her to be enabled to entertain the group on that occasion.

Several who were present had not been able to see Miss Rosa for some years, and it was a time of happy reunion and real Christian fellowship.

A total of twelve persons were in attendance, the second time the group has been that large. The average attendance has been 8 or 9. The Club

has now held 6 meetings since last April, and a total of 19 different persons have participated at one or more meetings.

These older Christians, mostly on pensions, are not content to make just their regular contributions to the church, but use the Club meeting as another opportunity to "pass the plate." Who can say that God won't bless their sacrificial \$5.00 offering more than the \$500.00 of another?

How wonderful it is to reach the golden years, to have a multitude of fine memories behind, yet, even though failing in strength and health and ability, to know that others care, to still dream dreams of progress for the future, to get together with one's old friends, knowing that God is present too!

About * * *

A Benefactor Who Died In Poverty

In the realm of nature, flowers and trees are probably the most adored. Poems and books have been written about each, and many still find more praise for them. Samuel Coleridge wrote that "flowers are lovely; love is flower-like." When Joyce Kilmer asked "What is lovelier than a tree?" he posed a question difficult to answer.

Little is known of the botanist and the tragedy that befell him who gave to the world one of its finest insights into the study of flowers and trees. That man was Constantine Samuel Rafinesque, born in France in 1783, and who came to America in his teens to engage in business, having been trained in that pursuit by his father. But being attracted from boyhood to flowers and trees in his native land, the wilds of his adopted country lured him from a business pursuit.

Rafinesque tramped the wildernesses of New Jersey, Pennsylvania, Delaware, Virginia, Maryland, and North Carolina, leading a life of leisure and writing of the things so close to his heart. Later he made explorations into Ohio, Indiana, Illinois, and Kentucky. Much of the knowledge he gained and recorded in these journeys is contained in many textbooks in use today, but only a few of the millions who enjoy the knowledge he gained

ever heard of the man who made that knowledge possible.

Being able to speak four languages, and possessing such a vast knowledge of nature, Transylvania University, Lexington, Kentucky, appointed Rafinesque in 1819 professor of natural sciences. But soon the call of the great outdoors proved too strong, and so again he became a student under the blue canopy. He explored regions where no white man had ever set foot. His thoughts seemed to be always on the loveliness of nature, and doubtless he shared the philosophy of Marcus Aurelius, a great Roman philosopher, who said that "soul is dyed the color of its thoughts."

Rafinesque died alone and in poverty in a Philadelphia rooming house, but surrounded by the largest botanical collection ever assembled by one man. His body was saved from the potter's field by a friend, and in 1924 Transylvania University removed his remains from Philadelphia and buried them on its campus. Rafinesque Hall in Mammoth Cave, Kentucky, also perpetuates his name.

But the life of this pioneer lover of trees and flowers was not to him a tragedy, for among his last notes he wrote: "Every pure botanist is a good man, a happy man, a religious man. He lives with God in his wide temple not made by hands."

C. B. Riddle

The Christian Sun

Jesus Guides The Faithful

Rev. Max Vestal

Romans 8:26-28

How was Paul able to write such words? — "We know that in everything God works for good with those who love him, who are called according to his purpose." Just listen to some of the things that happened to Paul as a direct result of his service for the Master. Paul Himself wrote these things in II Corinthians 11:24-28 — "Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches."

"In everything God works for good with those who love him?" What was Paul talking about? After all these hardships and trials, what did Paul mean? He meant exactly what he said. He had found the power, the joy, the guidance that was good for clear sailing alone. He had found the power, the joy, and guidance that would see him through whatever misfortune he might encounter. As he expressed in another letter, "Nothing can separate me from the love of God in Christ Jesus."

Paul had an almost indescribable sense of joy in the life he had found in Christ. "For me to live is Christ," he said on one occasion. On another occasion he was listing the things for which he thanked God. One of the things that he listed as being thankful for was his tribulations. Have any of us found this joy that Paul knew so that we are just bubbling over with thanksgiving to God — bubbling over enough to thank God for our tribulations?

It was the witness of Paul that Jesus is the Son of God. It was the witness of Paul that Jesus loves sinners. It was the witness of Paul that Jesus seeks those who are lost. Paul repeatedly told of his own conversion experience on the road to Damascus.

He had started to this city to persecute the Christians. He was not seeking Christ to serve him, but to persecute his followers. And yet, despite this, Jesus sought out Paul, to save him from his evil deeds. And this grace of God never ceased to amaze Paul, and he never stopped thanking God for it. Paul knew that God could save a man from that which was evil to that which was good. And Paul knew something further. He knew that God does not save a man and then leave him helpless. He knew the power that has been with those who have trusted God through the ages.

Moses had said, "No," to God, complaining that he did not have adequate ability and adequate vocal equipment to lead the children of Israel from bondage. God told Moses to trust in him. Moses did, and he found power that he never knew existed. God gave him power to lead a large group of slaves into freedom. God gave him power to organize these untrained slaves into a great nation. God gave him power through his laws, usually called the 10 commandments, to govern these people, who wandered without a homeland. God gives power to those who trust in him.

There gathered in Jerusalem, about seven weeks after the death of Jesus, a group of his followers. They had been thrilled by the resurrection. They had been thrilled by the post-resurrection appearances of the Lord. But, oh, they were helpless. They wanted to do, but they didn't have the power. What happened that day is history. Peter a common fisherman was able to preach so convincingly that 3000 persons accepted Christ when he had finished. Going from that room, the persons gathered there spread the gospel across the known world and throughout the ages, down to the present day. Until now, the events of pentecost are more than just history. They are also events of the present, as those who trust God are still receiving his power to do uncommonly wonderful things. God does not leave helpless those who trust him. He gives them power from on high.

Neither does God give those who trust him power without giving the directions for its proper use. The Christian holds within his heart a power much more potent than dynamite. Used unwisely, dynamite can be terribly destructive. Used unwisely,

the power that God gives a Christian can work havoc. But God has given Christians, through his Holy Word, the sufficient rules for faith and practice. He has given us through the Holy Spirit, a constant companion and guide. He has given us guidance, even as he has given us joy and power. If God be for us, who can be against us?

MINISTERS BECOME COWHANDS

Three Congregational Christian ministers last summer swapped their pastoral duties for the life of a cowhand.

The three men, all pastors of New England churches, left New York July 26 by ship in charge of a herd of 60 heifers bound for Germany.

On arrival in Bremen, the heifers were parceled out to German refugee families who have been able to secure small farms to make a new start in life.

The heifers are a contribution of American churches. Twenty of the animals in this shipment were provided by Congregational Christian Churches in Massachusetts, Vermont and Rhode Island through the denomination's Congregational Christian Service Committee. Sunday School children, women's societies and other church groups have been saving their pennies for months in order to purchase the stock from New England farms at a cost of approximately \$200 per heifer.

The minister-cowboys are Rev. Mr. Edwin T. Anthony, pastor of the Pilgrimage Church in Plymouth, Massachusetts; Rev. Mr. Andrew Richard of the first Congregational Church, Lowell, Massachusetts; and Rev. Mr. Albert Garner, pastor of the United Church, East Providence, Rhode Island.

After a two-week quarantine period in Bremen, the animals were given to the refugee families. Preference is given to families who have had experience in taking care of farm animals. Recipients must also promise to give the first-born calf to other refugees.

The shipment is a part of the program of Heifer Project, Inc., an interdenominational, interfaith organization which was started at the end of World War II to help replenish agricultural stocks in war-ravaged countries. Under its auspices, hundreds of thousands of goats, cows, horses, chicks and bees have been sent to needy people in 29 countries.

Ministers' Wives' Retreat

BY ONE OF THEM

The first Ministers' Wives' Retreat held last week at Moonelon, was a success any way you look at it. In the first place, that twenty-six people of said group could get away from home was an achievement — marred only a little by the fact that not all of them were able to stay the entire time.

They made hats, which will undoubtedly save their husbands money, unless an "outfit" has to be purchased to go with the new hat! They discussed, with everyone participating, the role of the minister's wife, ably led by parsonage daughter and minister's wife, Graham Rowland Wisseman. They learned what the parishioners expect of them from Mrs. John Robert Kernodle, new president of the Women's Auxiliary of the Burlington, First, church. They were led in moments of real devotion by Mrs. W. W. Snyder and Mrs. Henry Harman. They were culturally uplifted with a fine book review (autobiography of Marian Anderson) by Mary Graham Lawrence McIntosh.

And they got acquainted! Their husbands meet monthly, but the wives didn't know each other, in many instances. This opportunity for fellowship was enhanced by a gathering at the home of Mrs. W. T. Scott, Sr., when Mrs. Hewitt Carpenter, minister's wife at St. Mark's Evangelical and Reformed Church, and Mrs. Earl Danieley, wife of the president of Elon College who is "almost a minister," were added to the group listed below. Oh, yes, Superintendent Scott was there, too, surrounded by the wives of his "boys."

Hat's off to the understanding ministers who made it possible for their wives to come — especially those with three small children (there are several in that category) who "baby sat" so mothers could attend.

Those present included: Eastern Virginia, Mrs. G. C. Crutchfield, Mrs. Julius Rice, Mrs. Russ Shaffer; Eastern North Carolina, Mrs. Harvey Carnes, Mrs. Charles Pegram (who has just moved to Fayetteville), Mrs. Carl Wallace; Western North Carolina, Mrs. Winfred Bray, Mrs. Clyde Fields, Mrs. F. C. Lester, Mrs. Lacy Presnell; North Carolina and Virgin-

ia, Mrs. Mark Andes, Mrs. W. J. Andes, Mrs. Glenn Garrett, Mrs. H. V. Harman, Mrs. G. O. Lankford, Mrs. Bland Leebrick, Mrs. Fred Register, Mrs. Kenneth Register, Mrs. Henry Robinson, Mrs. W. T. Scott, Sr., Mrs. W. T. Scott, Jr., Mrs. W. W. Sloan, Mrs. W. W. Snyder, Mrs. J. G. Truitt, Mrs. Guy Vgazy, and Mrs. W. E. Wisseman.

NATIONAL PRESIDENT INSTALLS OFFICERS

Mrs. W. B. Williams of Newport News, Virginia, president of the National Fellowship of Congregational Christian Women, brought a challenging message to the women of the Congregational Christian Church in Warwick when she installed their officers at their regular meeting held on

September 4. Mrs. Williams asked the officers and the members to remember throughout the year, the key phrase, "With One Heart and One Way."

The following officers were installed: President, Mrs. J. H. Booth, Jr.; Vice President, Mrs. Hugh Gray; Recording Secretary, Mrs. John Weldon; Corresponding Secretary, Mrs. Mark Larson; Treasurer, Mrs. Joseph Tyson; Spiritual Life Chairman, Mrs. Marvin Sherrill; Christian Stewardship Chairman, Mrs. Joseph Tyson; Christian Education Chairman, Mrs. Hugh Gray; Missionary Education Chairman, Mrs. Lanson Granger; Christian Social Action Chairman, Mrs. James Cherry; Friendly Service Chairman, Mrs. Norman Worthington.

Preceding the business session and the installation service, the women sponsored the showing of the film, "A Gift For My Son" to which all members of the church were invited.

New Officers Installed At Eure

The installation service for all new officers of the Woman's Fellowship was held August 30, at Eure's Christian Church. These members were chosen for a two year term.

The subject of this service was "Keys for the Kingdom." Bible reading was Isaiah 22:22 and Matthew 16:19.

When each new member was installed and their duties given, they were presented a large key about 18 inches in length, tied with a red ribbon bow, all alike, except the keywords, describing their office such as: Leadership, Accuracy, Brotherhood, and Prayer.

The program included a solo by Miss Brenda Howell, Prayer by Mrs. John Artz, and a solo by Mrs. Linwood Askew.

Forty-two Woman's Fellowship year books were given out, all ready for the year's work ahead. The theme of the work is "For the Living of These Days."

The retiring president, Mrs. John Artz presented a gift to the church in honor of and thanks to all church

women who had worked with her so diligently, faithfully, and kindly for the past two years while the new church building program was on, and their duties were so great.

The Fellowship presented Mrs. Artz a love gift for her efforts and services rendered as president.

Mrs. Lycurgus Howell, hostess served delicious ice cream, cake, and nuts to the members.

The following new officers were installed: President, Mrs. W. L. Askew; Vice President, Mrs. Luther Eure; Treasurer, Mrs. Tim Eure; Spiritual Life Chairman, Mrs. Lycurgus Howell; Friendly Service Chairman, Mrs. Cleetise Briscoe; Family Life Chairman, Mrs. Tom Doughte; Supt. Cradle Roll, Mrs. Dalton Felton; Life Membership, Mrs. Richard Eure; Christian Education Chairman, Mrs. Nathan Eure; Missionary Education Chairman, Mrs. John Artz; Social Life and Action Chairman, Mrs. W. N. Alexander; Stewardship Chairman, Mrs. Cleamon Eure; Historians, Mrs. Allen Askew and Mrs. Lyman Cowper; Reporter, Mrs. John Artz, Program Committee, Mrs. Woodie Eure, Mrs. Troy Greene, Mrs. Raleigh Eure, and Mrs. Leslie Felton.

Thanks For Casa Mia

A letter dated July 18 from Napoli, Italy tells of the receipt of money gifts from our churches at Liberty and Elon College, North Carolina. The money went through the Congregational Christian Service Committee, and proved to be very important, as can be seen from the portion of the letter which follows:

These gifts were used for the purchase of CARE SOS Food parcels which have just arrived here. Will you please give our deepest thanks and gratitude to the donors of these gifts. These food packages are being shared with the Italian refugees who are living in the Province of Naples. They are having a very difficult time getting even the bare essentials necessary for a livelihood. Recently they have even been deprived of the very small subsidy to which they had been entitled. This gift has come at a most opportune time to help these brethren. From time to time we are also sharing of our clothing with these folks.

At our social center, CASA MIA activities in all their varied aspects

continue regularly. Now the children are particularly happy as they participate in the summer beach program. This does not mean that there is a lessening of vocational and recreation activities at CASA MIA. It really means that we are having a double program, with one group of children at CASA MIA and another at the beach. This summer we have had the good fortune of having a Congregational pastor with us for two months. She has been conducting a little Bible school with the children and staff and it has been a wonderful experience for everyone. The message of Christian love and hope has yet to enter the heart and soul of many folks. It almost seems as if this special activity has also put a special spurt of energy and enthusiasm into our other activities. We are trying a new project in sewing for some ten to twelve year old girls. Usually girls first learn pattern-drafting, but this group was too young to master this art. We have an unusually good instructor for the girls, and the project

promises to really fill a need among our folks. A group of little boys are learning something of the basics of book-binding. They have already done some good work, and who knows but what they may be learning something which will help them as they try to earn their living. The daily meal program and the daily medical program continue regularly as an important part of the life of CASA MIA. Thank you for your continuing interest in and your prayers for our Italian Service Mission.

Sincerely yours,
Teofilo Santi, Director

LIBERTY SPRING WOMEN HOLD VESPER SERVICE AT LAKE CAHOON

Mrs. William T. Harrell, Secretary

The Women's Fellowship of the Liberty Spring Christian Church of Nansemond County, Virginia, held its annual Vesper Service on Tuesday, August 13, 1957, on the shore of Lake Cahoon, situated near Suffolk.

Mrs. J. Samuel Turner, vice president, conducted a most impressive service using as her theme "The Beauty of God's Handywork." Others taking part in the service were Mrs. J. E. Harrell, Jr., Mrs. A. H. Ellis, and Mrs. L. W. Wilkins.

Following vespers on the lake, we were invited in the attractively decorated dining hall of the large clubhouse, where a delicious covered dish supper was enjoyed.

The calm and peaceful setting of the service helped to bring the thirty people sharing this most rewarding experience closer together in Christian fellowship. Such experiences as this will strengthen our faith "For The Living of These Days."

LAYMEN in the Leaksville church near Luray, Virginia, learned from Rev. Fred Register two years ago how to conduct an Every Member Canvass, and this year they planned and carried through the canvass very successfully — with only a small assist from their minister. When those present at the morning church service were asked to come forward for a prayer of consecration, something that had not been announced previously, all eighteen of them took their places at the altar and at two in the afternoon, time for the visitation, they were all present ready to work enthusiastically.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

SEPTEMBER

PHILIPPINES

- 22—The United Church of Christ in the Philippines (composed of our churches, and Presbyterian, E.U.B., Disciples of Christ, Evangelical and Reformed Church, and two small Filipino denominations)
- 23—Mr. and Mrs. Guy A. Thelin have visited the Southern Convention when they were missionaries in China, where they served 1924-50. Transferred to Philippines where he does church and agricultural extension work in connection with Southern Christian College, Midsayap, and she teaches there.
- 24—E. Frances Thompson was born in Bear Wallow, Kentucky, and educated at Berea, Wooster, and Union. In Philippines since 1937, serving as teacher at Silliman, "in service" training of ministers in North Mindanao, teaching Bible at Dansalan Junior College — and was interned three years by Japanese during the war.
- 25—Rev. and Mrs. Lloyd B. VanVactor both graduated from Yankton College in 1950 and he has B.D. from Yale. Went in 1954 and do evangelistic and student work and in charge community center, Cagayan de Oro City.
- 26—Retired Personnel of the Philippines Mission.

MICRONESIA

- 27—The Micronesia Mission — American forces landing in Marshall Islands in 1944 found that American Board work begun in 1852 had produced Christian communities. At the close of World War II we resumed work there at request of International Missionary Council and U. S. Navy!
- 28—Rev. Anna Dederer was born in Germany, studied there, in Hawaii, and in U.S. 1935 went to Truk under Liebenzeller German Mission. Became missionary of our Board in 1948 and now supervises women's, children's work, does educational and evangelistic work in the Marshall Islands.

"American Churches And The Negro"

W. R. Cullom

The winter and spring before coming to Wake Forest to found the Chair of the Bible in 1896 I was held in the infirmary in the Seminary in Louisville, Kentucky with a long and trying spell of typhoid fever. When en route to Wake Forest on this mission I stopped for a while with a friend at Asheville for a little recuperation before entering my trying task. In this way it was my privilege to get in touch with a number of good men who were planning and projecting great things for the years just ahead — Ridgecrest, Montreat, Blue Ridge and others. No one of these men impressed me more strongly and favorably than did Mr. W. D. Weatherford who was planning the YMCA summer headquarters at Blue Ridge. A hint as to Dr. Weatherford's background and sympathies may be

had from the name he gave to the hotel at this place — Robert E. Lee Hall. My personal friend, Dr. John L. Kesler, made this place his summer home for many years. No piece of literary work has come into my hands in a long time that pleased and helped me more than Dr. Weatherford's book bearing the title of my heading. It is published by the Christopher Publishing House, Boston, and sells for \$3.50. Without trying to review the book at all, I will say four things about it: (1) It is most timely in that it comes to me when the South is much disturbed over the decision handed down by our Supreme Court in 1954 abolishing segregation in the public schools of the United States; (2) It is well documented and one of the best written books that I have seen; (3) It is written without prejudice and is, of course, fairminded and entirely free

from all preaching tone; (4) I hope that every minister — white and colored — every teacher, indeed, every person who is charged with the responsibility of leading people in any way, will manage to get a copy of this book at once and do with it what the angel told Ezekiel (2:8-3:3) to do with the little book he was showing him: "Eat it!"

CHURCHES SERVE U. S. SERVICEMEN IN FAR EAST

Hospitality centers where U. S. servicemen and officers on leave in the Far East can find companionship and a friendly ear for individual problems are filled to capacity almost every day, the Rev. Norman E. Koehler said last week. As director of these church-supported centers, he described their work on his arrival after three years' service in Japan, where he set up seven such centers.

"The serviceman's 'R & R' — rest and recuperation — leave always presents problems to the authorities," he said. "Traditionally Tokyo and other cities in Japan have been lusty playgrounds for most of them. In our centers, however, officers and men find fun and companionship with Japanese Christians interested in the same things. Everybody uses first names and no one is allowed to 'pull' any rank."

The centers are the result of unique cooperation between the Christian churches in Japan and American churches, through the General Commission on Chaplains. "They are unique," Mr. Koehler said, "because they were set up at the request of the Japanese churches to provide Christian fellowship for Protestant Japanese and American young men and women."

Mr. Koehler stated that nowhere in Japan had he or his wife experienced any anti-American feeling. "On the contrary even though we couldn't speak the language, people went out of their way to be kind." He added that he felt the centers have had a lot to do with bettering mutual understanding. Servicemen can exchange views and ways of living with the help of interpreters in roundtable discussions and visits in local homes. In addition, he said, several American G. I.'s who have been billeted in Japan have returned there as church workers.

A large hospitality center is operating in Hong Kong and another in Taipei, he said, while others in Korea and Okinawa will be set up as soon as the right leadership can be found.

The Mountain Revisited

"FOUNDATIONS"

(Sermon on the Mount as translated in RSV)

J. CARTER SWAIM

There are some who try to identify the teachings of Jesus with an age that is gone. The Bible, they tell us, has been outmoded by advancing technology. But the parable with which the Sermon comes to its close suggests that although Jesus lived long ago and far away, he spoke of things that endure across the ages and across the miles. The parable concerns two builders: one wise, one foolish. Each of them constructs a house. Although details are not given, it is possible that neither of them, by modern standards, would be thought much of a house.

The houses were probably one-story, with a flat roof that could be used in the cool of the evening. It is more than a little odd that the favorite design in twentieth century suburbia is the ranch house — one floor with a breezeway connecting living quarters and garage. For commercial purposes, however, our builders do not stop with 40,50, nor even 100 stories.

Genesis 11:4 relates how men set out to build for themselves "a tower with its top in the heavens." Of our great buildings we boast that they are skyscrapers. When Jesus and his

friends came to Jerusalem, the latter were awed at the sights of the city. "Look Teacher," they exclaimed, "what wonderful buildings!" Nothing like that in Galilee! What would they say if they were set down amid the artificial grand canyons of Chicago, Cincinnati, or Pittsburg?

Men in our Lord's time built with wood and stone. Our builders know how to use steel and glass and aluminum. In Jesus' day, an outside stairway communicated with the upper floor and the roof. We have elevators to whisk us a quarter of a mile in vertical transportation. Oil lamps and a fire on the hearth were the only utilities in Palestinian homes. We pipe in water and gas and electricity.

There is probably only one thing about the building industry that has not changed in the last 1900 years. That happens to be the one thing Jesus talked about: the importance of the foundation. The foundation doesn't show, but it must be solid, whether the superstructure be one story or 125. Perhaps a more pleasing design could be erected if one could just put up walls wherever he wished — but to disregard foundations would be to invite disaster. One man "built his house upon the sand," the other "built his house upon the rock." Men still are judged by where they choose to build. In that respect, technology has provided us with nothing which the Carpenter did not know.

Project Of The Month

As school opens once again in your community, it might be well to think of the important part schools and scholars have played in the missionary effort of our churches. It is hard to conceive of missions without schools, whether we think of the early days of the Board of Home Missions when more than 500 schools for Negroes were established after the Civil War, or of the American Board in the Near East setting up institutions of higher learning that have now become the highest ranking colleges and universities in this area. Education continues to be a major part of our missionary effort at home and abroad and further expansion is expected in the future. But establishing and supporting institutions and their teachers would have almost no value were it not for the students which they serve. And this is where you may help.

A young man studying in Portugal

will become the first fully trained doctor in his tribe of over a million Africans in Angola. The daughter of a poorly paid evangelical minister in Greece is eager to return to Pierce College for training as a social worker. In India, elementary school boys and girls are unable to return to school because of the lack of \$25 for a year's tuition. In the Philippines or Japan a young man has dreams of continuing theological training in the United States. The National Leadership Training Fund of the American Board provides scholarship assistance for such deserving students.

Here in our own country a young girl of Spanish-American ancestry is studying nursing. A young man of Indian-Santee Sioux background needs help to attain his degree in education so that he can return to his tribe and teach. They and others like them will receive aid from the Board of Home Missions Scholarship Fund.

Each year the mission boards set

certain amounts to be raised by "over and above gifts" known as authorized specials. It is to these special funds that church schools are urged to contribute. Your contribution may be as general or specific as your group wishes. Younger boys and girls may find it more meaningful to designate their money for elementary school children in India or Africa. Churches with a special concern for Spanish-Speaking Americans may wish to aid a young person of that ancestry. A project relationship with a missionary may turn your attention to a particular country where the American Board works. Remember, however, that undesignated amounts are also needed. Additional information on scholarships and our schools and colleges at home and abroad is available from the Missions Council. Back issues of ADVANCE will also provide valuable background information.

Send your contributions, clearly designated, to the Southern Convention Office, Elon College, North Carolina.



MR. AND MRS. C. R. WICKER

The Gibsonville News, dated July 18, carried the above picture of Mr. and Mrs. C. R. Wicker with an accompanying article that said they had given a lot to be used as a site for the parsonage of the Gibsonville Christian Church, the building to be erected soon. Mr. Wicker helped to organize the church and has been a faithful worker ever since. He runs a Variety Store, and has been instrumental in building 40 houses in the little town. Mr. and Mrs. Wicker have lived in Gibsonville (North Carolina) for 25 years.

V. Quietly

Rev. Henry E. Robinson, Pastor in Burlington, N. C.

We live in a noisy world. We need silence. We live in a world of much talk. We need often to sit quietly. Preachers sometimes think their points are more impressive when delivered by a shouting voice. Truth does not depend upon volume of sound. The writer of the 23rd Psalm spoke of "still waters." Once Jesus said to the raging sea: "Peace, be still." These two beyond others sensed man's need. They sensed the need not only of ancient man, but of every man.

Recently we thought of might and power. We talked of great machines and roaring torrents. Such things convey automatically the idea of much noise, of dramatic action. Our age is characterized by action. One is not long in a meeting of any kind before someone says: "Let's do something." This is typical of our times. In this temper of mind our society has overlooked a greater power which needs no audible proof, nor is it dependent upon visible motion. It is a power that comes more often in the quiet watches of the night, that waits until our minds are purged of tension, our bodies relaxed and still ere it moves in to take possession. The power I speak of cannot be commanded as a slave. It must be welcomed as a friend. It cannot be built like a house, it must grow like a tender plant. But like friends and flowers it blesses life, and puts in our days a richness unknown to physical force.

How quietly comes the dawn. Without fuss or furor steals the sunlight into every crack and cranny of the earth. The clock clangs, mill whistles blow, horns toot, trucks roar, doors slam — and so man lets the world know a new day is born. Quietly God sends the sun with warmth and light to awaken the creation not with noise but with the very elements of life.

Go out into the night and behold in the heavens the greatest machine we know: the universe. The great city of the stars in glory arrayed above us elicits only wonderment. Yet the forces that sway the planets make no sound at all. This is the time for rest, for quiet meditation.

Have you ever been where several people have been contending over a problem or discussing at length some

plan without any progress toward a solution. Each has given an opinion, then given it again. Someone needs at this point to say: "We are all talking, but no one is thinking. Let us apply our minds and our prayers and seek some new insight where obviously we are walking in darkness and getting in each other's way." The shallowness of talk has been exposed. The need for a deeper resource is evident. That need is more urgent at every point than we like to think.

How rare these days is the wise seer whose word is more than words, whose thoughts are graciously conceived, whose mind is ordered as a thing of beauty, and consequently whose judgment is respected. Jesus was such a person. Jesus knew the

power of a night in prayer. He knew the power of day in solitude. He laid hold of resources that came in quietude. Consequently the stress and strain of the issues of daily life neither confused nor dismayed him. His life was empowered before the day began with a confident assurance that God's hand would lead and God's wisdom would fortify. These were the Father's gifts to an obedient Son who took time to listen quietly to the higher voice, who opened the door of his heart to forces beyond those that the world could give.

Shall we strive and strain to climb the heights to prestige, to wealth, to fame? When we do we grow tired, oh so quickly. Shall we add our voice to the sea of clamor and try to shout louder and longer than others? If we do, we will grow hoarse, oh so soon. Or shall we follow the way of the psalmist in obedience to the words:

"Be still, and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth."

Ps. 46:10

Beatitudes Of The Married Life

Dr. Glenn Clark

BLESSED are those married ones who strive, first of all, to make their helpmates happy rather than to make them good.

BLESSED are those married ones who love their helpmates not in spite of their idiosyncrasies but actually because of them.

BLESSED are those married ones who are not lulled into self-complacency and self-conceit because of the other's toleration of their frailties, but who work steadily to eradicate the faults.

BLESSED are the married ones who never get mad at the same time.

BLESSED are the married ones who never get blue at the same time.

BLESSED are the married ones who remember they are different halves of the same whole.

BLESSED are the ones who realize that their wedded state does not cease with the outer symbolism of marriage and who travel either by the same or by different roads until they find that perfect unity which is the unity of spirit.

FINALLY,

LOVE ONE ANOTHER,

"Though I speak with tongues of men and of angels and have not love, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so as to remove mountains, and have not love, I am nothing. Love suffereth long and is kind, love envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things."

And now in marriage, as in all things, abideth faith, hope, and love, these three; but the greatest of these is LOVE.

Daniel, Steadfast In Crisis

Background Scripture: Daniel 1-6.

Devotional Reading: I Peter 5:6-11

Memory Selection: **Be strong in the Lord, and in the power of his might.**
Ephesians 6:10.

A PRISONER OF WAR

Daniel was a "prisoner of war." When his country was overrun, he was carried away into Babylon where he spent the rest of his life. He was one of the countless thousands who have been uprooted by war and who never again saw their homeland. There are thousands today who are "without a country," doomed to live out their lives at hard and often forced labor, and doomed to die without ever seeing home and loved ones again. We so easily forget them. God have mercy upon us!

A YOUNG MAN WITH BACKGROUND

A boy was reading aloud an essay on Daniel when he came to a place where it was written, "Daniel had a fine spirit in him." The little fellow, not too good at reading, read it this way, "Daniel had a fine spine in him." Well he was right! This young man had backbone, courage, intestinal fortitude — to use a translation of a more inelegant phrase. Indeed Daniel's name is a synonym for courage and loyalty to conscience. The book which bears his name makes this abundantly clear.

For instance, there is the story of how he refused to "defile himself with the king's meat, or the king's wine," even though it might mean death to refuse. It is all the more remarkable because of the situation. He was a prisoner of war and it was wise to "play ball" with his captors; he was away from home and folks would not know it; everybody else was doing it; after all, what harm was there, he might as well "eat high up on the hog" as the other folks. There were many reasons which young folks, and older folks too for that matter, give for their moral compromise on many present-day social evils, that Daniel could have given. But he steadfastly refused to "conform." He had moral, and religious scruples, and he purposed in his heart that he would not compromise them. He had backbone. How much backbone do you have when you are confronted with a course of action that you know is wrong or questionable? Do you have the courage to say "No thank you" when you are asked to have a social

drink? Do you have the backbone to live by your ideals of purity when tempted to be promiscuous? Do you have the courage to be yourself when all others are conforming? Daniel did.

Then again there was his courage in standing by his religious convictions. He was asked to offer obeisance to the emperor on pain of death. He was forbidden to pray unto his God. He was tempted to keep silent when he knew he should speak up for his God and for his faith. It was a case where great pressure was brought to bear upon him and his companions. But he maintained his loyalty to God, in spite of persecution and suffering and the threat of death itself. A young German student, now in the United States, who had organized Bible study groups in both the East and the West zones of Germany was asked by a newspaper man, "I understand that the conduct of such religious classes is forbidden in the Soviet zone." The young man quietly replied, "That is true." I wonder how many of us would preach or teach Sunday School classes if we knew that detection would involve lifelong banishment from our native land! !

And finally Daniel showed his courage by his honesty and sincerity in telling the truth, and the unpleasant truth to his superiors. On several occasions he was called upon to interpret dreams, or to declare an unpleasant truth, but he did it, and let "the chips fall where they would." One is not a pessimist, but a realist when he says that there are thousands of people today who are afraid to speak the truth, to stand for what they know is right, to espouse unpopular causes, to bear witness to their convictions even though it is unpopular to do so. This courage of Daniel in

this realm is shown in Chapter five which serves as a part of the printed lesson for today. Let us look more in detail at that than has been possible in the case of the other five chapters which are the background of today's lesson.

A WILD PARTY

The old king was throwing a party. And it was a humdinger. As the evening wore on, as the wine flowed more freely, as the tempo increased, Belshazzar got a bright idea. He would really put on the dog. He suddenly remembered that his grandfather had brought back to Babylon the golden vessels from the ransacked Temple. They were beautiful, costly, unusual things. He would have them brought out and filled with wine, and he and his drunken and half-drunken guests would drink a toast from them. What did it matter to him these were sacred vessels, sanctified to the living God? One of the tragedies about drinking is that it dulls one's senses and finer sensibilities to life's sanctities. The last and finest aspects of the human brain and the human spirit to evolve in the long ascent of man, are the first to go under the impact and influence of alcohol. People do things that they would never think of doing when sober. An officer, trying to help his men who were drinking too much, secretly took movies and made recordings of the events of a "party" one night, and when the men were sober, he showed the movies and played back the recording. They could not believe that they had acted in such a manner, and some of them were so disgusted and felt so disgraced that they forthwith solemnly took a pledge never to drink again. It happens more than once that what could be a wholesome evening is spoiled by an unusually long cocktail hour. And many a party has been ruined by the disgusting and demoralizing conduct of people under the influence of liquor.

HANDWRITING ON THE WALL

At the height of the party, a strange and disturbing thing happened. A hand suddenly appeared and wrote something on the wall, something that the wise men of the kingdom could not decipher. But when Daniel was called in, he made known the meaning of the words — the kingdom was finished and was coming to an end; the king himself had been weighed and had been found wanting; his kingdom would be divided and would go to the Medes and

—Continued on Page 15

SUNDAY SCHOOL LESSON

SEPTEMBER 22, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Child-Care Must Be Done Well

John G. Truitt, Superintendent

Dear Friends;

If it is worth doing at all it is worth doing well. That was one of the axioms that came along with my boyhood days. That is something we are trying to teach the boys and girls here. We want them to be fine representatives of the Home and the friends who make their care and training possible. Once in a while I hear a matron or worker calling a boy or girl back on the job. This will have to be done over. It has not been done well. Most of the time the boy or girl decides to do it right and have it over with.

The jobs most of us are doing cannot be done over. If we live our lives and do our work poorly the record stands. We can be alert and active to do our best now or never. To be sure, tomorrow is a new day, but today's work is either done or not done and so it will remain. This is especially true in training boys and girls. Some little thing which may seem to be a major issue now may later be but a trifle, and some thing which now seems to be a trifle may be a milestone in the formation of a child's future.

No one is going to say to us: Come back here. Do this job over. The job is done as it is done. It is not possible to re-do it. It must be done right if it is done well. Such is the situation in the care and training of these children. Such is the situation with the living of your own life, and the making of your own record. About these things I think and try every day to remember the childhood axiom: If it is worth doing at all it is worth doing well.

It is not easy for a house-mother to talk to a child, and get through to him, with twenty-five others standing around. Take him to some place alone, yes, and what about taking the other twenty-five the same way. A little thinking shows you that a house-mother ought not to have more than fifteen or seventeen children to raise at a time. Whoever does a really good child-care job. . . Well, as I set out to say it must be done well from the beginning. To do that it takes understanding, patience, love, hard-work, commonsense, a sense of humor, and a time to relax. Add to those qualities an abiding faith in God and then tackle the job with a song in your heart, and maybe you will not need to hear anyone say: Come back here. Do this over!

Thank you for your help.

REPORT FOR SEPTEMBER 9, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$25,896.39
Eastern North Carolina Conference		
Hope Mills	\$ 5.25	\$ 5.25
Eastern Virginia Conference		
Christian Temple	41.12	41.12
North Carolina and Virginia Conference		
Apple's Chapel	15.00	
Bethel, S.S.	3.47	
Greensboro, First	48.13	
Rocky Ford	1.00	
Hendersonville	16.00	83.60
Western North Carolina Conference		
Albemarle	25.00	
Pleasant Union	17.48	42.48
Total		\$ 172.45
Grand Total		\$26,068.84

SPECIAL OFFERINGS

Amount brought forward		\$39,842.57
Mrs. Pauline J. Phillips, Newnan, Ga. — member		
of Hope Mills, N. C., Church	\$ 30.00	
Ladies' Bible Class, Henderson Church	25.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	5.00	
For Street Paving:		
Miss Nelle Dixon Rawles, Arlington, Va.	20.00	
Mr. & Mrs. John A. McCrary, Jr., Burlington, N. C. ..	10.00	
William T. Jones, Franklin, Va.	10.00	
I. H. Vickery, Henderson, N. C.	100.00	
Home-Coming Society of the Congregational		
Christian Home for Children	100.00	
E. Asbury Craven, Greensboro, N. C.	20.00	
A. Paul Hartz, Waverly, Va.	25.00	
In Memory of A. D. Pate	3.00	
In Memory of A. P. Coble	20.00	
In Memory of W. Curtis Wrike	5.00	
In Memory of Mrs. W. A. Newman	5.00	
Special Gifts	240.10	
Total		\$ 628.10
Grand Total		\$40,470.67
Total for the Week		\$ 800.55
Total for the Year		\$66,539.51

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

In Memoriam

"Blessed are the dead who die in the Lord."

PEARCE

We, the members of Damascus Congregational Christian Church at Sunbury, North Carolina, wish to pay homage to the memory of Isaac H. Pearce, our late clerk of the church and teacher of the Men's Bible Class, par excellence, who took leave of this mortal existence on Friday, July 5, 1957, after an extended illness. He was laid to rest at the Edgewood Cemetery in Windsor, North Carolina, on Sunday, July 7, 1957.

Besides his wife, Anna Lindsay Good Pearce, and his daughter, Linda Leigh Pearce, he is survived by his mother, two brothers and four sisters. He was the son of the late Charles Herbert Pearce, of Sunbury, North Carolina.

Isaac H. Pearce, devoted to his Lord and his Church, gave to them his most fervent efforts, in time of service, and rendered from the brilliant studies of his mind and heart "the bread of life" for our hungering and thirsting souls.

Therefore, Be It Resolved:

First: That we deeply appreciate his inestimable services in bringing to us the truth in the Scriptures for our edification and understanding.

Secondly: That by reason of this untimely cessation, we sorrowfully accept his resignation from his role as clerk of the church with gratitude for his ministrations.

Thirdly: That we extend to his family our deepest sympathy and commend to them the love of God, companion in bereavement.

Fourthly: That a copy of these resolutions be sent to the family, and a copy be sent to THE CHRISTIAN SUN for publication, in memorial thereto.

Committee:
Mr. Dalton Parker
Rev. Stanley S. Snead

HOLLAND

We, the members of Holy Neck Congregational Christian Church, wish to pay tribute to the memory of Miss Lillie Holland, who passed to her eternal reward July 7, 1957, at Patrick Henry Hospital, Denbigh, Virginia, after a long and intense period of suffering. "Miss Lill," as she was affectionately called by those who knew her, was a life long member of the Christian Church, and through all the years she gave it her loyal support. She was treasurer of the Church for ten years, and for a number of years she taught one of the adult classes. Although she was an invalid for nine years and away from her home church, her love and interest did not cease. Therefore be it resolved:

1. That we express our deep sense of loss and our gratitude for her fine Christian spirit.

2. That we bow in humble submission to the will of our heavenly Father.

3. That we extend our heartfelt sym-

pathy to the members of her family and ask God's richest blessing for them.

4. That a copy of these resolutions be sent the family, a copy be kept for the church records, and a copy be sent to THE CHRISTIAN SUN for publication.

Mrs. H. L. Worrell, Sr.
Mrs. Emmett Piland
Mrs. W. John Norfleet

GARRISON

Whereas, God in his divine wisdom has called from his earthly home and transplanted to the home beyond our friend and brother, Jack Garrison;

Whereas, we deeply feel the loss of our brother, but bow in humble submission to God's will, for we know the Lord giveth and the Lord taketh away, bless his holy name.

Therefore, be it resolved:

1. That his going from our midst will be a great loss to his family and friends and leaves a vacancy in Concord Church of which he was a faithful member.

2. That we extend our heartfelt sympathy to the bereaved family in this sad hour and commend them to Jesus, the Great Healer of all sorrows.

3. That the Lord may comfort the bereaved ones and when they are called hence may all meet and form an unbroken family around God's Great White Throne where Joy, Peace and Love reigneth forever.

4. That a copy of these resolutions be sent to the bereaved family, a copy be recorded in the secretary's book of Concord Church and a copy be published in THE CHRISTIAN SUN.

Mrs. A. Y. Allred
Mrs. W. R. Simmons

CONGREGATIONAL CHRISTIAN CHURCH

WINCHESTER, VIRGINIA

July 30, 1957

Whereas, God has seen fit to take unto himself one of His beloved, Thomas W. Mathews, and

Whereas, by his exemplary Christ-like witness, the spiritual life of our church has been deepened, and

Whereas, his deep devotion to his Lord and his church was evidenced in his continuous attendance upon the worship services for more than thirty years and in his unselfish, untiring efficient service as church treasurer for many years, and

Whereas, his life as a deacon was an almost flawless example of that office, and

Whereas, his consecration as a follower of our Master presents a challenge to us, his brothers in Christ, therefore

BE IT RESOLVED,

First, that we bow in humble submis-

sion to the infinite love and wisdom of God.

Second, that we express our sincere gratitude to our Heavenly Father, by whose grace we have been permitted to know and work with our brother.

Third, that this board of deacons of the Winchester Congregational Christian Church express its own feeling and that of the church in our loss at his home-going.

Fourth, that we accept the challenge of his noble Christian life as we dedicate ourselves anew to follow more closely in the footsteps of our Lord and Master.

Fifth, that a copy of these resolutions be spread on the records of this church, a copy sent to the family and a copy be sent to THE CHRISTIAN SUN.

Board of Deacons,

R. A. Whitten, Pastor
M. B. Allen
O. A. Bazzle
E. W. Cather
Howard N. Carper
Lantz Hauptman
Edgar C. Nelson
Clayton A. Pugh
J. C. Shanholtz

SUNDAY SCHOOL LESSON

(Continued from Page 13)

Persians. And it happened that night.

"The handwriting on the wall — it is always unexpected, mysterious, disturbing. It comes to challenge our pride, interrupt our comfort, and often to chill us with the shadow of calamity. It may come in letters of fire, or in fainter characters. But it is always something to warn us that we are on the wrong road, that some kind of accounting for foolishness or wickedness is not far away. It is never a nice thing to see, but it is most foolish to shut one's eyes to it. It is not always doom; it sometimes gives us an opportunity to make things right before it is too late. It is best so to live, if one can and as far as one can, so that the only messages that come to us are messages of assurance and comfort. The temperate life, the reverent life, the life obedient to the will of God, is the best guarantee against the handwriting on the wall." This in essence is the comment that Dr. Gaius Glen Atkins makes on the section.

NEWS FROM GERMANY tells of the birth of a grand-daughter to Superintendent and Mrs. W. T. Scott. Their daughter, Lois, is with her military husband, Jimmy Luke, who is stationed in Germany.

ECUMENICAL FELLOWSHIP MONTH

October, 1957

United Church Of Christ

Congregational Christian ● Evangelical and Reformed

October 6 World-wide Communion Sunday
FELLOWSHIP AT THE LORD'S TABLE

Our first participation in the world-wide communion as a united fellowship. A prayer especially prepared for this service will be offered by the minister.

October 13 Sunday for Reading of the Presidents' Greeting
FELLOWSHIP IN WORK AND WITNESS

A greeting of conviction, testimony, and hope from the Co-Presidents of the United Church will be read at a fitting place in the order for morning worship.

October 20 Laymen's Sunday
FELLOWSHIP IN THE PRIESTHOOD OF ALL BELIEVERS

The layman in the pulpit will relate his message wherever pertinent to the significance of the new United Church of Christ, particularly to the place of the laity in the work and witness of the Church. Churchwomen generally will observe World Community Day on November 1, and Congregational Christian women began a year ago observance of the first Sunday in November as National Women's Fellowship Sunday.

October 27 Reformation Sunday
FELLOWSHIP IN THE PROTESTANT HERITAGE

Wherever possible and when this does not conflict with a local service of more inclusive denominational representation, a union service will be held by two or more congregations of our united constituencies.

October 27 or November 3 Pulpit Exchange Sunday
FELLOWSHIP IN THE PREACHING OF THE WORD

Scheduling and promotion of the exchange will depend largely on Synod Presidents and Conference Superintendents, in consultation with ministers. Sermon topics will be of each man's choosing. In meeting and hearing a representative pastor from the other constituency in the United Church the local congregation may increasingly come to feel that in the new Church we are one in mind and spirit as evident by our commitment to our common Lord, His gospel and mission.

Week of October 27 United Church Fellowship Night
FELLOWSHIP AT ONE ANOTHER'S TABLES

The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

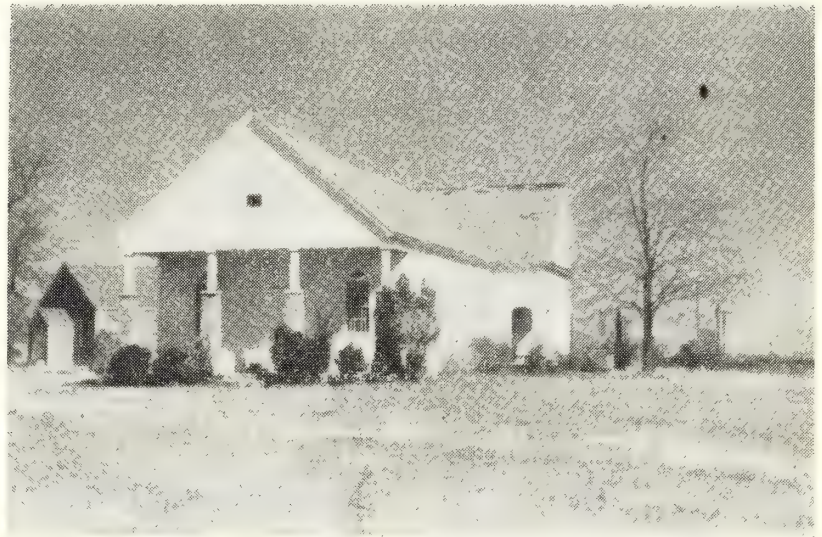
SEPTEMBER 24, 1957

NUMBER 37

Elon College Library

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.



MONTICELLO CHRISTIAN CHURCH

Monticello Church, near Brown Summit, North Carolina, was organized in 1909. The building shown above is no more, for it has been razed and a new church building is now being erected. Cornerstone for the new building will be laid on September 29, and the remainder of the service will be held in the nearby school building where the church was organized. (See story on page 5.)

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

CITIZEN'S LEAGUE FOR DE-CENCY AND ORDER of Danville, Virginia, has been endorsed by the men of our Third Avenue church there. Joe Wells is their representative to this new organization whose purpose is to oppose vice in all its forms.

FOURTH AND FIFTH SUNDAY OFFERINGS at Spoon's Chapel go into the Building fund to pay for their lovely church building. Rev. Lynwood Hubbard is the pastor.

INTERESTING COMMUNITY NEWS is contained in the September 12 issue of THE TORCH, fortnightly visitor from Elon College Community Church: Everyone was reminded of the visit of the new Highway Post Office which could be seen on September 14; that the Elon College railroad station will be closed unless the citizens ask that it be retained; paved streets are about to be a reality; the Exchange Club has presented an Activities Bus to the local high school. The church is busy, too: Circles and general meeting of women have been held; Laymen's Fellowship and families and newcomers invited to picnic supper at Moonelon September 13; Every Member Canvass on September 22; teachers and officers of church school and committee on Christian Education to meet for study of new quarter's materials on September 24; Pilgrim Fellowship Retreat, Moonelon, September 27-28; and Rally and Promotion Day, September 29. Quite a schedule of activities for Rev. W. J. Andes and his new secretary, Kay Hughes, to direct!

WOMEN OF CENTER CHURCH, South Boston, are dividing into three circles, with sixteen on the roll in each group. New officers met with Mrs. F. C. Lester at the home of the minister's wife, Mrs. Mark Andes, on September 15.

CONSECRATION SERVICES have been the order of the day recently at Union church, Virgilina, Virginia, where Dr. David W. Shepherd is the pastor. On September 1, there was a recognition of those who teach and those who go to school, and the consecration of a child, Deborah Jeneane Morgan. On September 8 the annual Pilgrim Fellowship consecration service was held around a campfire, following a combined meeting of the three P. F. groups which included supper and business.

WILLIAM JOYNER, ministerial student at Elon College, preached in his home church, Hunterdale Union, near Franklin, Virginia, on September 1. The service was led by CLYDE FIELDS, JR.

RALLY DAY AND WORLD-WIDE COMMUNION SUNDAY will be observed at Wake Chapel Congregational Christian Church on October 6. A picnic lunch is planned following the services.

REV. ALBERT C. RONANDER of Cambridge, who since 1954 has served as Executive Secretary of the Hymnal Committee preparing a new hymnal for Congregational Christian churches, assumed new duties as secretary for administration in the General Council on September 15.

PRAYER ROOM of Third Avenue church, Danville, of which Rev. W. W. Hall is pastor, was open each evening last week in preparation for the revival being held this week by Rev. Melvin Dollar.

MR. AND MRS. ALFRED A. DOFFLEMYER, who have been active in many phases of the life of our church in Richmond, have moved to Route 3, Gelnaire, Charlottesville, Virginia. How about a new church in that city?

A NATIVE OF SOUTHERN SYNOD of the Evangelical and Reformed Church is the new president of the Theological Seminary, Lancaster, Pennsylvania, Dr. Robert V. Moss, Jr. His wife is the daughter of President and Mrs. A. R. Keppel of Catawba College. He is to be inaugurated on October 1.

COLLEGE STUDENTS were honored at Hunterdale Union church, Rev. Joe A. French pastor, on last Sunday. Those participating in the service included John F. Cook, Jr., V. P. I.; Diane Doughty, Longwood; Ulysses P. Joyner, University of Richmond; David I. Joyner, V. P. I.; Ann Scott, Longwood; Jesse H. Scott, Jr., N. C. State; Council Vaughan. Others honored at the service included Hubert Bridges, Hargrave Military Academy; Herford Bryant, Randolph-Macon; James Thomas Dansey, III, Bridgewater; Linda Edwards, Petersburg General Hospital; Barbara Hamm, Johnson-Willis Nurses' Training; William L. Joyner, Elon; Frederick T. Parker, Jr., V. P. I.; Beverly Scott, V. M. I.

Volume 109

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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FELLOWSHIPS ORGANIZED

The Great Bridge church in the Norfolk area, of which Rev. Jack T. Akin is pastor, reorganized Sunday evening fellowship groups for every age on September 8. The entire group met for a supper at five o'clock — about one hundred people were present. The largest of the organizations is that of the adults, which is composed of men and women. In addition to the groups listed below, there is also a nursery for young children so parents may attend. The church has no evening worship service, thereby giving all its emphasis to the fellowships.

PRIMARY (first three grades) — Marion and Dan Allen, Leaders

JUNIORS (4th, 5th, 6th grades) — Marjorie and Buddy Godfrey, Leaders

JUNIOR HI PF (7th, 8th, 9th grades) — Paige and J. C. Edwards, Leaders

SENIOR HI PF (10th, 11th, 12th grades) — Mrs. Jack T. Akin, Leader

YOUNG ADULTS — Mrs. Douglas McClain, Leader

ADULTS — Rev. Jack T. Akin, Leader

THE RAMSEUR CHURCH has recently closed a week of revival, with the pastor, Rev. Garland B. Bennett doing the preaching. Much interest and revival spirit was shown. Ten members were added to the church membership at the closing service.

WOMEN'S MISSIONARY SOCIETY of High Point Church held a Vesper Service at Moonelon on September 8. Seventeen were present for this special occasion.

WAKE CHAPEL LAYMEN'S FELLOWSHIP held its Annual Ladies Night Banquet in the local New Orleans Room of the Gold Leaf Restaurant on Tuesday night, September 10. Guest speaker for the occasion was the Rev. Clay Ferrell of Sanford, who brought an inspiring message on "The Use of Talents by Christian Laymen." There were sixty-four present for the meeting. The outstanding projects of the Wake Chapel Laymen during the past year have been the sponsoring of Boy Scout Troop 312 with an increase in membership from seven to twenty-three, and the screening of the porch at the parsonage.

September 24, 1957

Pfafftown Begins Education Building

Mr. and Mrs. James H. Cohn

Sunday, July 21, will long be remembered by the members and friends of Pfafftown Church as the fulfillment of a ten-year dream. On that day our church officially embarked on the construction of our combined educational building and fellowship hall.

Morning worship was a special Service of Dedication led by Rev. John R. Lackey. The highlight of the service was reached as all were given the opportunity to come forward and place their pledges on the altar. The response was overwhelming. Surely the Holy Spirit has been among us to have stirred such a wonderful response!

An hour of fellowship was enjoyed by members and friends alike as a delicious picnic dinner was spread on the church lawn.

At two o'clock the ground breaking ceremonies were held, with our pastor leading us in a Litany of Dedication. Mr. C. E. Fulk, one of the founders of our church, a member of the building committee, and our oldest living member, turned the first spade of earth.

Now, some six weeks later, construction is proceeding briskly. The ground floor is completed and the fellowship floor is rapidly taking shape. Several work days and nights have been held, with large turn-outs of free labor and much work has been accomplished. The ladies of the church have very graciously prepared and served dinner each Saturday.

Under the inspired and dedicated leadership of Rev. W. J. Andes, our former pastor, and Rev. John R. Lackey, our present pastor, we have been led in Christian growth until we have reached that all important phase of our Christian lives — not hesitat-



C. E. Fulk

ing to take the unlighted step, based on Faith in God.

We are a small congregation, but as someone has said, "God and one makes a majority." We have seen a vision! The fulfillment of that vision shall be dedicated to service for God.

We earnestly solicit the prayers of you, our friends in the Southern Convention.

Church Conferences

Valley of Virginia
Eastern Virginia
Eastern North Carolina
Western North Carolina
N. C. and Virginia

October 29	Mt. Olivet (R)
October 31	Bethlehem (Nansemond)
November 5	Liberty (Vance)
November 6	Union Grove
November 7	Pleasant Grove

WOMEN'S CONFERENCES

North Carolina	October 1	Asheboro
Eastern Virginia	October 3	Christian Temple
Valley of Virginia	October 4	Bethel

Rights And Privileges

In the last quarter of the 18th century the people in the United States of America gave much thought to "rights and privileges." One stalwart Virginian is remembered as having said: "Give me liberty, or give me death."

It was in the afterglow of the Revolution that the Christian Church came into being, and it would have been strange indeed if nothing had been said about rights and privileges. This is the way that first native American Church stated its faith in this field:

"The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all."

Who could say what the Holy Bible, "the only rule of faith and practice," teaches on any specific problem? What sort of conduct should be approved? Who would make final decision in matters of social or political import? Would the minister speak with authority? Could a Church Council issue orders? The answer was that everyone should decide for himself — it was his right to do so, and he should be given the privilege, and he should do his own thinking. The conscience of each individual is his own. It should be free from external authority. This was the belief of our forefathers of the Christian Church. There may be found some evidence that in the Congregational society of New England freedom was not quite so evident. There was a time that no one could vote unless he was a member of the Church. But the idea of freedom of conscience has survived any attempt to direct the community thinking.

Sometimes it is very difficult to grant to all and sundry the right of private judgment and the liberty of conscience. It is so perfectly obvious to us that the other fellow is wrong and his conscience is not adequate, that we are impatient and want to force our own views. Foreordination, baptism by immersion only, the second coming of Christ in a particular fashion, the baptism of infants, racial integration, a classless society, giving of a tithe, the use of alcoholic beverages — these and many other things seem so clear to those who believe in them that it takes great patience to let the other fellow use his own judgment and follow his own conscience while we do the same.

But the right to do so is his. He ought to use that right, not stubbornly but as a privilege. God made him with that right, and it is important to remember that this is one of the highest privileges the Almighty has bestowed upon us. Adam and Eve could choose in the Garden of Eden, and every son of the Father, whether a Prodigal or a Home-Server, has the high privilege of making decisions for himself without interference from the Divine. Our Church claims that everyone should exercise that privilege.

World-Wide Communion

The first Sunday in October Christian people all around our earth will gather in their churches, study the story of Jesus eating supper with his disciples when he asked them to remember him as they ate, and will

eat bread and drink wine as they seek fellowship with Christ and one another. We call it Communion.

Real communion is more than words, or even proximity. People may talk with each other and stay close together without ever entering into communion. The Communion Service in church may have many words and much beautiful music and drama without really being Communion at all. Those are the mechanics used to permit worshippers to "draw nigh unto God" and to each other so the spirit can be at-one with other worshippers and with Christ whose life and death we appreciated to the extent of offering ours in service for his glory. Just a tiny bit of anger, envy, or hatred can separate us from our neighbor who shares with us the emblems representing the broken body and spilled blood of our Lord.

As we raise our eyes after eating the bread the first Sunday in October we may see before us Africans, Italians, Russians, Indians, Filipinos, Japanese and the lonesome Christians of China. They will all gather around the great white throne to join in the song of the Lamb. If we have really communed with the Divine Father, we may want to reach out a helpful hand to our hungry brothers, those who are hungry not alone for bread but for fellowship.

Christian Education Week

Next week is known in our church calendar as Christian Education Week. Why?

It is a time to remind ourselves that the church is in the educational business. Evangelism, stewardship, and all the rest have their places. The sermon must not be forgotten. Neither should the services of worship. Carpets, buildings, apportionments, socials — numerous things claim our attention. But we must not forget the processes of education, and the necessity for educating.

The early Hebrews wanted to know how things came to be, and the book of Genesis was written to explain. Followers of Jesus were fascinated by his teachings, and wrote many of them in books. The stories are with us, but the Church has the responsibility of teaching them to every new generation. Through the centuries experiments have been made not only in science but also in religion. The State may teach the science, but the Church must teach the religion.

Christian Education Week challenges every church to consider its educational program. What is being taught? Is it related to life so the learners can not only name the Judges of ancient Israel but will also know how to relate themselves to judges in the community? Is the faith in Jesus as being taught a living thing that transforms life and develops character similar to that of the Master? Are the teachers prepared to interpret the sacred Scriptures? Have they learned its truths and implanted them into their own lives so they will know how to help others learn and appropriate? Does the church have a school with students, teachers, curricula suited to age groups, adequate equipment, schedule for class work and promotions, training for teachers, councils for counselling, and the dozens of other things that are essential to school? This is the time to check up on the educational program in your church.

Monticello Lays A Cornerstone

William A. Lane, Minister

Sunday, September 29, will find Monticello Church just one day short of her forty-eighth birthday, and as befits a lady of that respectable age she will be donning a new dress, accommodating a new expansion, and building upon firmer foundations. On that day the new church building at Monticello will be solemnized by the laying of a cornerstone.

Since mid-March Monticello has been holding services in the nearby school auditorium while the original structure was demolished and the new one raised. Historically this has been appropriate, for it was from a Sunday school and monthly worship service held in this same school building that the twenty-one charter members of Monticello first organized the church on September 30, 1909, under the leadership of Rev. L. I. Cox. With financial assistance from the North Carolina and Virginia Conference and generous donations of land and timber from the Rudd and McKinney families, they erected a small building at the junction of N. C. Highway 150 and the old Highway 29 to Rieds-ville. In 1918 a larger auditorium was added to the original structure; but by the end of World War II Monticello badly needed more room again, and it was generally felt that a new building, rather than a remodeling of the old one, was required.

This was made possible by the generosity of one of Monticello's charter members, Mrs. Tora Rudd McKinney, who upon her death in 1950 bequeathed the bulk of her estate to the church. Hardly less than to Mrs. McKinney the church owes gratitude to her step-daughters, the late Miss Russell McKinney, Miss Maude McKinney, and Mrs. W. G. Rudd, Sr., who cared for their step-mother with selfless devotion through a long illness and through many years served the church with a zeal equal to her own. We grieve that Miss Russell McKinney's death in May of this year prevented her from seeing the completion of the new church she did so much to make possible.

Mrs. McKinney's estate was liquidated in 1952, and with this as a start the church began to plan its building program, with Mr. J. E. Cumbe heading the Building Committee. For several years a major obstacle was the securing of a suitable architect's plan at a reasonable cost. This task was finally undertaken by a member of

the church, Horace Richard Faucette, who drew up the plans himself. The church is particularly fortunate to have the services of one of his energy and skill. He has devised a remarkably compact yet spacious plan which includes a sanctuary seating about two hundred, a basement and kitchen, twelve large Sunday school rooms on two floors, and ample storage and rest-room space.

We have not confined our plans to the limits of Mrs. McKinney's bequest. The congregation intends to add its own resources to hers and build the best church it can afford. Her generosity gives us the basis for sacrificial giving of money and work by the entire membership.

The old building was demolished, and construction began on the new one in March with Mr. L. O. Buford of Greensboro as contractor. The exterior of the church is of brick and is largely complete. The interior of the

About

* * *

A Woman Crusader

When viewed from certain angles, the whole nation seems to be bent on jig and jug. So it may seem like anticlimax at this time to laud the name of Frances Elizabeth Willard who crusaded for many years against the use of alcoholic beverages, and who was organizer of the Woman's Christian Temperance Union.

But with every aspect of the drinking evil there are many times more examples to show that Miss Willard left her impress of good upon her own and future generations. Her name is known and honored around the world.

Frances Willard was born in Churchville, near Rochester, New York, September 28, 1839, and was a distinguished educator. She became the first woman president of a college granting degrees to women, and when that college was merged with Northwestern University she was its first dean of women. She was awarded earned degrees from Northwestern, Syracuse, and Ohio Wesleyan Universities at a time when advanced education for women was new and by no means popular.

The inducements were many and strong to keep Miss Willard in the field of higher education for women, and there were no offers of financial remuneration or attractive surround-

sanctuary and basement is of concrete block. A steeple and colonnaded porch will probably not be completed by the time of the cornerstone service.

Dr. W. T. Scott will officiate at the service at 11:00 on the morning of Sunday, September 29. Following a brief service in front of the new building, the congregation will withdraw to the school auditorium where Dr. Scott will preach. Other prominent officials of the Conference and Convention have been invited, and we have made a particular effort to reach all the pastors who have served Monticello Church in the past. Any of them who read this announcement may be assured that we want them to come, even though we may not have been able to reach them by letter.

The Lord has richly blessed Monticello through the almost half-century of her life. We invite all members of the denomination to rejoice with us at this anniversary, and we ask their prayers that Monticello may continue to grow and to prosper in the service of the Kingdom.

ings in the temperance movement — only hard work, misunderstanding, criticism, and malignant opposition by the liquor forces, with no assurance of financial support. But she declined to accept educational positions, and deliberately cast her lot with the few women who were determined, through prayer, faith and loving service, to arouse America and the world to a realization of the evils of strong drink, and to lead in organizing a movement to fight legalized traffic in intoxicating beverages.

Miss Willard had rare talents of mind and heart, charm of manner, eloquence of speech, sympathy, tact and enthusiasm. She possessed organizing ability and power of leadership to a marked degree. But all these qualities could not explain her power over men and women, apart from her deep spirituality and consecration, her faith in God, her prayer life, and love for people.

Frances E. Willard's life was consecrated to a noble cause and was spent in active, loving service for the uplift of the human family. She is the only woman whose statue is in America's Hall of Fame in the United States Capitol. Before that statue thousands pass every day and gaze upon her likeness as the symbol of sobriety, righteousness and peace.

C. B. Riddle

Women Report Activities

LADIES' FELLOWSHIP AT GREAT BRIDGE

Margaret LaMonte

Due to the fact that we have not had a regular reporter I am submitting a report of our principal activities for the year.

We served suppers to several organizations, such as the local Ruritan and Lions clubs.

Mrs. Everette Neese was the guest speaker at the United Church Women's meeting in February. Her subject was "Churchwomen Together for Christ." The talk was one of interest and enlightenment. Spring Rally was held in March with 117 present. We were most happy with the results of this meeting. The World Day of Prayer was conducted at Mt. Pleasant Methodist church. The service was beautiful and profound. Afterward we enjoyed a period of visiting in an air of Christian fellowship.

Some of our members visited a migrant camp in June, and returned with a desire to be of greater service to them. Plans are being made for a larger number to visit the next time, so that a greater number of us will be familiar with the needs in this field of work.

A monthly Bible study was held, which proved to be most inspirational. Our Thank Offering exceeded those of the past. The Film "A Gift to My Son" was shown to a large audience. It was wonderful and no one should miss the opportunity to see it.

A covered dish supper was served in August, which was followed by a vesper service. Mrs. D. MacClane and Mrs. E. Waterfield were in charge. The attendance was good and all agreed that, in spite of the hot weather, it was well worth the time and effort.

Under our Friendly Service plan we mailed about 2,700 coupons to Elon. We had a share in purchasing drapes for the children's room at Elon. Many flowers, cards and gifts were sent to shut-ins. Twenty-five chairs were purchased for our assembly room.

Our president, Mrs. Sam Frost, has put forth much effort to bring about these events. She has been asked to serve for another year. Under her leadership the Fellowship has made much progress. We have pledged our wholehearted support to her in the coming year.

I could not end the report without stating that the work of the year

would have been impossible without the cooperation of all the ladies. In my own humble manner I can only wish God's blessings on those who took part in the program of the past year, and to seek His direction for the year ahead.

HINES' CHAPEL FELLOWSHIP REPORTS

Mrs. Vera G. Davis

Our Women's Fellowship has had a most interesting year. We are pleased to report the addition of some new members; our apportionments have been increased; and the forming of circles is under consideration. The latter is something new for us.

Regular meetings with planned programs have been interesting and varied. The packet material is most helpful.

Our Fellowship united with several other churches in the community for the World Day of Prayer, participating in the united program. Next year these churches will be invited to meet with our local church and will have part in the program.

Our Thank Offering Service was a public service. While our pastor, the Reverend J. P. Littiken, was on vacation, various members of our group had charge of the morning worship service one Sunday.

It was our good fortune to have Mrs. W. E. Wisseman review the foreign study book. The home study book was reviewed by Mrs. Vera Davis. Excellent attendance was noted at both reviews.

We are in the midst of a building program and members of our women's group have prepared lunches from time to time for the men of the church and community who have given their time (free) to the building.

We have given some 60 place settings of silver to the kitchen. A 48 cup percolator was also given to the kitchen. This was obtained by selling flavoring.

We ask God's guidance in all things, and especially do we covet your prayers that we may ever work toward the goal which will be most pleasing to our Creator.

RALEIGH DISTRICT PRESIDENTS MEET

Mrs. Robert S. Smith, Superintendent of the Raleigh District of The North Carolina Woman's Fellowship, held a "Presidents' Meeting" on Sunday Afternoon, September 15, from 2:30 to 5:00 o'clock, in the United Church in Raleigh. Leading the opening devotional meditation was Mrs. Veasy Young of the Hayes Chapel Fellowship. A thorough discussion of the six areas or departments of work including Spiritual Life, Christian Stewardship, Christian Education, Missionary Education, Christian Social Action and Friendly Service was led by Mrs. Smith. Buzz Sessions on "Problems in Local Fellowships" and "Do's and Don'ts for Presidents" proved interesting and helpful for the sixteen representatives of the district churches present. Refreshments were served by the host church.

ELON WOMEN REPORT GOOD YEAR

Mrs. H. D. Lambert, Sr.

The Woman's Fellowship of Elon College Community Church held its closing meeting of the year on September 7 in the Parish House with a splendid attendance.

A beautiful devotional was rendered by the incoming president, Mrs. J. G. Truitt. Her subject was: "The joy which we get from serving together."

Mrs. T. E. Gilliam presided. She has been president for the past two years.

The seven Circle reports were given. Auxiliaries made reports. Reports showed: Apportionments and other requirements had been met; good attendance at all meetings; programs were given at all meetings with the topics that were in the packet; the devotionals have been most impressive.

Life membership certificates were given this year to: Mesdames E. L. Smith, Jr., Fred Emerson, Lessie Burke, Ida Murray, Alvartine Privette, Chester Huey, Archie Braxton, E. B. Huffine. A memorial was given to the family in memory of the late Mrs. W. F. Ausley.

In addition to mission contributions a very generous contribution was given by the entire society to the church building fund for the new church at Elon College.

The Christian Sun

The Goals Of The Sunday School

(Part of an address given by Fred P. Register for the North Carolina and Virginia and the Eastern Virginia Sunday School Conventions, July 22 and 23, 1957 respectively.)

II. — THE GOALS

What does this teaching involve — or better what are we trying to achieve? What are the goals of the Sunday Schools?

It is a widely attested fact that the Sunday School makes for good citizenship. Mr. J. Edgar Hoover makes periodic reports with rather startling statistics on crime and criminals. He very often points out the fact that few young people or adults, who have attended Sunday School with some degree of regularity, ever get into serious trouble with the law. He heralds the Sunday School as a great producer of good citizens.

This is further verified, by a great many parents who have no interest in the Church or its Lord, but are not only willing but quite eager to have their children attend Sunday School — so they send them. They believe it will help them become better men and women.

I suppose we should not object when we are given, as one of our objectives, such a desirable one as, "Producing Good Citizens." Surely we'll not deny this nor would we if we could. But if this is our only objective or even our main one, we are destined to have a dreadfully boring and most ineffective Sunday School. Most of us, including children, know what we ought to do, but we lack the power to do it. When the Sunday School degenerates into a little society for making the good better and the pious more disgusting, it is a sad day.

We seek to lead people to a real living experience with God through Christ. We know that the Christian Standard of Conduct is not a natural possibility but a supernatural possibility. It can only be realized through the redemptive power of Christ.

So we make no bones about our goal — to lead men to become disciples of Christ, to receive Him as Saviour and Lord — Saviour from themselves, sin, selfishness, Godless tendencies; and Lord of their whole lives — directing the kind of persons they are, the kind of home, work, recreation and community they have. This new relationship between God

and man — this personal relationship which is established by love, may well be called a Master-Servant relationship. For when one comes to know God as He is revealed in His Son — to know His power, yes, His wisdom too but also His love and mercy — and His great plan for all men who will allow Him to truly be their Heavenly Father — then His business becomes all important — His Plan — His Kingdom take top priority over everything else. Now this is the ideal and I suppose we never really achieve it — but we can be satisfied with nothing less.

This decision to receive Jesus Christ as Saviour and follow Him as Lord — we call conversion or the new birth. It occurs rather dramatically and suddenly in the lives of some but comes slowly for most of us.

This new attitude toward God, this new relationship with God, is so important that I believe all our objectives can be stated in reference to it:

1 — Preparing men for and leading them to this experience.

2 — Helping them understand this

relationship and adding more knowledge to their faith.

3 — Encouraging them to become servants of the Christ they know and sharers of the good news.

These three parts really of one objective are close to the purpose which, James Smart in his book, THE TEACHING MINISTRY OF THE CHURCH, claims were in the mind of Christ as He taught the disciples and in the mind of the New Testament Church as it taught its early converts.

These three goals are continually before us in the Sunday School and in the whole church in fact. We emphasize all three over and over for all. It is true a man does not have an experience of conversion every day — but he comes to this experience of conversion through recognition of sin, confession, faith in God and divine forgiveness. These are experiences which all of us should have continually, if not daily.

It is obvious the last two are never completed — this business of understanding God, His Will, Way — His purposes and seeking to carry them out — to live them — A life-time is too short. So no one ever graduates from Sunday School.

(To be Continued)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

SEPTEMBER

MICRONESIA

29—The Churches of the Micronesian Area

30—Rev. and Mrs. Harold F. Hamlin went to Kusaie, Caroline Islands, in 1947 after he had served as a Navy Chaplain with Southern Baptist background. He is Field Superintendent for Caroline and Marshall Islands and served as skipper of Morning Star VI 1949-50.

OCTOBER

1—Rev. and Mrs. Ernest H. Hayhow. He was born in England, became a businessman in U.S., served in U.S. Army; decided to further education and become minister; she was a nurse. Married 1946. 1954 went to Caroline Islands where he is dean Pastors'-Teachers' Training School and she is in charge of health program and handcraft, Ponape Schools.

2—Wanparon Jemes, native of Pia Island, about 60 years old. Faithful pastor of Roro Church on Dublon Island in Truk lagoon, working in close association with German, Japanese, and American Board missionaries stationed at Truk during his ministry. Son is pastor, daughter helps in Girls' School, son-in-law pastor.

3—Lucy B. Lanktree went to China in 1921 where she did educational and evangelistic work for women until 1950 when she was transferred to Kusaie, Caroline Islands. Now on pre-retirement furlough.

4—Mr. and Mrs. Robert C. Loomis were married in 1951 and went to Micronesia the next year. He is engaged in Bible translation and revision in Marshallese and she teaches English at Christian Training School, Ronron.

5—Louise Meebold was in China 1920-25; 1931-42, 1947-51 (internment camp 1943-45), transferred Micronesia 1951. She has done educational and evangelistic work at Majuro, Ponape, Truk, Moen, now at girls' school in Truk.

Moonelon Conference Center



Camp Counselors



Quiet Walk to Worship

By William T. Scott, Superintendent

The financial investment in our MOONELON CONFERENCE CENTER has already paid returns of many-fold in Christian character building. Here is an investment in the lives of our boys and girls. For Moonelon, thousands of these youth grown into strong Christian manhood and womanhood will rise up and call blessed those who help make this Christian Conference Center possible. It will indeed be "immortal money" that you contribute to this program and place for our youth.

Four hundred forty-nine boys and girls were enrolled in the ten camps held at Moonelon Conference Center this summer (1957). This is to be compared with the fifty young people who enrolled several summers ago in our first camp held in the Southern Convention at a place not owned by the Convention, and at a time designated by others who put our camp on a schedule, generally not best suited to our people. In addition to these boys and girls, eighteen young men and young women received valuable experience as workers, counselors, and teachers of young people, as they served on the staff for Moonelon Conferences this summer. Many ministers and other adult church leaders came to help in the work at Moonelon. We were not able to accommodate all of the boys and girls who wanted to come to Moonelon this summer, because of limited facilities. About fifty applications were turned down because the camps were full. Besides our regular full schedule of Summer Conferences, well over 1,000 persons from our churches have used the MOONELON facilities during the

year for picnics, retreats, student meetings, Ministers' Convocations, Women's and Laymen's meetings, etc.

This summer, the campers and staff were led in their program by the Rev. John S. Graves of the Elon College faculty. In the daily round, there were hours of prayer, worship, study of the Bible, missionary needs, and Christian Vocations for young people, and there were periods of relaxation and fun, hours of fellowship with young people from other churches. The boys and girls also did some manual labor. They performed many tasks that made the grounds of "MOONELON" more beautiful and suitable to the ongoing program of our camps. An

old building was torn down, the dam across the lake was strengthened, new sites for classes and vespers were arranged, landscaping of the grounds took place, painting was done, and crushed rock was placed on the walks.

We are glad to report that the camps paid their way this summer — that is, for food and living expenses, expenses of the leaders and faculty, and hired personnel. We broke even, and we were happy that the income from the campers took care of the expenses of operation.

At MOONELON, we have about 30 acres of beautiful wooded land, 3 new buildings, a lodge, a lake, and a swimming pool. The value of this property

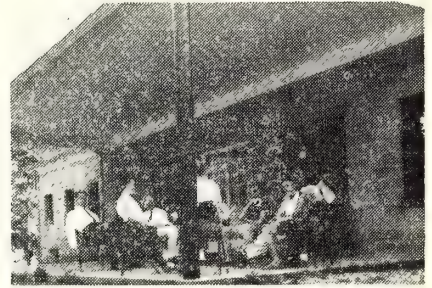


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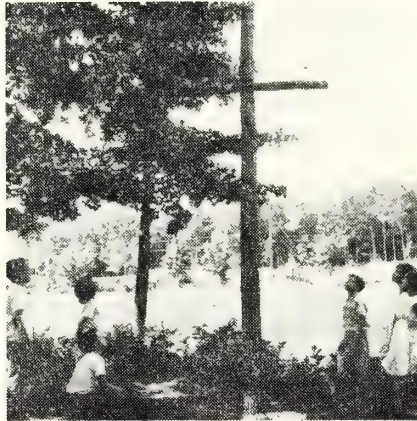
A Christian Investment In Boys And Girls



Work Helps



Camp Council



At Worship

loan was \$22,750.00, with interest paid to November 1. Every quarter, \$1,750 on principal is due, plus interest on the unpaid balance. The bank expects and demands that these payments be made promptly. The Laymen's Committee is dependent upon receiving the funds from the laymen's organizations and churches in order to discharge this obligation. We regret to say that in order to meet some of the quarterly payments, it has been necessary for advances to be made from Southern Convention funds, which is not good business. The outstanding balance of the Laymen's Moonelon Building Fund obligation as of August 31, 1957, was as follows:

Balance on loan at Wachovia Bank & Trust So.	\$22,750.00
Due Convention Fund for advances made on note payment due August 1, 1957	755.94
Due Ministerial Scholarship Fund for loan in 1955	2,295.79

TOTAL OUTSTANDING
for loan in 1955 2,295.85

Yearly quotas were prepared and recommended to the Laymen's Fellowship organizations of our local churches. The accompanying list will show the churches which have accepted quotas or goals; it also shows the payments received by the Moonelon finance committee. The quotas are within the reach of every laymen's group. Let us get behind this Moonelon project, pay this obligation, and get on with other important business. **SEND YOUR CONTRIBUTIONS TO MR. JOHN R. FOSTER, TREASURER, MOONELON BUILDING FUND, P. O. BOX 0, GREENSBORO, NORTH CAROLINA.**

is at least \$100,000 to \$125,000. Convinced of the worthwhile Moonelon project, the Laymen's Fellowship of the Convention accepted the responsibility of financing the building program of nearly \$60,000, for these excellent new facilities. Many of the Laymen's Organizations in our local churches have accepted their quotas and have contributed generously. In some cases, churches have placed the quota in the annual church budget, but a large number have contributed little or nothing. This constitutes a problem. We don't believe that this is the story our Laymen wish to stand. They intend to do something more about it!

In this issue of **THE CHRISTIAN SUN** is a statement of receipts from October 1, 1955, to July 31, 1957, toward the building program and indebtedness of the Moonelon Project as reported to the Convention Office by Russell V. Powell, chairman of the Moonelon finance committee of the Laymen's Fellowship. How are the laymen of your church doing? It should be noted that the latter part of 1955, the sum of \$35,000.00 was borrowed from the bank completing the Moonelon building program. Regular quarterly payments of \$1,750.00, plus interest, have been made as funds were received. As of August 31, 1957, the balance on the

Laymen's Fellowship

PAYMENTS TO BUILDING PROGRAM OF CONFERENCE CENTER, MOONELON

October 1, 1955 to July 31, 1957

Eastern North Carolina Conference

*Amelia	\$ 137.50
Antioch	5.00
Auburn	
Bethlehem	5.00
Beulah	
*Chapel Hill	150.00
Christian Chapel	
Christian Light	20.00
Clayton	
Damascus	45.25
Ebenezer	
*Fayetteville	80.00
*Fuller's Chapel	40.00
Good Hope	
*Hayes Chapel	30.00
Henderson	700.00
*Hope Mills	43.75
Lebanon	
Lee's Chapel	28.00
*Liberty (Vance)	500.00
Martha's Chapel	
Moore Union	
*Morrisville	12.00
Mt. Auburn	18.00
Mt. Carmel	
Mt. Gilead	
Mt. Herman	
New Elam	
*New Hope	65.10
Niagara	
Oak Level	45.00
Piney Plain	
Pleasant Hill	
Plymouth	
Pope's Chapel	10.00
Raleigh	341.00
Sanford	25.00
*Shallow Well	50.00
Southern Pines	355.00
Turner's Chapel	
*Wake Chapel	375.00
*Wentworth	33.00
Youngsville	16.00

TOTAL \$3,129.60

Eastern Virginia Conference

Antioch	\$ 20.00
Barrett's	
Bayside	20.00
Berea (Nans.)	40.00
*Great Bridge (Berea)	50.00
Bethlehem (Disp.)	24.00
Bethlehem (Nans.)	100.00
Burton's Grove	
Centerville	
Cypress Chapel	137.00
Damascus	15.00
Dendron	8.00
*Eure	40.00
*Franklin	

Holland	235.00
Holy Neck	
Hopewell	32.00
Isle of Wight	20.00
Johnson's Grove	
Liberty Spring	50.00
Mt. Carmel	
Mt. Zion	
New Lebanon	
Newport News	
*Norfolk: Bayview	18.00
Central	
Christian Temple	
First	
Little Creek	
Rosemont	
Oak Grove	
Oakland	300.00
Portsmouth: Elm Ave.	
First	60.00
Shelton Memorial	
Richmond, First	
South Norfolk	50.00
Spring Hill	
Suffolk	150.00
*Union (So.)	200.00
Union (Surry)	
Wakefield	
Warwick	
Waverly	10.00
Windsor	50.00
Conference Offerings	325.18
Personals	114.00

TOTAL \$2,068.18

North Carolina and Virginia Conference

*Apple's Chapel	\$ 99.00
*Asheville	100.00
Belew Creek	18.00
Berea	44.75
*Bethel	88.00
Bethlehem	
*Burlington, First	660.00
*Burlington, Bev. Hills	200.00
*Burlington, Lakeview	48.00
*Carolina	40.00
*Concord	90.00
*Danville	75.00
Durham	414.00
Elk Spur	
*Elon College	843.00
Gibsonville	
Graham, Prov. Men.	
Greensboro, Calvary	
*Greensboro, First	1,319.94
*Greensboro, Palm St.	199.00
Happy Home	
*Haw River	237.00
Hebron, Hendersonville	
*Hines Chapel	100.00
Hopedale	
Howard's Chapel	
*Ingram	40.00
Kallam Grove	

Lebanon	40.00
*Liberty	20.00
*Long's Chapel	150.00
*Lynchburg	62.25
Mebane	
*Monticello	94.00
Mt. Bethel	
Mt. Zion	64.05
New Lebanon	10.00
*Pfafftown	39.00
Pleasant Grove	
Pleasant Ridge	20.00
Reidsville	
Rocky Ford	
Salem Chapel	32.00
*Shallow Ford	259.50
*South Boston	64.81
Tryon	
*Union (N. C.)	397.65
*Union (Va.)	60.00
*Winston-Salem	72.00
Zion	22.50
Conference Offerings	191.77
Personals	985.00

TOTAL \$7,200.22

Western North Carolina Conference

Albemarle	\$ 320.00
Antioch (C)	
Antioch (R)	
*Asheboro	390.00
Bailey's Grove	
Bennett	
Big Oak	
*Biscoe	12.00
Brown's Chapel	
Ether	
Flint Hill (M)	
Flint Hill (R)	9.00
Grace's Chapel	
Hank's Chapel	250.00
High Point, First	30.00
*Liberty	22.50
Mt. Pleasant	24.00
Needham's Grove	
New Center	
Pleasant Cross	
Pleasant Grove	100.00
Pleasant Hill	
*Pleasant Ridge	183.00
*Pleasant Union	30.00
Providence Chapel	
*Ramseur	217.00
Randleman	256.00
Seagrove	40.00
Shady Grove	
Shiloh	
Smithwood	
Sophia	
*Spoon's Chapel	25.00
*Union Grove	25.00
*Zion	15.00
Conference Offerings	304.86

TOTAL \$2,172.36

Grand Total Paid \$14,570.36

(October 1, 1955 — July 31, 1957)

*Indicates quota accepted.

Pressed

Orange Blossoms

Having a foot in a cast didn't keep Mrs. W. B. Truitt from enjoying her 45th wedding anniversary dinner. It's a condition she's learned to take in stride; three years ago she fractured an ankle so when she returned to crutches four weeks ago because of a broken foot bone she didn't have to learn new tricks.

The family dinner was given Tuesday night, September 10, at the Star-mountain Club by her sons and daughters: Dorothy and Russell Powell, Frances and Fred Smith, Frances and Wallace Truitt, Laura Grace and John Truitt and Ruth (Bill's widow) Truitt. Guests were Mrs. Truitt's only living sister, Effie Lowe; Mr. Truitt's only living sister, Mrs. John R. Foster, and the nine grandkids — from Dorothy's 16-year-old Patricia to John's 2-year-old Teresa.

We wondered how Easter Lowe and W. B. Truitt got acquainted. Esther, who belonged to the Evangelical and Reformed Church, got a job playing the organ at First Congregational Christian and joined the Sunday school class taught there by a certain Mr. Truitt.

By the way, Mr. Truitt still teaches that class of all women who in those days called themselves "The Rosebuds." It is soon to celebrate the 50th anniversary of Truitt teachership.

— Greensboro Daily News

FIFTY YOUNG MEN have gone into the ministry of the Evangelical and Reformed Church from the First Church, New Knoxville, Ohio. Six young men from that congregation are now studying for the ministry. Thirty-three young women have become ministers' wives. Quite a record!

REV. JOSH LEVENS, E. and R. minister in Winston-Salem, is asking through the pages of THE STANDARD for ministers in Southern Synod to send him names of students from their churches who are at Wake Forest, Salem College, Salem Academy, Bowman Gray School of Medicine and the School of Nursing at Baptist Hospital. . . This is a gentle reminder for ministers of our churches to send names of students to ministers serving our churches not only in Winston-Salem, but in Chapel Hill, Raleigh, Durham, Greensboro and other cities where there are colleges.

NEW MEMBERS STRENGTHEN OUR FORCES

Between Palm Sunday and beginning of our Fall season of work in The Congregational Christian Temple, we have received into church membership fifty-six new members; twenty-one of these were teen-agers, and a goodly number are young married folk. All have strengthened our church measurably, and we welcome them cordially to our "household of faith."

It is our confident belief that there are many others who are considering this momentous decision, who but need a friendly and cordial word of invitation and encouragement from one of our members. Each one of us knows someone who needs a church home, and should be affiliated with the church. Speak to that someone now!

No form of evangelism is comparable to the personal contact, the personal word of invitation and testimony from one of His disciples. Let us have all of our members alert and active to our opportunities and responsibilities in this matter. Souls are won by personal work, by personal example and personal invitation.

— The Voice of the Temple

A DIFFERENT SPEAKER will bring the message at each of the women's Conferences: Dean Marjorie Hereford of Elon College will speak at the North Carolina Conference next Tuesday at Asheboro; Mrs. F. C. Lester, president of the Southern Convention women, will speak at the Eastern Virginia Conference at The Christian Temple October 3; and Mrs. Guy Bencoff, president of The Women's Guild of the Evangelical and Reformed Church, will speak to the Valley women at Bethel October 4.

MIGRANT WORKERS TO ATTEND MEETING

Mrs. J. Everette Neese, chairman of the Social Action Committee for the Virginia Council of Church Women, will speak in the afternoon at the Women's Conference in Eastern Virginia. She will tell of the Migrant work being done by the gifts of church women, and will present two women from the Cheriton Migrant Camp. The meeting is at Christian Temple on October 3.

SPECIAL NOTICES

PARKING AT THE CHRISTIAN TEMPLE will be possible on Thursday, October 3, when the Eastern Virginia Women's Conference will be held there. Mrs. E. G. Middleton has checked with the police department to clear this, since usually parking is not available there on Thursdays.

EASTERN VIRGINIA PILGRIM FELLOWSHIP will be held at the South Norfolk Church on Sunday, October 6. Miss Rebecca Mann, a former president, who has spent the past year teaching in Japan, will speak on that country. There will be Installation of officers for 1957-58 and packets and mission study books will be on sale, according to Mrs. Jack Akin, young people's superintendent.

WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP will meet at Flint Hill (R) on next Sunday afternoon, with registration beginning at 2:30. Christian Vocations will be the theme, with workshops conducted by Rev. Fred Register, Rev. John Graves, Mrs. Sybrant Pell and Mrs. F. C. Lester.

DEDICATION OF JUNIOR CHOIR BOOKS

W. J. Andes

On September 5, 1957, the Elon College Community Junior Choir had a service of dedication for their new choir books, "Anthems for the Junior Choir" Westminster Press. Mrs. Alfred Hassell, the director of Junior Choir, led the service, while Miss Jo McAdams served as pianist. The service was as follows:

Psalm 95:1-7	Mrs. Hassell
The Doxology	The group
Psalm 100	Susan Dixon
Glory be to the Father	The group
Prayer	Rev. W. J. Andes
Response	Junior Choir

"Hear our Prayer"

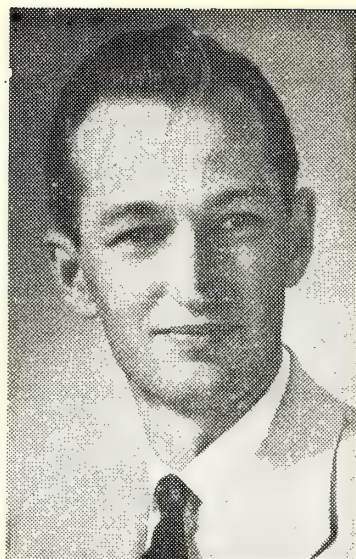
Thirty-seven boys and girls reported for their first rehearsal this fall at that service. The Junior Choir will sing in the church service once a month. Circle 4 of the Women's Fellowship will sponsor the Junior Choir, seeing that they have robes, and they are clean before each service, and helping in many ways. The Music Committee of the Church, under the leadership of Mrs. J. G. Truitt, is anxious to increase the membership of the choir and will promote membership drives.

Elon College

Enrollment 1957-58

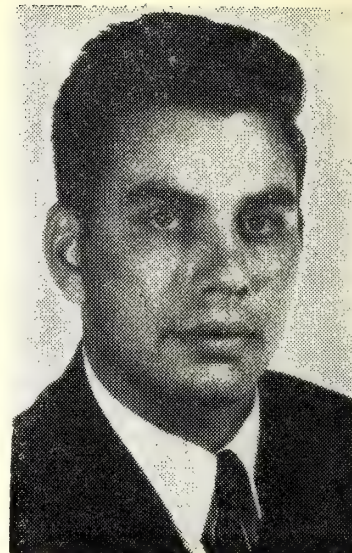
J. Earle Danieleley, President

For many people the newspaper stories regarding increasing enrollments in our schools and colleges is something for someone else to worry about. It has not become a reality for most of us. Here at Elon College, however, we are feeling the impact of the "tidal wave" of students. Those who know the statistical picture tell us that we are not in the mainstream of the overflow but just on the edge. It would be hard to explain that to the dean who has exhausted practically all of the possibilities as he tries to find additional classroom space to accommodate the students who come to our campus. As of September 17 the day school enrollment, including part-time and special students, is 924. This is the same as last fall's enrollment. The evening school enrollment is 544; this is an increase of 112 over the evening school enrollment September of 1956. It is encouraging to have such a good enrollment. We are delighted that there are so many students who want to attend college and who have chosen to attend Elon College. We must continue to study and restudy our program. . . how many students can we effectively serve? What shall we do as our reasonable service for all those "over and above" that number who will ask to be admitted to Elon College? These and other questions require our earnest thought and our prayerful consideration.



DR. CLARENCE B. CARSON

Dr. Clarence B. Carson, a native of Alabama, is a new member of the Elon College History Department this fall with the rank of associate professor. He received both the B. S. and M. A. degrees from Alabama Polytechnic Institute at Auburn, Alabama, and later received the Ph.D. degree from Vanderbilt University at Nashville, Tennessee. He taught in high school in Georgia and was later a teaching fellow at Vanderbilt. Last year he was on the faculty of Arlington State College, Arlington, Texas. He served in the United States Navy during and after World War II.



DR. WILLIAM T. BLACKSTONE

Dr. William T. Blackstone, who is a native of Georgia, is an Elon graduate who returned this year to the campus where he joined the faculty as associate professor of philosophy and religion. He received his high school training at the Junior Order Home at Lexington and entered Elon from there in 1949, becoming a star athlete and an honor student before he graduated from Elon with the A. B. degree in 1953. He went on to graduate study at Duke University, where he received the M. A. degree in 1955 and completed requirements this past summer for the Ph.D. degree in the field of philosophy. He is married to the former Miss Jean Tew, of Durham, who also attended Elon College.

Apportionment Giving

July 19, 1957 — September 12, 1957

Eastern North Carolina Conference

Amelia	\$ 27.50
Clayton	27.00
Fayetteville	20.68
Fuller's Chapel	88.00
Henderson	202.00
Hope Mills	8.00
Lee's Chapel	20.00
Morrisville	35.00
Mt. Gilead	8.00
New Elam	61.00
Oak Level	33.15
Plymouth	24.00
Raleigh	72.50
Sanford	70.00
	126.00
Wake Chapel	21.21

Eastern Virginia Conference

Bethlehem (Nans) (SS)	\$136.72
Centerville	3.00

Eure	60.00
Holland	121.00
Isle of Wright	162.00
Liberty Springs (SS)	20.00
Mt. Carmel	20.00
Newport News	154.31
Norfolk, Christian Tem.	389.00
Norfolk, Rosemont	134.70
Oak Grove	34.00
Portsmouth, First	100.00
Portsmouth, Shelton Memorial	4.00
South Norfolk	575.00
Suffolk	230.73
Waverly	130.00
	250.00
Windsor (SS)	25.00

North Carolina and Virginia Conference

Apple's Chapel	\$ 32.00
Belew Creek (SS)	13.63
Burlington, Bev. Hills	55.00

Danville	33.00
Durham	500.00
Greensboro, First	85.98
Happy Home (SS)	20.45
Hendersonville	59.20
Hines Chapel	50.49
Hopedale	5.00
Liberty	163.00
Lynchburg	12.00
Mt. Zion	112.29
Pleasant Grove	40.00
Pleasant Ridge	78.00
Rocky Ford	3.97
Shallow Ford	32.00
Tryon	95.00

Western North Carolina Conference

Albemarle	\$100.00
Bennett	16.00
Big Oak	1.50
Biscoe	18.00
Mt. Pleasant	24.00

Nehemiah, The Builder

Scripture: Read all thirteen chapters of the book of Nehemiah. Study Neh. 2:17, 18; 4:6; 13:19-21.

Memory Selection: Take courage . . . says the Lord; work, for I am with you. Haggai 2:4.

Nehemiah was a captive from Jerusalem working as a servant to the king in Babylon. He had no royal blood, and was far from his native land. But he was very religious.

Happiness fled from him when he heard that the walls of Jerusalem lay in ruins. He continued to carry the cup to the king, but his countenance had lost its light. When Artaxerxes, the king of Persia, told him he could go to Jerusalem and rebuild the walls, courage flooded his soul, and he started at once.

Help along the way was easier to get (the king had given him letters of introduction), than to find workers in Jerusalem. The remnants left after the war were discouraged, and were in no mood to clear up the rubbish.

After a careful survey of the real conditions and what it would take to remove the disgrace that had befallen the Jews, Nehemiah eloquently and skillfully persuaded the people to build. Every family could surely build in front of its own house. The people soon had a mind to build.

There were objectors then, as now. Neighbors made fun of them — they could build nothing that would last. Then came suspicion — you are getting ready for revolt. And finally threats were received. Then people held a sword in one hand and worked with the other. The walls were rebuilt, and the city restored.

Needham's Grove (SS)	18.00
Pleasant Grove	30.00
Pleasant Hill	186.00
Randleman	16.00
Seagrove	40.00
Smithwood	5.00
Zion	10.00
Virginia Valley Conference	
Concord	\$ 21.00
Joppa	24.00
Linville	32.49
Mt. Olivet (G) (SS)	5.00
Winchester (SS)	10.00
	10.00

Total amount in this report \$5,352.27

September 24, 1957

HARDY NEVER FAILS

For more than a third of a century the Rev. H. S. Hardcastle, better known to his friends as "Hardy," has written notes on the Sunday school lesson for this paper. That is a long time, and there have been many weeks. He is so faithful and regular that one can say with much accuracy: "Hardy never fails."

But for some unknown reason to this writer, the NOTES did not arrive in Asheboro in time to be used this week. We are all so profoundly grateful to him for his help to us that no word of censor could possibly pass our lips. We are concerned to know the cause, and sincerely hope that his health did not prevent the writing. Perhaps the NOTES were lost along the way. Those used are a quickly prepared substitute.

Editor

A BUILDING IS NOT ENOUGH

City walls and beautiful churches are grand, but they have little value in themselves. People are important.

Nehemiah had to restore law and order. Perhaps the ancient laws of Israel were not modern enough for our day, but they were law for Nehemiah, and he enforced them.

Jews were forbidden to marry gentiles. The conquered people felt that God had deserted them, and they left unheeded his laws. They married their neighbors. Nehemiah made them leave gentile wives and children before they could share in the worship and government of Jerusalem. Harsh? Yes.

Sabbath observance was commanded, but trade was carried on in Jerusalem that day the same as others. The gates of the city were closed. Then the travelling salesmen set up stands just outside the city gates. Jeremiah made them leave. The Sabbath observance was restored.

BUILDING IN OUR WORLD

Rubble and mis-placed persons are

much too familiar in our generation both in the Jerusalem area and all parts of the world. Rebuilding homes, churches, cities, nations, and civilizations is a big part of the work for people today.

Accomplishments are possible when "the people have a mind to work." Incentives are important. They should be carefully considered. Delapidated walls meant disgrace, said Nehemiah. Wonder what he would think of some of our churches? Of our Sunday observance? Social customs?

Jeremiah did his job well. He made a long journey to reach the place where help was needed. We need to lift up our eyes, look at our world, secure all the cooperation possible, and set out to make ours a good world in which to live.

SHE DIDN'T LET HIM DOWN

Corky Williams came to see me recently. Many of you will remember Corky. He was a little fellow the Rev. Clyde Fields' mother sponsored at this Home. He was a needly little helpless boy with a bright eye, a charming smile, a ready wit and a word for everyone. For a while before his friend passed away she was confined to her room and eventually to her bed. But Mrs. Carrie Fields never let Corky down. She loved him. I called on her several times and always she reached under her pillow for a small black pocket book for money for Corky. When she died Corky was sent for, and I accompanied him to the home. He sat with the family in the big church. He was touched and grieved as were we all. When they bade him goodbye as he returned with me to the Home they gave him the contents of the black pocket book which was under her pillow — about \$75.00 as I now recall it. She also left Corky the friendship and love of the members of her family. He has shown a true appreciation of this goodly heritage. He is a fine citizen, with a lovely wife, a good position and the respect and admiration of all who know him. I say thanks to the sainted gentlewoman who picked him up off the streets, and to her family; and Corky adds "also thanks to the Orphanage and you all for your help and encouragement and understanding."

Many homes in Boise, Idaho, are heated by hot water piped from an underground hot lake near the city.

"Last Call" — Help, Please!

John G. Truitt, Superintendent
Church Home for Children

Dear Friends;

Billy Burgess has enrolled as an art student at Elon. It is my humble opinion that that is really good news. His teacher, Miss Lila Newman is very proud of his talents and his interest in his work. There is quite an inspiring human interest story back of Billy. Enough to say now and here that he and his twin brother are two of our better boys. They came here shortly after I did several years ago. They needed this home very badly and have improved by it very greatly. I am proud of their progress and look on them as only two of the many fine illustrations I could give of the very good work you are doing here at this Home.

Last Wednesday night I delivered the mid-week message at our regular prayer service. Again I saw Angelee Haith preside over the entire service. There is a girl who could make a good missionary either at home or abroad. She sings beautifully, presides well, and best of all she has a good spirit. Her sister, Ella Jean, older, is making us a good girl, and should find a fine place in life because of the training she is getting here. Their two brothers have gone from here into the service of their country and both are making excellent records.

Tommy West comes up to me and says, "Dr. Truitt, I want to be in the junior choir." I look at him with a sort of quiscal look, I guess, and he continues, "I can sing!" That boy will make it. He has a logical mind, a ready and willing spirit, and wants to contribute his share. Did he get into the junior choir? The choir he was talking about is a very fine choir, a part of the Elon College Community Church, and is under expert direction and instruction. If he isn't already in I can safely predict he will be. Many of our girls and a few of our boys are in the junior choir. As I so often say these children have everything, i. e., every opportunity to make good.

With the times their opportunities improve. Boys and girls made good records here years ago, and are making excellent success out from here now; and they didn't have then all the chances and opportunities these have now. Plenty of these boys and

girls are going to play their part, you watch them.

See our good report this week. According to my way of figuring, you will read this report Sept. 25. That

will give you time enough if you act promptly to help us "go over the top" and reach our goal. Our year will close Sept. 30 when we make our regular Monday deposit in the bank. Money sent in on the street paving or for any other purpose will help us reach the \$75,000.00.

REPORT FOR SEPTEMBER 16, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$26,068.84
Eastern North Carolina Conference		
Fayetteville	\$ 10.20	
Sanford	102.00	\$112.20
Eastern Virginia Conference		
Bethlehem (Nans), S.S.	51.01	
Liberty Spring, S.S.	2.50	
Newport News, S.S.	13.68	67.19
North Carolina and Virginia Conference		
Burlington, Beverly Hills	32.00	
Durham, S.S.	52.85	
Elon College	18.28	
Hendersonville	4.10	107.23
Western North Carolina Conference		
Antioch (C), S.S.	25.03	
Pleasant Cross, S.S.	15.71	
Seagrove	7.68	
Zion	10.00	58.42
Total		\$ 345.04
Grand Total		\$26,413.88

SPECIAL OFFERINGS

Amount brought forward		\$40,470.67
Willing Workers' S.S. Class, Apple's Chapel	\$ 5.00	
Ladies' Star Class, Bethlehem (Nans.) Church	15.00	
Circle IV, Hunterdale Cong. Christian Church (for youth bed)	37.50	
Progressive Bible Class, Newport News Church	25.00	
Wake Chapel Woman's Missionary Fellowship	15.00	
First Congregational Church, Asheville, N. C.	100.00	
Lawrence S. Holt Trust Fund	150.00	
Street Paving Fund:		
First Cong. Church, Asheville, N. C.	25.00	
Ralph Foushee, Sanford, N. C.	25.00	
John A. Kissell, Irvington, N. J.	20.00	
S. H. Basnight, Chapel Hill, N. C.	25.00	
A Friend	10.00	
A Friend	200.00	
A Friend	5.00	
In Memory of Richard C. Nelms, Sr.	1.00	
In Memory of Mrs. Lulu Whitehead Hancock	1.00	
In Memory of W. Curtis Wrike	5.00	
In Memory of Mr. Edge	3.75	
In Memory of Mr. Brim	3.75	
Special Gifts	157.16	
Total		\$ 829.16
Grand Total		\$41,299.83
Total for the Week		\$ 1,174.20
Total for the Year		\$67,713.71

The Wider Fellowship News

SEMINARY STUDENTS HEAR WORLD COUNCIL HEAD

Five hundred future ministers, now studying at more than 100 theological seminaries, this week were told by the general secretary of the World Council of Churches that "the voice of Christ is mixed up with a lot of other voices today." Addressing the fourth triennial conference of the Interseminary Movement, at Oberlin College, Ohio, Dr. W. A. Visser 't Hooft said: "Preaching has to do with the announcing of events and demands a personal response to the facts announced."

The Rev. Paul S. Minear, professor at Yale University Divinity School, and the Rev. James I. McCord, dean of Austin (Tex.) Presbyterian Seminary, also talked to the students on their commitment as Christian ministers. The Interseminary Movement, a unit of the National Council of Churches, is an organization bringing together seminary students across the nation.

CHICAGO FEDERATION ACTS TO CONTROL RACIAL TENSION

A "Plan of Action for Meeting Racial Disturbance" was forwarded last week to almost 1800 ministers in the area by the Church Federation of Greater Chicago. Under the plan, ministers and laymen are urged to challenge inflammatory statements made by "race-haters," to keep people away from the scene of disturbances, and to report incidents and rumors indicating future trouble.

Declaring that the recent outbreaks of racial violence in the Chicago area have resulted in "the worst summer record in two years," Dr. Paul M. Robinson appealed to all citizens to assist in promoting interracial understanding. "Racial discrimination in any form is a basic denial of the Christian witness," the Church Federation president underlined in his message.

Copies of the federation's policy statement on race relations accompanied the "Plan" and also a "Prayer

For Tranquility and Brotherhood," by the Rev. John W. Harms, federation executive vice-president. Dr. Robinson issued the documents jointly with the Rev. Robert A. W. Bruehl, chairman of the federation's Department of Citizenship Education and Action.

NATION'S CHURCHES REPORT RECORD MEMBERSHIPS

Over three million more Americans joined the church of their choice last year than in 1955, bringing total church and synagogue membership to 193, 224, 954 — a record-breaking 62 per cent of the population. Other equally impressive statistics are included in the 1956 Yearbook of American Churches, published Sept. 3 by the National Council of Churches.

The membership count is based on reports from 258 church bodies, including the Roman Catholic Church which counts all baptized infants, and the Lutheran and Protestant Episcopal communions, which now count all baptized persons. The others record only those who request and obtain membership. Not reporting was the Church of Christ Scientist, which forbids "the numbering of people and reporting such statistics for publication."

A breakdown of the major religious groups as shown in the Yearbook indicates that in 1956 there were 60,148,980 Protestants, 34,563,851 Roman Catholics, 5,500,000 Jews and 2,598,055 Eastern Orthodox church members in the United States. Largest of the denominations is the Methodist Church with 9,400,000; the Southern Baptist Convention with 8,700,000 and the National Baptist Convention, USA, Inc., with 4,550,000.

The "boom" in church building, also recorded in the Yearbook, shows church construction at a new peak of \$775,000,000 for the year, topping the previous year by \$40,000,000. Church schools, too, have been mushrooming to accommodate the year's 2.5 per cent increase in Sunday School enrollments — now put at about 40 million children. And 13,000 more ministers were serving churches than the year before, making a new high of 235,100 in 1956.

Compiled by the Council's Bureau of Research and Survey from data provided by local and regional bodies, the Yearbook shows that the Council's own constituency of 30 major denominations now embraces memberships totaling 37,400,000. This also is a record — representing an increase of nearly 700,000 for the year.

BOOK REVIEW

By Gaylord B. Noyce
In But Not of the World

By Robert W. Spike
(Association Press, 110 p. \$2.00)

With all the popularity of our churches and the present "religious revival," the fact is that "American Protestants have no clear feeling — apprehension of the Church as their primary community of loyalty." So writes Dr. Robert W. Spike in a stimulating little book, "In But Not Of The World." He therefore brings solid theological insight to bear on the practices of the local church which too often keep it from being the Church. Dr. Spike is the new, young Director of the Department of Evangelism of our Congregational Christian Churches, succeeding Dr. Wofford Timmons. His book is worth the reading by any serious-minded layman as well as the clergy.

"Dave, you can't judge the whole church by what happens at a family night supper." . . . "I don't see why the church has to try to pre-empt the social life of its people." Such are the thoughts and the conversation of a typical couple in the opening vignette for chapter one, discussing koinonia, or fellowship, as one essential in the Christian church. "How then can the church compete for her

rightful place as a primary group? The answer seems to be obvious, that she should stop trying to do so, if this means simply trying to become a more attractive circle of personal acquaintances. . . . What must be discovered in the local church is a way to express its life as a unique special people without fostering the implication that this is a specialness of pious superiority." Such is part of Spike's answer to Dave's question.

Four other chapters open similarly by recounting likely incidents in any local church. Should the church serve the people in its vicinity or the people of its own membership first of all? Is there salvation outside the church? What type of curriculum and program should the church groups have, and on what grounds? How can we worship conscious of the reality of the Kingdom that is beyond our own time and place and class and race? Such are the questions critically discussed and then related to practice in our churches. In the book are found suggestions specific enough to bring up at your next church board meeting.

The difficulty in reading a book of this sort is only the pain of self-judgment. The great value is that through such confession, we can grow.

Greetings . . .

Dearly Beloved in the Lord:

We greet you in the name of the Father, the Son, and the Holy Spirit and in behalf of the United Church of Christ through which we are called to bear our witness. Our hearts are still quickened by memories of the Uniting General Synod in Cleveland. The evidences there of God's leading were many and everywhere they have nerved men who pray and labor for the unity of Christ's Church. Indelibly written on our hearts are the messages of Christian love and solicitude brought by fraternal delegates of churches from many parts of the world.

We beseech you to take to heart the great opportunities and responsibilities which now are opened unto us with our privilege to reflect in the visible Church a new and greater dimension of the unity with which Christ has endowed us. May you find joy unbounded in your cultivation of fellowship with your brethren of another church heritage. So give yourselves to the mission whereunto Christ has sent us that our oneness with Him and one another may increase from more to more.

In the inevitable complexities of Church order, and the adjustment of practices, differing as much from habit as from conviction, you will find your peace and your hope in the remembrance that it is Christ's Church, unitedly Christ's Church, we serve and against His Church nothing ultimately can prevail. May the fruit of the Spirit abound in you unto the transformation of your life.

Brethren, let your prayers go up without ceasing that God may be pleased to renew us in the United Church of Christ and use us, as He may, to His glory.

Wishing you grace, mercy, and peace, we are

Faithfully yours,
Fred Hoskins James E. Wagner
Co-Presidents
United Church of Christ

(To be read to the congregations on Sunday, October 13, 1957)

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

Elon College Library

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

OCTOBER 1, 1957

NUMBER 38

THIS WEEK

Women's Conferences

Elon College Library



PRESIDENT OF VALLEY WOMEN

Mrs. Tom Good is this week finishing her first year as president of The Women's Fellowship of the Valley of Virginia Central Conference. Under her leadership the Valley women entertained the Women's Fellowship of the Southern Convention last spring. Cooperation with the Evangelical and Reformed women is one of her objectives. For the first time, a report booklet is planned for distribution at the fall conference showing accomplishments of the women. Recently, the five districts have been combined into two districts. It is planned that new Valley officers will fit into the pattern of the Convention, with the six areas of work. Building upon the firm foundation laid by her predecessors, Willie Good is leading our Valley women into new areas of progress and service.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication Offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

THE COMMITTEE ON EDUCATION AND STANDING OF THE MINISTRY of the Eastern North Carolina Conference will meet in the United Church, Raleigh, October 7, at 2:00 p.m. The chairman, Rev. J. Frank Apple, invites all who wish to meet with this committee to be present at that time.

TWO GREENSBORO STUDENTS, Louise Matthews of our First Church and Rose Leonard of the Evangelical and Reformed church, were among the 170 representatives of the two denominations who attended the National United Student Fellowship meeting at Defiance College, Ohio, the last week of August.

DR. RAYMOND DUDLEY, missionary of the American Board to India for twenty-five years and since 1944 Board Secretary for India, has been named to an important, newly-created post with the World Council of Churches, representing the Division of Inter-Church Aid. He has been granted a leave of absence by the American Board, and will now have headquarters at Geneva, Switzerland.

MRS. JAMES DEXTER TAYLOR, for fifty years a missionary of the American Board in South Africa, died on September 19 in West Newton, Massachusetts at the age of 84. Within two weeks after marriage in 1899, the Taylors sailed for Africa. Among their accomplishments were the establishment of the South African Christian Council, Bridgman Memorial Hospital, Alexandria Health Center, and a translation of the entire Bible into the Zulu language. Dr. Taylor survives.

NOTICE

The Home Missions Committee of the Eastern Virginia Conference will meet at four o'clock in the afternoon October 8, 1957, at Room 207, National Bank of Suffolk building, Suffolk, Virginia. All persons, organizations, or churches having business before this committee are requested to appear at that time and place.

Mills E. Godwin, Jr., Chairman

MISS DOROTHY BALLINGER is the new assistant to Dr. W. E. Wisseman and director of youth activity in First Church, Greensboro. Dorothy is a "product" of that church.

INSTALLATION SERVICE for Rev. Charles Pegram as pastor of the Eutaw Community Church, Fayetteville, North Carolina will be held on October 13 at seven-thirty in the evening. Ministers and members of our churches are cordially invited to attend.

NORTH CAROLINA UNITED STUDENT FELLOWSHIP, composed of Congregational Christian and Evangelical and Reformed college students, will hold its fall retreat at Moonelon October 19-20. Miss Martha Speight of Duke is chairman.

TWENTY-TWO COLLEGE STUDENTS is the record of First Church, Greensboro. They attend Elon, East Carolina, Woman's College, Greensboro College, Guilford, N. C. State, St. Mary's, Converse, Carolina, Campbell, Hargrave Military, Duke, Watts and High Point Memorial Hospitals.

NEW OFFICERS OF THE MINISTERIAL ASSOCIATION in Eastern Virginia include; President, W. A. Grissom, Windsor; vice president, G. Julius Rice, Bayside; secretary, A. Lanson Granger, Warwick; treasurer, Russell Shaffer, First, Portsmouth; program committee, G. Julius Rice, chairman, Frank R. Hamilton, Christian Temple, Russel Shaffer. This information comes from Rev. J. Everette Neese, chairman of the nominating committee.

REV. F. ERVIN HYDE completed his tenth year as minister of the First Congregational Church, Cadillac, Michigan, on September 2, which is a record length of pastorate for that church which is this year celebrating its 75th anniversary. On October 21 Mr. Hyde and his family will move to Chicago, where he will become minister of the Rogers Park Congregational Church. He will be remembered as pastor of Providence Memorial, Monticello, Sanford and Shallow Well churches in our area, and as a former president of the Eastern North Carolina conference.

SERVICE OF INSTALLATION for Rev. Carl Wallace as minister of the Church of Wide Fellowship at Southern Pines was held on last Sunday evening. Those participating included Dr. Will B. O'Neill, Rev. Earl Farrell, Martin Garren, Dr. W. T. Scott, Rev. Cheves Ligon (local Presbyterian minister), W. E. Blue (mayor of Southern Pines). They were entertained at a buffet dinner prior to the service, and the Women's Fellowship entertained the entire congregation at a reception immediately following the service.

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Camp Work Led To College And Job

Mrs. O. J. Stuckey of Graham, North Carolina, has recently been elected as the Alamance County Executive for the Girl Scouts of America. Behind that lies a story. . .

Some fifteen years ago Mrs. Stuckey went to Crabtree Creek Camp as "chief cook and bottle washer." At any rate, she was boss of the kitchen — probably the "children" who were there think that they did the dishwashing!

In succeeding years she went to camp at Crabtree, Moonelon, and in Eastern Virginia. As her work with young people developed, an interest in furthering her education grew, too. And in 1952 — along with her daughter — she graduated from Elon College with a degree in home economics. Since then she has been teaching home ec. at a rural school in Alamance County.

When seen at the ministers' wives' retreat showing ministers' wives how to make hats that looked "fresh out of Paris," Mrs. Stuckey said, "I owe my position today to the fact that I worked in church camps." She is an active member of old Providence Memorial Church in Graham, where Dr. Ferris Reynolds of the Elon College faculty is pastor.

FREQUENT PROGRAMS FOR THE SUNDAY SCHOOL is the goal of the program chairman of the Women's Fellowship at Mt. Lebanon church, Shenandoah, Virginia, Mrs. Burtis Comer. **THE CHRISTIAN SUN** was presented in one such program, and "Christ, the Church and Race" will be presented soon.

A BUDGET TOTALING \$21,204.75 has been adopted by Warwick Church for the coming year. A covered dish supper was followed by a filmstrip presentation "The Story of Our Church," prepared by Tim Morgan and J. H. Booth, Jr., with the pastor, Rev. A. Lanson Granger, Jr., writing the script. A panel of "experts," composed of Norman Worthington, chairman of the Every Member Canvass, Aubrey Jarvis, Mary Booth, Joe Tyson and the pastor, presented the budget in a novel and informative manner.

October 1, 1957



Mrs. O. J. Stuckey

BELEW'S CREEK INSTALLS OFFICERS

Mrs. Pauline F. Murray

Installation service for the new officers of the Women's Fellowship of Belew's Creek church was held September 18, with Mrs. June Neal installing the following: President, Mrs. Hugh Martin; vice president, Mrs. Marshall McGee; secretary, Mrs. Margie Marshall; spiritual life, Mrs. Jean Martin; Christian stewardship, Mrs. Marshall McGee; social action, Mrs. Dorothy Neal; friendly service, Mrs. Ethel Mabe; Christian education, Mrs. Margaret Neal; missionary education, Mrs. Joy Purgason; reporter, Mrs. Pauline F. Murray.

Mrs. Preston Murray conducted the devotional service. At the close of the program, Mrs. Sue P. Isley and Mrs. H. O. Preston served delicious refreshments to the members.

"TITHING IS NOT JUST A GIMMICK for raising more money. It is a means by which one says that he dedicates himself — all of his life — to the service and glory of God. I wish more of you would think of this and discuss it in your families. I am confident that your experience can be that of countless others — it would be a new day in your life." — Rev. A. Lanson Granger, Jr., in Church Messenger

"UNDER NEW MANAGEMENT"

The Board of Directors of the Historical Society of the Convention accepted the resignation of Dr. F. C. Lester as Curator of the Church History Room at its meeting at Elon Sept. 19. Elon College was asked to use its library staff to catalogue the materials now available, and elected Mrs. Oma U. Johnson, who is librarian for the college, to be temporary Curator for the History Room. The change takes place as of October 1, 1957.

Membership in the Historical Society will continue to be solicited on the basis of \$5.00 per year dues. Those who join before the Southern Convention meets next spring will be considered Charter Members, and their dues will be paid through 1958. Each will receive as a gift a copy of **THE LIVES OF CHRISTIAN MINISTERS** by Professor P. J. Kernodle.

Other actions of the board included consideration of the care of the site of the Old Lebanon church, the birthplace of the Christian Church, the burial place of Rev. James O'Kelly, founder of that Church, and O'Kelly's Chapel, a place of worship used by the founder and now no longer used by a congregation. The Society will undertake to see that these places are preserved as they should be.

FILM STRIPS AVAILABLE

We now have available in the Southern Convention Office several Mission filmstrips on the home and foreign themes for the year.

Japan

"The University Of Tomorrow" — young people and adults

"From The Church At Nishio" — Adults

"Kimiko Of Japan" — Children

Christ, The Church And Race

"Crossroad At Cedarmon" — Adult

"It Happens Every Day" — Young People

"Our World Of Happy Differences" — Children

Missionary Education In The Local Church

"Growing as World Friends" — Adults

These film-strips may be scheduled by writing Miss Ruth Dunn, Box 336, Elon College, N. C. The only charge is the postage back to Miss Dunn or to whomever she asks you to send it.

One Must Speak

It would be nice to write a pretty editorial on the beauties of September, the zip in the air that means Fall is here and the leaves will turn brown and beautiful, or concerning the glory of the Kingdom which will come sometime. But all such ideas seem futile in this tragic week when America the Beautiful is in terrific turmoil.

A religious newspaper that fails to tell the news from the standpoint of religion is not worthy of its name. The editor of this paper has no desire to make people unhappy, or to be that way himself, but he sincerely believes that an editor worth his salt must record his own thoughts for the benefit of any who may wish to read. He would not be so foolhardy as to think everybody should agree, or that he knows all the answers to problems. Like all the rest of the disturbed people of America, he is seeking to find the way of right when light is dim and the road is rough.

Our Constitutional Crisis

The thing that holds the United States together is the Constitution. It is interpreted by the Supreme Court, and when the Court makes a decision there is no appeal from that decision. There can be Constitutional Amendments voted by the people in the states, but until the amendments are made the decisions of the Court are final.

Part of the people in every litigation are likely to be dissatisfied with the decision of a court, for the court must take sides in every dispute. That is its business. It determines how the law applies to the particular case.

When the Supreme court said segregation in public schools on the basis of race or color is unconstitutional, a multitude of people became instantly unhappy. The mores, the long-time habits, would need to be changed in order to comply with the new interpretation of the Constitution. This we did not want to do. Little thought was given to the values of the Constitution. We just do not want to change our habits.

When the Governor of a state calls out the militia to prohibit the execution of a federal court order, he thereby defies the Federal Government. If a foreign government should set its army in order with instructions to defy the United States, we would all be ready to fight at once. It became necessary for the President to order obedience to the Federal Courts in the high school at Little Rock, Arkansas. For him to have done less would have been for us to have no United States Government worth the name. It is not a matter of enforcing integration at the point of a sword. That had not been undertaken, and probably never will be. It was the necessary enforcement of the orders of the federal courts which had not only been disregarded but had been forbidden at the point of guns. This we all need to remember.

In the 1860's the Southern states fought to determine states rights. We do not need to try that again. The fact still remains that states have certain rights, but they do not have the right to disobey federal laws. The citizen of a state has rights, but when the court says

leave home and stay in jail his right to stay home ends until the sentence is obeyed.

It would seem to be wise for those of us who live in the South as well as for those who live elsewhere in the United States to do some real heart-searching. Are we to have a nation with "liberty and justice for all?" The fact is that we must decide whether we are to have a nation at all.

Our Loss Of Leadership

The world has looked at us in America with envy. Some crave the liberty guaranteed by our Constitution. Others would like our wealth. And some have seen deep enough to know that the Christian religion colors the character of our people and gives a quality that is greatly to be desired. In recent years our nation has been looked to as the leader of the free world. People everywhere dreamed that sometime they might be like us.

But in the last week of September 1957 pictures of Negroes being beaten, soldiers stationed at schools both to keep Negroes out and to let them in, and vivid accounts of riots have gone around our world. Two-thirds of earth's people are colored, and our national enemies — of whom we have far too many — gloatingly say that this is the way Americans would treat all colored peoples if they had the chance. Our President was telling the truth when he said we have greatly injured our nation.

Without a strong United States of America to lead the free people of the world, one hardly dares think what will happen even within a few years. If we must fight among ourselves, we may reasonably expect the rest of the world to join in the fight and finish us off. Certain parts of the world have just been waiting for such an opportunity. Balance that against a few Negro children going to white schools and see how silly we appear in our own eyes.

The Church To The Rescue

With humbled hearts those of us who love our country and worship God need to take a new look at what is right. The Christ whom we claim to follow said nothing about integration. He spoke of love, even for enemies. He told of a world, not of a race, and the world then as now was filled with many races. Christianity includes everybody in its fellowship. It is the business of the Church to proclaim this Good News, to practice the precept. And there is no better time and place for this to be done than right here in the lovely Southland the week this paper is published.

If Christians do nothing but quietly study the stories of ancient Israel while the people of a "baser sort" run matters that have world-wide effect, then we need not be surprised if some day — and soon — we become aware that we have no nation of which we can be proud or which can protect us from the enemy without. If we do not protect ourselves from the enemy within — hatred, violence — then no one will be able to guarantee our "life, liberty and the pursuit of happiness." This is the time when the Church needs to be alive, to stand at "Attention," to march as an army of love.

Mission Accomplished

F. C. Lester

When Leaksville and Mt. Lebanon churches in our Valley of Virginia Conference appealed to an editor to serve them for a while until a regular pastor could be found, the pastoral heart overcame the editorial head, and the call was accepted. The distance between Asheboro, North Carolina, and Luray, Virginia, is a bit more than 250 miles, but it is not too far to go when churches need a minister or THE CHRISTIAN SUN needs editing and publishing. Hence, for about half a year this writer became a sort of travelling salesman.

Rev. R. E. Newton had served these (and three other) churches for seven-teen years. When he left, and no one else was coming, they felt lost. It is not strange, therefore, that the people responded happily to a part-time ministry, and to the new family that oc-

cupied the parsonage during the summer.

My job appeared to be to conduct the services and minister to the immediate needs of the people, to create a new sense of unity and expectancy, to suggest plans for progress, and to help secure a minister who will live in the community and serve the churches through years to come. It is good to believe that the mission is accomplished.

The fourth Sunday in September was my last appointment. The morning service was at Mt. Lebanon where a goodly company gathered for worship and to think of their future. Leaksville changed from an evening service to a five o'clock vesper service so the Lester family could get home before morning, and then had a wonderful covered dish supper as a final gesture of friendship and good will.

The next day some of the Leaksville

men went to Garner, North Carolina, to move the Rev. Rosser Lee Clapp and family to the parsonage vacated by the Lesters. There is no interval this time between pastors. The new family is ready for the next Sunday — and for the week-days, too. It is easy to believe that the churches will get the service needed to make them grow as they hope to do, and that the Clapp family will have an exceedingly happy experience as they live and work among some of Virginia's finest people.

The summer experience for the Lester family has been happy, indeed. We have grown under the renewing influences of Christian fellowship, and in cooperative work with those who are eager to make Church a saving influence in the world. To all who have loved us, and been loved by us, we say a very sincere word of thanks, and we wish for them and the new minister and family joys like those with which we have been so abundantly blessed.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

OCTOBER

MICRONESIA

- 6—Rev. and Mrs. Chester Terpstra both graduated from Wheaton College and then he taught there; worked as missionaries in Hawaii; went to Micronesia in 1950. He is director of Oa Christian Training School and she teaches in Ponape.
- 7—Rev. Eleanor Wilson worked in Japan from 1925-35; Kusaie, Micronesia, 1936-41; went back to Micronesia in 1946 after five years in U. S. General evangelistic work in Micronesia; acting "skipper" Morning Star VI, 1950-51. According to speech at last Mid-Winter meeting she regrets "bombs and beer" brought in by outside world.

CHINA

- 8—China — During this period of no direct correspondence, the American Board asks that China be remembered in prayer and in thought, and in the hope and faith that one day the door may open for representatives from America to serve in China again.
- 9—Rev. and Mrs. Walter C. Tong were missionaries to the Philippines 1931-48, where they were interned 1941-45; was candidate secretary for American Board 1948-56; now directing Church World Service relief program in Formosa.

INDIA

- 10—The Madura Mission, founded 1834, covers an area in southern India about size of state of Massachusetts with seven regular mission stations.
- 11—Miriam D. Brown got her B.D. from Hartford in 1937 and went to do educational and social work at Criminal Tribes Settlement, Marathi Mission; transferred to Madura 1938 where she is now manager of Lucy Perry Noble Institute.
- 12—Mr. and Mrs. Paul R. Dettman both graduated from Oberlin and he has master's degree in economics from Harvard and in Eng. literature from Oberlin. After Army service he worked at American Embassy in London and at Pentagon. Went to India in 1952 where he is professor of English at American College and college bursar.

About

* * *

A Liberal Giver

When George Robert White, Malden, Massachusetts, manufacturer of a well-known ointment, died he left a will with instructions that it be faithfully carried out but its contents not be publicly disclosed until 30 years after his death. Recently the will was published, the years of requested silence having lapsed.

The will was possibly one of the strangest made to be carried out by a struggling business concern — give away \$2.00 of every \$3.00 in net profits. The company has prospered during the 30-year period and charities have benefitted by more than \$30,000,000.

Mr. White always believed that it was better to give than to receive and he practiced the Biblical instruction to "cast your bread upon the waters." He lived his life that way, giving away two-thirds of everything he made.

Although dead, Robert White is still casting his "bread upon the waters" through the company he founded, for it continues to prosper and also continues to contribute \$2.00 out of every \$3.00 of its net profits to worthy causes.

C. B. Riddle

Pastors Write Their People

At Norfolk First

The difference between people who go to church and those who do not go is not that one group is good and the other bad, one group sinners and the other not sinners. The basic difference is that those who go to church recognize that they need help and seek it; those who do not attend worship assume that they can get through somehow without God's help.

I know a woman who is very much aware that she should see the doctor, go to the hospital for a thorough check-up, X-rays and very likely for an operation. Her friends urge her to go; her husband is worried, but he has said all he can. She knows and all her family know where this continued neglect will lead. Still she puts it off; makes a date, then when the time approaches makes some sort of excuse.

The church in one sense is like the hospital. It is not easy to go to worship because it is here God's X-ray takes an inner picture of us as we really are and shows it to us. We see that a radical change (operation) is needed and it is going to be painful and require long and constant care before we are well again. We are going to have to forget our own ideas about how we think we can make ourselves well and follow the great tried and proven spiritual instructions of the Scriptures. We must be very careful for a long time, return faithfully for our weekly spiritual check-up, not risk the danger of the slightest sinful infection or neglect.

As our strength returns, the full joy and zest for life flows back into our spiritual bodies. We feel grateful to God for His care and the glory of His healing love; we discover that more than anything else we want to have a small part in helping others get well and know the freedom of release from fear and the cancer of self-centered lives.

Because there is much that we can do at home to keep well and gain strength and help others, that is no reason for us to assume that we do not need the hospital and the organized work and cooperation of the doctors, nurses, V-ray machines, etc. Spiritually there is much all of us can do at home away from church, and we must do it, but too often we indicate by our own neglect and indiffer-

ence that we can get along without the church service of worship.

Really, can we? Or are we fearful of what God's X-ray may focus on us as we sit quietly before Him in worship?

Let me invite you to regular and faithful attention to your spiritual lives. First Church is in your community to assist you in every way it can.

Olin B. Pendleton

* * *

At Suffolk

Now, just a brief word about the beginning of our full program of activities in the Fall:

I believe that it is right for me to expect all of you to participate, regularly, in Sunday worship, in church school attendance and in those organizations which help to give meaning and scope in the Suffolk Christian Church. These things are vitally necessary to the living of the Christian life and there is no way to get along without them if we would live that life in its best sense.

I believe that you will want to give, as generously as your means allow, to the under-writing of our church budget for 1957-58, through our Loyalty Sunday program on September 28th. God has richly blessed us all and this is one of our best ways of indicating how much His gifts mean to us. In the final analysis, what we are willing to give to the support of our church is proof of the degree to which we are really serious about our dedication to being Christians. Virtually all of us can afford to give more liberally than we have in the past.

Finally, I believe that each of us can derive great benefit from sharing in (by participation) and supporting (by our pledges) our total church program. Whether ours is really a great church, or not, is for God to judge. But anyone can see for himself that in terms of facilities and people, to say nothing of hundreds of wonderful children and scores of able lay leaders, our church has every potential for great service to its members, the community and the world. To realize this requires only the full cooperation of all of us who love our church. If we really love it, then we will really serve it: to the best of our ability and in every way.

George D. Alley

At Newport News

September is a very important month in our Church Calendar. Let us stop for a few minutes and consider our place in the work of the church.

"How many loaves have you?" Jesus looked into the faces of the disciples as he asked the question. For three days a crowd of four thousand people had been following him. When Jesus proposed to feed them, his disciples were dismayed. "Whence should we have so many loaves in a desert place?" they asked. But Jesus was not satisfied. "How many loaves have you?" he inquired.

Used wisely and with the blessing of God, the seven loaves and the few fishes which were available proved sufficient to meet the need of that hour. The Scriptures record the fact that the multitude was fed.

The question which Jesus asked on this occasion was of great significance to the disciples in the years that followed. They gained something more valuable that day than knowledge of Jesus' miraculous power. They already were aware that he could work miracles. But they needed desperately to learn the lesson that small provisions and small abilities could, when blessed by God, provide amazing and wonderful results in the building of the Kingdom.

"How many loaves have you?" The question is directed to the Christian in every age. We have only a few loaves, we say. And the demands of the day in which we live are great beyond measure. Then see again the wonders which can be wrought by the power of God when simple and insignificant blessings have been surrendered to him. There is always a majesty in the commonplace. For when the commonplace is accepted as a stewardship even the most meager talents contribute a mighty influence upon the world.

How many loaves have you? — in money and material goods? Not many, we answer, to feed a multitude. But the Master is speaking to us today as clearly as he did to the disciples on the mountainside. "How many loaves have you?" he asks. He gives assurance that such talents and possessions as we have are enough if they are used with consecration and with an earnest desire to seek the purpose of God.

Jesse H. Dollar

The Christian Sun

A United Baptismal Service

A combined Baptismal Service was held by our Bayview, Mount Zion and South Norfolk churches at the South Norfolk Congregational Christian Church Sunday September 22 at the evening worship service.

After the usual order of service using the hymns — "The Church's One Foundation" and "There shall be Showers of Blessing", with Scripture Response—"The Great Commission," the Pastor, Rev. O. D. Poythress, sang "I'd Rather Have Jesus Than Anything." The evening prayer was

Winchester P. F. Reorganizes

Ellen Riley

Two young gentlemen were among the eighteen young people present at the September 22 meeting of the Pilgrim Fellowship of the Congregational Christian Church at Winchester, Virginia. Already this year the girls of this group have broken their jinx with this accomplishment.

The highlight of the business session was the election of officers. Two major changes have been made — a general counselor and commission chairmen taking over the office of Vice President.

The president for the coming year will be Sara Conner. The Commission Chairmen (Vice Presidents) are; Action, Brenda Triplett; Faith, Diane Dunlap; Fellowship, Martha Rose Whitten. The Secretary will be Donna Ploss, with Barbara Jenkins as her assistant. Amaryllis Triplett was re-elected to the office of Treasurer. Mary Virginia Grayson is assistant Treasurer.

The Friendly Service Chairman for the year is Freddie Keller. Sara Conner will be the representative to the Executive Council of the Winchester Christian Youth. Ellen Riley was chosen as reporter to the Christian Sun.

The counselors are as follows: General Chairman — Ralph Pugh; Mrs. Howard James, Mr. and Mrs. Syd Lewis, and Mrs. Edgar Nelson.

The remainder of the business session was devoted to the discussion of Teen Nite and the approaching Valley Youth Rally on September 29. A Retreat is being planned for October.

The worship service was conducted by Diane Dunlap. Her theme was "Christ Reigns Through Us."

given by the Rev. W. B. Daniel, Pastor of Mount Zion Congregational Christian Church, Eclipse, Virginia.

The sermon was delivered by the Rev. J. Everette Neese, Pastor of the Bayview Congregational Christian Church, Norfolk, Virginia, whose text was taken from Acts 4: 1-12—"There is none other name given among men whereby we must be saved, save the name of Jesus Christ."

The Rev. Mr. Poythress led the congregation in singing while the five candidates assembled.

The Rev. Mr. Neese administered the ordinance of baptism with the Rev. Mr. Daniel assisting with those from the Mount Zion Church. The closing hymn was "Take the Name of Jesus with You."

NEWPORT NEWS P. F. ENJOYS SUMMER

Jonathan House

Variety is the spice of life and the P. F.'ers have had spice and variety this summer. We have attended Union Services regularly. We have also been faithful attending the P. F. Quarterly Meetings which have been held at Great Bridge and Portsmouth. At these meetings progress reports are compared and plans are made for the future.

A weiner roast and scavenger hunt started us off. This was at Anderson Park and brought out the crowd. It was fun! During the summer, good food, spiced and plain, was served by the ladies of the Women's Fellowship and we enjoyed it and are grateful.

Mid-summer found Fun Night at a halt. It was too hot and too many people were away, but we did play Miniature Golf outdoors with high scores in mosquitoes and low scores in golf. Some of the gang attended Junior Hi, Junior, and Officers Training Camps at Moonelon. One of our bunch was elected "Mr. Moonelon" and the camper of the week, another was invited back to participate in another Camp held at the end of July.

Needing money for our apportionment to the Eastern Va., Fellowship, we had a candy-selling campaign. We managed to sell 144 cans. Delicious to eat and financially rewarding as an enterprise.

We devoted one half of a day to attending the Biblical movie, "The

Ten Commandments." Following that, we got busy with painting the athletic equipment in the Fellowship Hall and arranged it for our Fall Fun Nights and for others who may care to use it. Summer's been fine and we are looking to the Fall. A final word of thanks to our director and leaders.

DISTRICT SUPERINTENDENT INSTALLS ALBEMARLE OFFICERS

Mrs. M. H. Troutman

On September 19 the three circles of the Women's Fellowship of the Albemarle Congregational Christian Church met in joint session at the church. After the devotional and a short business meeting, with Mrs. Violet Kimmer presiding, the meeting was turned over to Mrs. J. C. Newell, district superintendent. With the help of Mrs. Winfred Bray she conducted the installation service for the new officers.

Mrs. Shirley Talbert was installed as president for the new year, with the following to help her: Mrs. Allene Smith, vice president; Mrs. Addie B. Troutman, secretary-treasurer; Mrs. Onnie Baldwin, historian; Mrs. Doris Deese, Mrs. Alma Talbert and Mrs. Mary Belle Pennington, circle leaders. After the closing prayer, the group went to the social hall for an hour of fun and fellowship. The Willing Workers Circle served delicious refreshments to all present.

The women of the Albemarle society have done many worthwhile projects this year. They have presented the church with new choir robes, a mimeograph machine, and put new draperies in the parsonage living and dining rooms. They have remembered the sick and shut-ins of the church and sent them gifts at Christmas and Easter. They have used the packets for programs and met most of the requirements of the Conference. They raised their apportionment for the year.

On Sunday, September 15, they gave a reception for the new pastor, Rev. Collie Seymour, and his family at the parsonage.

Our prayer is that each member will be able to do better work in the new year.

MONTH OF EVANGELISM is the designation for October in Bayview church of which Rev. J. Everette Neese is minister. This church received five new members on September 1, making a total of thirty for the conference year.

Leaders At Women's Conferences This Week



MRS. WILLIAMS, MRS. LESTER, MRS. BENCHOFF

Some eight hundred women of the Southern Convention are meeting this week to think about their work, and its relation to the world in which they live.

Mrs. Henry E. Robinson presides over the North Carolina women in Asheboro on Tuesday. Speaker for the morning session is Mrs. Marjorie Hereford, new dean of women at Elon College. At the afternoon session Rev. W. W. Snyder is to report on the Uniting Synod and Rev. Harvey L. Carnes on the missions conference held by Congregational

Christian and Evangelical and Reformed Churches in August.

At the Christian Temple on Thursday Mrs. Ray Gordon will be the presiding officer. Mrs. F. C. Lester, president of the Southern Convention women, will speak in the morning, and Mrs. J. Everette Neese, Christian social action chairman for Virginia United Church Women, will speak in the afternoon.

Mrs. Guy Benchoff, national president of the Women's Guild of the Evangelical and Reformed Church, will speak at the Valley women's



Mrs. Ray Gordon

conference at Bethel on Friday. Mrs. Tom Good will preside.

With us in spirit at all these meetings will be our national president, Mrs. W. B. Williams, who is absent from our Conferences this year because of commitments elsewhere. We are proud to share Tudor with women across the country, but we miss her at our meetings.



Dean Marjorie Hereford

Church Conferences

Valley of Virginia	October 29	Mt. Olivet (R)
Eastern Virginia	October 31	Bethlehem (Nansemond)
Eastern North Carolina	November 5	Liberty (Vance)
Western North Carolina	November 6	Union Grove
N. C. and Virginia	November 7	Pleasant Grove

WOMEN'S CONFERENCES

North Carolina	October 1	Asheboro
Eastern Virginia	October 3	Christian Temple
Valley of Virginia	October 4	Bethel

World Community Day

Mrs. M. F. Sherrill

Bread, freedom, and dignity. These three meaningful words express the theme for World Community Day, to be held this year on Friday, November 1.

World Community Day, always on the first Friday of November, is one of three days sponsored each year by United Church Women. The other two are World Day of Prayer, the first Friday in Lent, (February 21, 1958), and May Fellowship Day, the first Friday in May (May 2, 1958).

Local Christian Social Action Chairman should publicize these days well in advance in their own societies and encourage, in fact urge, the participation and cooperation of their women members.

Participants in World Community Day are asked to bring good, clean,

used clothing and blankets to the church in their community where the service is held. It will be sent to refugees of various countries.

Packets on World Community Day may be obtained for fifty cents, postpaid, from;

The National Council of Churches
175 Fifth Avenue
New York, 10, N. Y.

Additional information, especially regarding time and place in specific localities, may be obtained by contacting the local president of United Church Women.

Great things can result from interdenominational cooperation, but only if the cooperation is actual, not just verbal. One of the ways we women can demonstrate our desire to accomplish these great things is by actively participating in World Community Day.

The Burlington Fellowship

Mrs. M. Z. Rhodes,
Publicity Chairman

September 9 found Mrs. Ed King calling the Women's Fellowship of The United Church of Christ (First Congregational Christian) of Burlington, North Carolina, in session for the last time as president of the fellowship. As Mrs. King faced her co-workers, she stressed the need for "unity". "No job," said she, "can bear its best fruit unless we feel that God is with us. It is in doing the will of God that our talents grow. We are building for God. We must work together and in partnership with God."

After a business session in which yearly reports were heard, Mrs. H. C. Pollard, historian, gave some interesting facts concerning the women's work and events of the past year of which the church had a part.

Dr. Henry Robinson, pastor of the church, installed the new officers for 1957-58. Dr. Robinson took as his theme "Christian women at work supporting the church — the aims — the objectives — the beliefs." First and most important in the organization is worship. Next is study. This includes the study of God's Word, the Bible, and missions which carries out His Great commission. Fellowship, the third essential word was stressed, and then followed service. Dr. Robinson then spoke of evangelism and its importance. This led to the final word

which was Stewardship, and the giving of time, talents and treasure. In closing, Dr. Robinson asked each member to read each week and before each meeting the following portions of Scripture — Philippians 4: 8-13, and I Corinthians 13: 4-7. This would bring each member closer to the Spirit of Christ.

Mrs. J. R. Kernodle, the newly elected president, gave some very inspirational remarks, a part of which follows: "Opportunities to serve are given us. They come at the least expected times — but for a reason. We are never ready or prepared for them, but we cannot turn our back on them — we dare not!"

"Alone, I should be frightened at the new responsibilities I face, but with such a splendid group of officers and chairmen, I am unafraid. Because we are a fellowship — and what we accomplish will not be as individuals but as a group united in a common purpose. You know well this purpose — that this organization of church women shall continue to exist in order to cultivate the Spirit of Christ, beginning with our own lives and reaching out into home and community and to the uttermost parts of the earth. I ask your prayers, your guidance, your co-operation, and your patience."

The fellowship under its new officers looks forward to a year of greater service in the name of Christ.

Bayside Women Have Good Year

Mrs. E. F. Caldwell

The Women's Fellowship of Bayside Congregational Christian Church is nearing the end of its third year. We have tried to stress fellowship and friendliness throughout our church. We meet regularly on the third Tuesday of each month at 8 P. M.

Our main project, the purchase of the church organ and the furnishing of the kitchen, is fast developing into a finished one. We paid \$404.00 on the organ this year leaving a balance of only \$479.00. Shelves and cabinets have been added to the kitchen through the benevolence of one of the men of the church. Dishes are being added as we have the money to spend.

The Women's Fellowship is a participating member of the Princess Anne Council of Church Women. We observe World Community Day, World Day of Prayer and May Fellowship Day with them. We will be hostess church for the World Community Day Service for Princess Anne County this year.

Instead of having a picnic or supper during the month of August, our church through the diligence of its pastor, Rev. G. Julius Rice, chartered a bus for a trip to Jamestown. Several families went along making a bus load of 43. Lunch was enjoyed in the picnic area and a tour with a guide was made in the afternoon.

Through the Friendly Service Committee sunshine baskets, cards and flowers were sent to the sick and bereaved. A prayer service is held once a month at a convalescent home in the area. Our quota of sheets and pillowcases were sent to the Childrens Home.

Our Thank offering was \$35.05.

We were happy to have Mrs. Olin Pendleton review the Home Mission Study Book for this year and the Foreign Mission Book was reviewed by Mrs. Julius Rice.

At our July meeting the Laymen's Fellowship was invited to share our program. Mrs. LeRoy Ober gave a most inspiring talk on "Saying Yes to Life."

We pray that the coming year will be one of progress and diligent study for the promotion of missions and a better understanding of the women's work. We hope to interest more women.

— Continued on Page 15

1956-57 ANNUAL REPORT

THE WOMEN'S FELLOWSHIP OF EASTERN VIRGINIA

Societies	App.	Jrs.	Primary C. R. W. W.	L. M.	Mem.	T. O.	Ministry Migrants
Antioch	\$ 65.00	\$ 1.00	\$ 3.32	\$ 10.00	\$	\$ 14.42	\$
Berea Nansemond	100.00	25.00		10.00		22.59	
Hardcastle Circle	50.00			10.00		11.00	
Bethlehem Nansemond	197.38	45.00	64.51	80.00	20.00	174.05	
Cypress Chapel	160.04		15.00	10.00	30.00	34.53	
Dendron	60.00	6.50	5.70	10.00		31.30	
Bethlehem Disputanta	15.00						
Eure	57.00	5.00	5.00	10.00		21.33	
Franklin	300.00	30.00	8.00		10.00	83.25	
Great Bridge	100.00	5.00	5.00	10.00		105.00	33.00
Holland	165.00	20.00	9.64	10.00	20.00	165.60	
Holy Neck	165.00	21.00	20.00	10.00	10.00	61.00	
Hopewell	20.00					24.54	
Isle of Wight	65.00			10.00		30.00	
Liberty Spring	220.00	27.40	30.00	40.00	30.00	100.00	
Mt. Carmel	75.00	16.20	24.02	10.00		15.37	
Mt. Zion	30.00		4.00	10.00		25.00	
Newport News	150.00	9.10	19.00	40.00	10.00	100.00	
Oak Grove	38.40	5.00			10.00	20.00	
Oakland	110.00	10.00	32.06	20.00		57.29	34.00
Norfolk:							
Bayside	20.00			10.00		35.05	
Bayview	100.00	4.00	4.00	10.00	10.00	18.12	
Christian Temple	375.00		15.00	10.00	20.00	154.45	
Central	80.00		5.00	10.00	10.00	20.00	
First	10.00						
Little Creek	40.00	5.00	5.00		10.00	54.00	
Rosemont	230.00	26.50	35.02	20.00	20.00	90.00	
South Norfolk	120.00			30.00	10.00	150.00	11.50
Portsmouth:							
Elm Avenue	30.00					5.00	
First	105.00	13.00	5.00	20.00	10.00	36.00	
Shelton Memorial	100.00			10.00	10.00	48.50	
Richmond	60.00			10.00	10.00	18.00	
Spring Hill	12.00					11.00	
Suffolk	870.00	34.15	79.51	20.00	20.00	200.00	
Sunbury-Damascus	80.00		4.45	20.00		10.00	
Union Southampton	183.75	8.50	11.75	20.00	10.00	44.31	
Wakefield	71.80			10.00		6.39	
Waverly	60.00	5.00	3.00	10.00		12.00	
Windsor	120.00		29.12	20.00	10.00	23.00	
Warwick	20.00					22.50	
TOTAL	\$4,830.37	\$322.35	\$442.10	\$530.00	\$290.00	\$2,054.59	\$78.50

RECEIPTS

Balance from Mrs. Cornell ..	\$ 400.71
Conference Offering	116.30
Spring Rallies	94.01
Women's Apportionment	4,830.37
Thank Offering	2,054.59
Juniors	322.35
Cradle Roll, Willing Workers, and Primary	442.10
Life Membership	530.00
Memorial	290.00
Ministry — Migrants	78.50
Others	5.00
TOTAL RECEIPTS	\$9,163.93

DISBURSEMENTS

Convention Treasurer	\$8,252.91
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Conference Speaker, Mrs.

Cushing Foss	25.00
Treasurer's bond	12.50
Rally programs	9.00
Minutes in Annual	42.00
Expense of the President	125.15
Expense of the Treasurer	5.46
Mrs. Garland Spratley, postage — telephone	1.40
Bank — Books	4.00
Two (2) Board luncheons	61.50
Virginia Council Church Women	50.00
Mrs. Ray McDowell — Migrants	67.00
Quarterly Report Blanks	29.50
Printing annual report booklets and programs	97.50

Expense of Reception —

Williams	85.06
Speaker for Rallies (Mrs. Sherrill)	25.00
Expense of Panel Members for Rallies	17.96
Mrs. D. W. Shepherd — four packets	10.00
TOTAL DISBURSEMENTS	\$8,920.94
Total Receipts	\$9,163.93
Total Disbursements	8,920.94
Balance	\$ 242.99

Respectfully submitted,
Mrs. Sam P. Frost, Treasurer
September 18, 1957

Board Of Christian Education At Work

The Board of Christian Education of the Southern Convention is working its way through years of accomplishment under the leadership of Rev. W. J. Andes, its chairman. This was evident at the meeting in the new office at Elon College September 17 and 18. Not only members of the board but also leaders from the five conferences were there to evaluate what had been done and to plan for future activities.

Sunday schools, Sunday school conventions, Pilgrim Fellowship in the local church, conference and convention, leadership training, student work in colleges, and whatever else has to do with the educational program of our Church in this area all come under the purview of the board. "A lengthy discussion" on various phases of the work is the way the minutes are recorded. But discussion was not all. Agreements were reached, and plans projected. Announcements of plans will be made as they are perfected. This board has a big task and is working for accomplishments.

Professor John Graves, camp director at Moonelon this year, reported that 446 campers attended the ten camps for Juniors, Junior Highs, and Seniors, and that 166 people shared in the leadership of the camps. Six student summer service workers were employed for the summer. Receipts for the summer exceeded the costs by \$168.10 when only a few minor bills were still to be received.

Sunday school conventions for 1958 were announced as follows: Valley, June 13 at Mt. Olivet (G); Eastern Virginia July 22; Eastern N. C. July 23 at Wentworth; Western N. C. July 24 at Pleasant Grove; and the N. C. and Virginia July 25 at Ingram.

Meetings for Sunday school superintendents are scheduled for February 1958. Leadership training schools for all areas are in the making with Sunday school convention presidents and chairmen of committees on Christian education as co-chairmen.

Elon College made a good report through its new president, J. Earl Danielely, and offered its services to the churches. Music, Christian education, dramatics, recreation, and other types of instruction and inspiration are available to those churches which request the service.

Church vocations came in for consideration. Leaders are needed for

pastors, religious educational directors, and missionaries. These needs are being presented to the young people, and greater emphasis should be made until there are adequate volunteers.

A major problem of the board is leadership for itself. For more than a year there has been no Director to work for the board. A serious search is being made for a person to fill the position vacated by Mr. Graves when he became a teacher at Elon a year ago.

The Goals Of The Sunday School

(Part of an address given by Fred P. Register for the North Carolina and Virginia and the Eastern Virginia Sunday School Conventions, July 22 and 23, 1957 respectively.)

III — THE AREAS OF STUDY

We seek to achieve our goals by serious study of several specific areas:

1 — **Christian Doctrine**—Theology — There was a day when we belittled this — but we are living in a world with Communists, Socialists, Atheists, Humanists. These know what they believe or don't believe. You should see how a young college student flounders when he bumps into a brilliant University professor who claims the God and Father of our Lord Jesus Christ is a product of the imagination of his parents — and can show very convincing evidence by using half truths.

— **The Bible** — We study "How We Got It?" (I grew up in a Sunday School and never knew this.) "Why We Study It?"

The Bible is the record of God dealing with men, some faithful, some unfaithful. It is the written record of what happened before, during and after God entered human history in the person of His Son.

It is our chief source book on God. This book we must study. This is not a simple matter — though much of it is simply written. It is a big book — contains 66 separate books — over one million words. It is not arranged chronologically. It was written over a period of one thousand years, all the way from Babylon to Rome, in Hebrew and Greek languages — 1,800

Scientists and explorers who have ventured on the Greenland icecap agree that there is no silence like the stillness that often befalls the world's largest block of ice. In every direction, as far as the eye can see, spreads the blue-white inland ice which covers more than 95 per cent of the island.

On the eastern shore of Virginia, skirted by the Chesapeake Bay, is the village of Accomac. Here in 1665 the playlet, "Ye Bear and Ye Cubb," was put on by amateurs, and is considered to be the first theatrical performance within what is now the United States. All the actors were arrested for engaging in a public performance, but were not found guilty.

to 3,000 years ago. No great saint or scholar, or a combination of both, has ever mastered it or ever will. It is a marvelous and big textbook containing unlimited resources for the man with a willing mind and a longing soul.

3 — **The Church** — We must teach "What the Church is?" "Why it is?" "Its Purpose?"

A — **History** — What has happened to God's people since the Bible was written — since Jesus came — Could we not learn from our experiences? When has the Church been great? Why? How did all these denominations get started — any reason in it? Why are we not all Catholics?

B — **Its Worship** — Why do we worship? What does it do? What constitutes a worship service? What is the purpose of the hymns — prayer — offering?

C — **Its Sacraments** — What is the purpose of Baptism and Holy Communion?

D — **Its Local Community Program** — What is its local witness? It seeks to embody Christ — to be the channel through which his healing love can flow to the sick, the sorrowing, the poor, the oppressed, the friendless, the imprisoned, the spiritually sick — the lonely — to wherever there is need.

E — **World-wide Program** — The church can never be understood as a local church — by its very nature and purpose it must be World-wide in its thinking and action. So — the outreach of the Church is studied — its denominational connection — the things it seeks to accomplish with other churches.

(To be Continued)

Religious Orientation At Elon

J. E. Danieley, President

A week of Religious Orientation for the freshman students at Elon College was held September 16-20. The Reverend Dr. George D. Alley, Pastor of the Suffolk Christian Church, served as the visiting Resource Leader. The program was planned to "provide opportunities for the first year students to become better acquainted with the divine resources which are essential for effective living." The thinking of the committee which planned the program was aptly expressed by Dr. Reynolds who said, "Not one or two years hence, but now, is the time to begin functioning as a responsible member of Christian society." Writing to the

freshman, he said that the college. . . "was concerned that you make a right beginning in these first days on the college campus." Dr. Alley spoke to the freshmen and the regular morning classes each morning at 10:00 a.m. He used the same program for the freshmen in the evening school each evening at 7:00 p.m. In addition, he met with the freshmen orientation classes (all ten sections) and held discussion groups in the social room of West Dormitory each evening. The topics which Dr. Alley used for his presentations during the week were: "Why a Church-Related College?", "The Liberal Arts and Religion," "Faith for Four Years," "Major Decisions in College," "Beyond 1961."

APPORTIONMENT GIVING FOR 1957

January	\$ 1,553.77
February	2,911.27
March	3,158.64
April	1,122.83
May	1,852.01
June	1,302.33
July	2,131.49
August	4,329.72
September 1-20	1,631.75
TOTAL	\$19,993.81

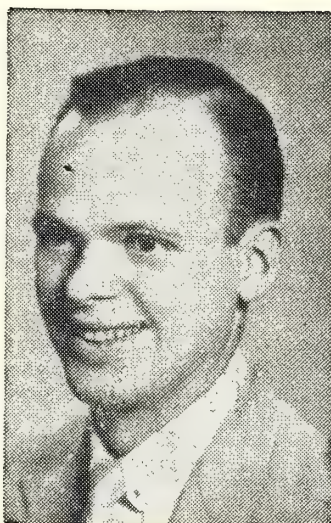
The people of the Middle Ages in Europe believed that cotton came from a lamb tree — a living creature which was rooted in the ground. And when Columbus discovered the new world he thought he had reached India, because the natives wore cotton clothing.

NEW ELON FACULTY MEMBERS



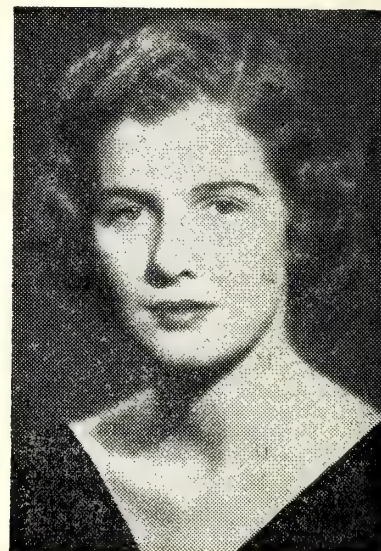
MRS. MELVIN E. WOOTEN

Mrs. Melvin E. Wooten, whose husband has directed the student dramatic program at Elon College for the past two years, is the new supervisor of the McEwen Memorial Dining Hall at the college. Mrs. Wooten, who is a home economics graduate of MacMurray College for Women at Jacksonville, Ill., has had wide experience in cafeteria direction. She held similar positions at Cook County Hospital in Chicago, at the Student Union Building and at Smithwood Dining Hall at the University of Indiana and at Memorial Mission Hospital in Asheville. She assumed her duties at McEwen Dining Hall when Elon opened its 1957-58 term.



ALFRED S. HASSELL

Alfred S. Hassell, who became a part-time instructor in business education at Elon College this fall, is a native of Burlington and graduated from Elon College with the A. B. Degree with the Class of 1957. After winning high student honors, one of them a listing in Who's Who in American Colleges and Universities, he accepted this summer the post of secretary to President J. Earl Danieley. He works as instructor in the evening classes in addition to his secretarial duties. He is married to the former Miss Jeannette Isaacs, also of Durham and also a graduate of Elon with the Class of 1957.



MRS. WAYNE TAYLOR

Mrs. Wayne Taylor, of Burlington, who is the former Miss Tessie Zimmerman, is a native of Alamance County and a graduate of Elon College who returned to the Elon campus this year as assistant professor of business and commercial subjects. She was educated at Elon College High School, at the Burlington Business College and at Elon College, where she received the A. B. degree. She later received the Master of Education degree from the Woman's College of the University of North Carolina. She has since taught at a number of North Carolina high schools. Her husband, also an Elon graduate, is now principal of the Broad Street Junior High School in Burlington.

Paul Writes To The Corinthians

Background Scripture: I Corinthians 1-4.

Devotional Reading: I Corinthians 3:11-23.

Memory Selection: **For I am determined not to know anything among you, but Jesus Christ and him crucified.** II Corinthians 2:2.

BY WAY OF INTRODUCTION

We begin with this lesson, a series of lessons extending over three months, on three letters of Paul — one long one, I Corinthians, and two short ones, Philipians and Philemon. The letter to the Corinthians deals with certain problems in that church, the one to the Philipians with Paul's feelings toward that church, and the one to Philemon with Paul's personal correspondence, a little gem of a letter. These lessons will cover a lot of ground and deal with a number of matters of practical importance to Christians. Let us study them to the end that we may be the better furnished to good works.

One further word of introduction concerning the letter to the Corinthians. Corinth was a flourishing, strategically-located, influential, sea-port, city, the capital of Achaia. It was a teeming, rich, and wicked city, given over to the worship of wealth, and of Venus, and to license in living. No wonder that Paul writes to his friends and fellow members of the church that when he came to them, he came in much "weakness, and in fear, and in trembling" (I Cor. 2:3). But he was nothing daunted. He came in the power of the Spirit, and he came preaching. Think of that, he assaulted this stronghold of wealth and worldliness and worship of strange gods, with nothing but the preaching of the gospel, the word of God! ! But Paul knew that the Gospel was the power of God unto salvation to every one that believeth, as he wrote later to the Romans. And he knew that God had chosen the "foolishness of preaching" to save them that believe. God blessed his efforts, and a church was organized in Corinth. To be sure, not many "wise men after the flesh, not many mighty, not many noble were called" (I Cor. 1:26). But the Church took root, grew and flourished, and made its influence felt in the city.

But after Paul left, divisions appeared in the church, and practical problems arose. Unable to go to Corinth in person, Paul writes from Ephesus. I Corinthians is that letter. The first four chapters comprise to-

day's lesson, but we will consider only the first chapter as printed in the quarterly.

PAUL WRITES TO THE CORINTHIANS

Let us note briefly some of the points which he emphasizes in this section.

1. He emphasizes his divine call and commission to the ministry or the apostleship. There may have been times when Paul may have doubted why God called him into the ministry — although that is doubtful — but he never doubted that God had called him to the ministry or to the apostleship. He was a man called by God and sent by God. Without this conviction and certainty, a man never amounts to much in the ministry. With it, he need never despair. There is no higher calling.

2. He emphasizes the fact that members of the Church of Christ are called into a universal and inclusive fellowship. The church at Corinth had been called "to be saints," "they were sanctified in Christ Jesus" — this does not mean that they were perfect, that they had no sin, as some people wildly profess — but that they had been called to consecration, to a unity and a fellowship in the church. And this fellowship was inclusive and universal — "with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's." When a person stands at the altar of a church and unites with a church, it ought to be made plain that he thereby unites with the universal Church of Christ, and is a fellow-member with every other Christian anywhere and everywhere, regardless of class or culture or color. Today's lesson is a good one for World Wide Com-

munion Sunday. By one Spirit have we all been baptized into one body, the body of Christ.

3. He rebukes them for their disunity. Some of the Corinthian members liked Paul's preaching — he was the founder and first pastor of their church. They formed a little "Paul clique." There were others who had heard Apollos, an eloquent Alexandrian Jewish Christian preach, and they were all for him. Still others had heard Peter when he preached at Corinth, and they were for him. And another group, supposedly superior in their attitude said they were for Christ. The church was not divided on matters of doctrine, but it was divided on the matter of personalities and personal loyalties. "Shame on you," says Paul. "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul." Paul here makes a startling statement, a stunning statement. He says, that except in a very few cases, he does not know whether he had baptized any other. (I Cor. 1:16) Christ had not sent him to baptize, but to preach the gospel. One suspects that Paul would be only mildly interested in the great discussion and even controversy about how one should be baptized! Baptism, yes. But it is not at all the important thing. That is, water baptism. The only baptism that is vital is the baptism of the Holy Spirit! Alas, how many churches are disunited over personalities. How much useless and harmful division there is in many churches. And how much disunity there is in Christendom. Thank God for the United Church of Christ, recently formed, and a token of better days and greater things to come.

4. He asserts that the central theme of the gospel is the Cross of Christ. To be sure to the Jews who sought for signs, and to the Greeks who sought for wisdom, the preaching of the Cross was foolishness. But to the men and women who had been brought into a new and saving relationship with God thru Christ, it was the power of God. One sees here again the strange workings of God; the mysterious ways in which he performs His wonders. When He sent His Son into the world to save the world, His Son came preaching. And when He sent Paul to the ends of the earth, He sent him to preach. Don't sell preaching short. God has faith in the power of the spoken word, and the power of the living WORD.

5. He emphasizes the fact that men

—Continued on Page 15

SUNDAY SCHOOL LESSON

OCTOBER 6, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

AT OUR CHURCH HOME FOR CHILDREN

Men Of Tomorrow Now Play

J. G. Truitt, Superintendent

Dear Friends:

Ten years ago a very humble father of six little children died and left a poor, uneducated mother in a very hopeless situation. She finally got some of the older children in another orphanage. Then three of them came to live with us. Jimmy, the older of the three who came here is a high school graduate and getting along fine. The others, twins, are Billy and Bobby. Jimmy had been received into our orphanage before I came. After all the preliminary investigations and checking had been done I brought the twins here.

They have been here now nearly seven years. They are no longer thin, emaciated, teeth bad, hungry boys. Two happier boys cannot be found on the campus here, and they are both doing fine. I have given you the little background to tell you that Billy has a talent for art. Without any instruction or help he has succeeded in painting some very good pictures. Now Miss Lila Newman has learned of his talents, and to make a long story short he is studying art at Elon College while he is a sophomore in high school. And not only that, he is a favorite with the children and the staff members — quiet, friendly, retiring, but ready to help anywhere anytime. And furthermore when he picks up a dime or a dollar for some errand or job he tucks it away in a saving account in his home town bank. Is he handicapped by being here? Where would he and his twin brother be had they not found just such helps as is given them here?

A donor of a small educational fund which the Home holds ready to help a needy student after he finishes here asked me the other day if any student was using that fund now. The answer was no. But there is a student paying back a loan from the fund at the rate of \$20.00 per month. How appreciative she is of the help that fund meant to her!

Yes, we are limited here in funds,

ALL THE WOMEN of Leaksville church are being divided into geographical circles under the leadership of Mrs. N. F. Painter. This experiment takes the place of the smaller group which met one Sunday a month after Sunday school as a missionary society.

but if a student here really tries and desires to further his or her education a way to help will be found. Children here are picked up out of direst need and given a real chance in a good environment. For instance this week I have mailed a check to our public school in the amount of \$321.48 for entrance supplies, fees, etc. These children are being given a

good home. I hear a group of boys right now out on the lawn playing and running off their energy as happy as any other boys in this town. Out there on that lawn play men of tomorrow. The hand of the Church has been held out to them and their lives are different.

We appreciate the visit of the Rev. Weldon Madren and a very large number of his church members this past Sunday. They were from Happy Home at Ruffin, N. C. They came to a happy home at Elon College. May God bless that church and this Home.

REPORT FOR SEPTEMBER 23, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$26,413.88
Eastern North Carolina Conference		
Liberty (Vance), S.S.	\$ 30.89	
New Hope	3.00	
Wake Chapel	67.55	\$101.44
Eastern Virginia Conference		
Berea (Nans)	102.00	
Warwick	35.00	137.00
North Carolina and Virginia Conference		
Burlington, First	248.60	
Reidsville, S.S.	96.00	344.60
Western North Carolina Conference		
Pleasant Grove	28.00	28.00
Virginia Valley Conference		
Bethel, S.S.	3.08	
Bethlehem, S.S.	19.00	
New Hope, S.S.	6.00	28.08
Total		\$ 639.12
Grand Total		\$27,053.00

SPECIAL OFFERINGS

Amount brough forward		\$41,299.83
Miss Vera V. Van Cleave, Wadley, Ala.	\$ 1.00	
Vanceville, S.S., Tifton, Ga.	3.00	
Circle 7, Woman's Fellowship, Suffolk Church (for shoes)	10.00	
Philathea Class, Suffolk Christian Church	15.00	
Pleasant Union Christian Church, Lillington, N. C.	25.00	
Premium Associates, Inc. (for coupons)	34.70	
Cong. Christian Church, Columbus, Ga.	6.50	
Mrs. Esther E. Jinkens, St. Paris, Ohio	5.00	
For Street Paving:		
West Memorial Bible Class, Suffolk Christian Ch.	25.00	
Oakland Sunday School, Suffolk, Va.	25.00	
In Memory of A. D. Pate	3.00	
In Memory of Ed Hanford	10.00	
In Memory of Bruce E. Whitley	5.00	
In Memory of Bruce E. Whitley	5.00	
In Memory of Charles E. Holland	25.00	
Special Gifts	100.00	
Total		\$ 298.20
Grand Total		\$41,598.03
Total for the Week		\$ 937.32
Total for the Year		\$68,651.03

Women's Fellowship Of Apple's Chapel

The Women's Fellowship of Apple's Chapel has completed a year of worship, work, and fellowship. The circle presidents, Mrs. E. W. Brown and Miss Iris Pritchett, led the group through a successful year.

The circles met each month with planned worship and programs at each meeting. The packet material and the magazines published for the women's work were used. The fellowship was represented at Conference, School of Missions, and the Rally.

World Day of Prayer, May Fellowship Day, World Community Day, and Women's Fellowship Sunday were observed by the fellowship. The feature film and some mission film strips were shown, and the entire church was invited. The friendly service quota was met. There is almost 100 per cent subscriptions to the "Christian Sun."

Among the outstanding events of

the year for the Apple's women is the Harvest Sale held in December of each year. Most of the income for the fellowship comes from this; however, other things are done throughout the year. The mission money is given as offering at the monthly meetings.

The amount paid out during the year was \$924.45. Of this \$514. was spent on "ourselves"; that is work of our church. It went to the parsonage — the building fund, a mirror for the living room, and to help buy furniture for the den. The other was used for mission work.

Another outstanding event of this year was the adoption of a new Constitution. This Constitution was drawn up to conform with the ones of the state and convention fellowships. This will bring the group together as one unit, instead of the circles working independently as they have done heretofore. The organiza-

tion now has 6 officers, 6 department chairmen, and 3 circle leaders. Members had been in the same circle since the organization began. This year the membership was mixed up, and it is hoped that more can be accomplished and more talents discovered this way. At the Installation Service 14 of the 15 women to be installed were present. An executive board meeting has been held since installation. Each person contributed to the discussion, and it is felt that the group is off to a good start for another successful year in the work of the Lord through the Women's Fellowship.

In writing about the work of the women at Apple's Chapel, it would seem unfair to not mention the person who has meant so much to the group and that is Mrs. R. E. Apple. Others have done much also, but it seems that everyone has turned to Miss Lizzie, as she is fondly called, to tell us what to do and when to do it. She has served the church for many years as a worker and advisor in many phases of the church work, but most of all in the women's work.

In Memoriam

"Blessed are the dead who die in the Lord."

HANCOCK

"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. This precious promise was fulfilled on September 11, 1957, for Mrs. Lula W. Hancock, who was a loyal and faithful member of the Johnson's Grove Christian Church.

She showed a deep devotion to her Lord and to her church as was evidenced in her continuous attendance at the worship services, in her unselfish, untiring, efficient services as church secretary and vice president of the Missionary Society. Her faith in Christ, her loyalty to her church, family and friends made her a

real Christian influence in the community.

Therefore, be it resolved:

First: That we express our gratitude to God for her life and service to her church and community.

Second: That we extend our heartfelt sympathy and prayers to the members of her family.

Third: That a copy of these resolutions be sent to the family and to THE CHRISTIAN SUN.

Respectfully submitted
Mrs. Margaret Pulley
Mrs. Geneva Council
Mr. M. H. Doyle
Mr. George Vick

Bayside Women

(Continued from page 9)

en of our congregation in this important part of our church.

The New Officers for the coming year are:

President, Mrs. G. Julius Rice; Vice President, Mrs. D. B. Smith, Jr.; Secretary, Mrs. W. H. Gaylord; Treasurer, Mrs. Paul Crawford; Chairman Christian Education, Mrs. Carey J. Fox; Chairman Friendly Service, Mrs. Lillian Bibla; Chairman Missionary Education, Mrs. Roy Twiford; Chairman Social Action, Mrs. E. F. Caldwell; Chairman Spiritual Life, Mrs. D. B. Smith, Sr.; Chairman Stewardship, Mrs. Dewey Heath.

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

SUNDAY SCHOOL LESSON

(Continued from Page 13)

do not find God by intellect or worldly wisdom. "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Men do not find salvation with their heads. They find salvation thru faith in Christ, the commitment of themselves to Christ in faith. Men find God only as He reveals himself to them. God took the initiative. Man apprehends what God has first revealed. Man receives what God offers.

SOUND THE ADVANCE

Have you ever tried to describe your church, this blessed fellowship of Christ's disciples, a fellowship of kindred minds, like to that above?

Your church is a HOME, in which we find guidance, shelter, and friendship, as members of the Father's universal family.

Your church is a CAMP, where crusaders for Christ find time and opportunity to recuperate their strength, and repair their armor and weapons for further conflict with the forces of evil.

Your church is a SCHOOL, in which the disciples of Jesus take profitable courses of study, to make themselves more efficient and better qualified to meet the challenges that confront the Kingdom of our Lord and His Christ.

Your church is a HILL, an elevation in things moral and spiritual; its height and outlook give new horizons and broader visions. It summons you upward to aspiration, and urges you outward and onward for service.

Your church is a FARM, where laborers with differing talents cultivate and irrigate the soil of the spirit. Each worker contributes to the total production, in the confident trust that God will give the increase.

Your church is a SANCTUARY, where spirit with spirit may meet; it is a "Holy of Holies" where, not only in the building set apart for worship, but within the soul, in the inner chapel of the heart, we seek the "secret of His Presence."

Your church is a BROTHERHOOD, in which we practice the attitudes of dignity and respect which an individual merits, and put into actual practice the "love of Him who first loved us."

Yes, the CHURCH is a wonderful, continuing institution, which, in its ministry, moves like a mighty army, for the church is PEOPLE, seeking and communing with God.

So, the church is you and me, and others just like us. Let's ask ourselves a question — "If all the members of the church were just like me, what kind of an institution and fellowship would it be? If all of them were like me, would it be well attended? Would it attract others, and summon them to Christ?"

We claim to be and actually are, we of the church, the SALVATION ARMY. As our fall season gets underway, and we plan and pray for the days ahead, we must not only believe we are an army, we must act like one. In the cause of redemption, the word is ADVANCE and never retreat. The United States Cavalry used to have a command, given to the bugler, when horses and riders were ready and alerted, "SOUND THE ADVANCE!" That is the command of Him who overcometh, and through whom we are more than conquerors; it is His word to each of us and to all of us, we who are His CHURCH — SOUND THE ADVANCE!

—Rev. Frank R. Hamilton
THE CHRISTIAN TEMPLE

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

Elon College Library

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

OCTOBER 8, 1957

NUMBER 39

Elon College Library

A Minister Writes His People

These are the terms I would like to think that people in Greensboro might use in describing our church:

1. A Worshipping Church

I like to think of our church as a place of worship — where all may find God — in beautiful music — in periods of meditation and prayer — in messages of sincerity.

2. A Friendly Church

Need I stress the importance of a friendly church? Friendliness creates a worshipful atmosphere, draws people into the church and adds warmth to the life of a church as nothing else can.

3. A Family Church

When I was calling in one of our church homes not so long ago, the mother asked her young son if he knew who I was. To which the youngster replied, "Sure, he goes to my church." Wonderful, if all our boys and girls can feel that this is their church as well as the church of their fathers and mothers and of the minister.

4. A Church With a Mission

A worshipping church is not enough, we must come from our meditation and our prayer to show the world the witness and evidence of that worship. Beginning with our neighborhood where our steeple points its finger to the sky, we have a mission to our city, our state and country, and to the far corners of the world.

5. An Evangelizing Church

Let us, beginning anew today, share the good news of Christ through friendly contacts at home, at work, wherever we meet people.

6. A Working Church

Work joyously shared by young and old, by minister and lay people, helps us to learn the joy of fuller giving.

What kind of church do you want ours to be?

W. E. Wisseman, First, Greensboro

PRINCIPLES

of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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Here And There Among The Churches

THE EXECUTIVE BOARD of the Southern Convention is scheduled to meet at the Convention Offices at Elon College Wednesday (6:00 P. M.) and Thursday (to noon), October 15 and 16. Those having business with this Board should notify President Martin T. Garren or Superintendent W. T. Scott.

HIGH POINT church had its Home Coming service the fifth Sunday in September with Rev. G. H. Veazey, a former pastor as speaker, and started a new chapter in its history last Sunday with World Wide Communion under the leadership of Rev. F. C. Lester, the new minister. The church has had no minister since Mother's Day when Rev. Gale Brady left to go to Clayton.

SUPERINTENDENT W. T. SCOTT joined with other superintendents of the Southeast in a two-day retreat at Bricks last week. Dr. Fred Hoskins, secretary and minister of the General Council and co-president of the United Church of Christ, is meeting with groups of Superintendents for these retreats.

DEDICATION OF THE ASHEBORO church will be held October 28 with an all day program. The three former pastors are being invited to share in the services which begin with the eleven o'clock service and finish with an afternoon service of dedication. Dinner will be served. Rev. A. Lanson Granger shared in organizing the church October 29, 1939. Rev. C. C. Thomas and Rev. F. C. Lester are the other ministers who served before Rev. Clyde L. Fields the present pastor.

ROSEMONT YOUNG PEOPLE are scheduled to have a retreat at Coifield's Cottage, Sylvan Beach, Bay-side, Virginia, Saturday and Sunday, October 12 and 13.

BAYSIDE Young Adult Class is sponsoring a Covered Dish Supper at six o'clock, Friday evening, October 18, for fellowship, and to receive "free-will gifts" so the nursery can have new cribs for the cradle roll class.

BURLINGTON, FIRST, will broadcast all morning church services during October. People in that area are invited to listen — in the church or over the radio. The congregation is back in the Sanctuary now after a beautiful job of redecorating has been completed.

THE CHURCH HISTORY ROOM established at Elon College is now under the direction of Mrs. Oma U. Johnson, college librarian. Those wishing to use the facilities should see her, and all materials for the room should be addressed to her at Elon College, North Carolina.

THE RANDLEMAN REVIVAL is in progress this week with Rev. Fred Register assisting the pastor, Rev. Winfred Bray. This church has established a firm foundation in the community, and appears to be ready to move forward as one of the leading churches of the community.

REIDSVILLE church had a revival meeting last week under the leadership of a former pastor, Rev. Joe A. French, now pastor of Hunterdale near Franklin, Virginia. Rev. Mack V. Welch has served Reidsville since the first of this year.

HAMPTON ROADS P. F. PROGRAM UNDERWAY

When the Hampton Roads Union of our Congregational Christian Churches was organized a year ago, its purpose was to draw closer together our churches in the Tidewater area in worship, in education and in youth work.

Last December in The Congregational Christian Temple the Union held its first United Service, with all our churches but three participating. Dr. Henry Leiper of our Missions Council was the speaker, and the Elon College Choir enriched our worship. Prior to that, in September 1956, we held in the Temple the Union's first Leadership Training School.

After an exchange of local groups during the summer, the idea was born to make the Hampton Roads Union a Young People's united effort; discussion groups met to decide the subjects most universal to young folks, and to plan a fall and winter series of get-togethers. From this huddle came an Adult Advisory Council, Mrs. Jack T. Akin, Mrs. Frank R. Hamilton, and Rev. Olin B. Pendleton. They in turn consulted with teen-agers, made some surveys, and have arrived at the subjects for united meeting of youth.

The first United Youth Rally met on a recent Sunday afternoon at First Church, Norfolk. The theme was "Facing and Dealing with Temptation." Rev. Frank R. Hamilton addressed the young people on this subject, after which various discussion groups met to more intimately deal with this first of youth's current problems. This is a promising and encouraging venture for Junior and Senior High youth.

—Adapted from "The Voice of the Temple"

Volume 109

Number 39

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Laymen Hear Dearborn Of Catawba

The Laymen's Fellowship of the North Carolina and Virginia Conference met at Moonelon on Friday, September 27, for the annual dinner meeting. President W. P. Mahan presided at the meeting. Approximately 90 men were in attendance. The minutes of the previous meeting were read by Secretary D. Marsh McClellan.

Dr. Donald Dearborn, Professor of Mathematics and Academic Dean of Catawba College, made the address.

Reverend Fred P. Register and Russell Powell commented on the campaign of the Laymen's Fellowship to develop Moonelon. It was pointed out that a balance of slightly more than \$25,000 is owed on the loan which was obtained in 1955 for the work at Moonelon. A complete financial statement was printed in THE CHRISTIAN SUN September 24.

Officers elected were: President,

LEONARD ASSISTED AT MT. CARMEL

G. C. Crutchfield, Pastor

After our vacation period ended August 26, we began our Fall work at Mt. Carmel with cottage prayer services in preparation for the revival meeting, which for a long time has been held the first week in September. The prayer services were held on the beautiful lawns of members of the church, and were well attended.

Monday, September 2, the Rev. Lawrence A. Leonard, pastor of the Evangelical and Reformed church of Asheboro, North Carolina, arrived and began a week of good, wholesome, inspiring, and convincing preaching. His sermons were well received, as he himself was. Large crowds greeted him, even on Monday night, and the church was much revived.

No one is able to properly evaluate a series of services of this kind by the visible results. Some seventy-five people came forward to rededicate their lives to God, seven made profession of faith, and eight people joined the church. The entire church was revived and strengthened by Brother Leonard's week of constructive preaching and good work among us. It was indeed a privilege to have him in our home; getting to know him gave us a new friend to love.

The work moves forward here with these fine Eastern Virginia folk, and we will come to the end of the year with much encouragement.

Dean H. H. Cunningham of Elon College; Vice-President, Irving Anderson of South Boston, Virginia; Secretary-Treasurer, Austin Lane of Greensboro. Announcements were made that a joint meeting of Burlington Evangelical and Reformed and Congregational Christian people would be held on the first Sunday night in November; that joint area meetings of E and R and C. C. people would be held, for the State of North Carolina, the meetings for the churches west of the Yadkin River would be held in Conover October 23, and the meeting for those east of the Yadkin River would be held in Burlington on October 24. It was also announced that the Laymen's Rally for the Southern Convention would be held at Elon College on February 16 with Dr. Reginald Helfferich as the speaker.

A. D. Cobb, chairman of the committee to plan the Laymen's Retreat at Moonelon, pointed out the advantages of conducting study groups in local churches and urged the men to consider undertaking this project.

It was voted by the group to appoint a committee to study the matter of drawing up working rules for the Conference Laymen's Fellowship.

FIRST CHURCH, NORFOLK, has planned an all-church friendly visitation Sunday afternoon, October 13. There are many new people in the area of the church which is in a new location, and members of the church are to assist the minister by calling on people of the community as well as those of the church who may not be able to attend often.

UNION RIDGE held a Harvest Festival last Saturday. Members were invited to bring anything they would like to sell. Committees had been at work previously. It was expected that in this fashion the church would have a great day of fun and fellowship and that a considerable amount of money would go into the church treasuries.

A PRAYER FOR THE WEEK

O God of Peace, who has taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength: by the might of thy Spirit lift us up, we pray thee, to thy presence, where we may be still and know that thou art God. Amen.

REVIVAL AT ANTIOCH LED BY PEMAR

G. C. Crutchfield, Pastor

Cottage prayer meetings in the homes of the members prepared the way for the revival which, according to custom, was held during the third week of September. Much interest was manifest.

The meeting got underway September 15, with Rev. John Pemar, pastor of our church at Hopedale, North Carolina, as our guest minister. He did a week of acceptable, simple, plain, down to earth, Gospel preaching, which was well received by a large and inspiring congregation. Mrs. Pemar accompanied her husband to our community, and each evening they lifted and inspired the congregation with their fine and beautiful message in song. They also did a commendable job with the children.

Here again one cannot properly appraise by visible results the value of a week of this kind of work. However, some thirty-five came forward for rededication of life, and one united with the church.

Rev. and Mrs. Pemar greatly endeared themselves to the people of Antioch, both by their services and their personal spirits — pleasing, happy, songful and gracious in every respect. It was a high joy and rich experience to have them in our own home.

As at Mt. Carmel, the work at Antioch moves forward. We shall finish our year's work with high appreciation for the joy in working together with such fine people in the cause of our Lord. Having completed a year among the people of these two churches, we find that they have written themselves into the very fibers of our lives. It has been a year of joyous and pleasant service indeed.

The 1957-58 List of Visual Aids available in the Southern Convention Office has gone out to all pastors. Anyone else desiring a copy may obtain one by writing Miss Ruth Dunn, Box 336, Elon College, N. C.

"Reason For Being" is a new Stewardship film-strip available in the Southern Convention Office. It is the story of a small boy and his realization that no matter how young or how old, you have a responsibility to God and His Church. It may be used with children, youth or adults.

"The Union of All Christians"

World Wide Communion as observed last Sunday is an attempt to show that Christians around the world are united in loyalty to Christ. They are divided in doctrine, in government, in ideas of social standards, and in many other ways. But when it comes to communion, to professing loyalty to Christ, all Christians bow the knee, and reach out a hand of fellowship. This attempt at unity is something new in our generation.

But when the General Convention of the Christian Church (South) issued its first Principles and Government of the Christian Church in 1867 this significant statement was included:

"The purpose of this church will be consummated in the reformation of the world, and the union of all Christians."

This idea became one of the fundamental principles of the national body of the Christian Church. The union of the followers of Christ was a major reason for the organization and promotion of the Christian Church in America.

It was not expected that this group of Christians would become another denomination to separate the members of the body of Christ. It was to point the way to unite all members in one body. We were not to be a divisive force, but a magnet to draw others into a world-wide fellowship of those who have been transformed by the renewing power of Christ.

It is good to believe that our Church, though small in numbers, has had a large part in uniting not only the four denominations that now constitute the United Church of Christ in America but also in developing the National Council of Churches with its related State Councils and the World Council of Churches. Dr. W. W. Staley of Suffolk was one of the founders of the Federal Council. He and Dr. I. W. Johnson were regular attendants at its sessions for many years. These two leaders of our Southern Convention now rest from their labors, but their works do follow them, and the unity of the Christians for which they and other leaders of the Christian Church worked so faithfully is now moving forward across our world. Every church formerly called Christian should be delighted because of the fulfillment of this dream of our forefathers, and should share to the limit of its ability in making the plans and programs of the United Church work. To do less would appear to be a betrayal of our heritage.

The One Hope For Our World

An informed writer in a current magazine says that a single jet bomber operated by three people can now deliver more destructive force with one bomb than was in all the bombs and guns of World War II used by all the nations. And these jet bombers (American style) are scattered around the world ready to operate on a moment's notice.

Is the safety of the world to be found in military preparedness?

It would be easy, too easy, to answer that question with a simple yes or no. Some would say yes, and others would say no. And neither would be entirely

right. Since the ancient prophet warned Israel against putting its trust in horses and chariots, leaders of nations have been a little uneasy when they had no security other than military preparedness, and the nations that trusted in this alone can be listed on the chart of those defeated and destroyed. That appears to be the record of history.

Hardly would any sane person seriously suggest that America destroy all its arms, and discontinue military preparation. There needs to be a police department even in well regulated communities, for the world is not yet reformed to the point where all its people are courteous.

And yet those who think much about our world become exceedingly unhappy because so much destructive force is accumulating in our time. This is a time of social, political, and religious change. Everywhere the people are in turmoil. New hopes arise that all men can have equal opportunities, that food and clothes, comforts and even luxuries may be the portion of everyone in all parts of God's good earth. Barriers are being broken down, and the depressed people are raising their heads expectantly. Ours is both a hopeful and dangerous day.

Wherein lies the hope? It is in the fellowship of the churches. Farmers and artisans, country people and city dwellers alike are considering fields in far away places and are buying them. News items in this paper tell of groups here and there which send money for students in India, clothes for the migrants, colleges in dozens of countries which cannot sustain their own. Across the seven seas and many borderlines go visitors from one nation to another to share Christian ideas and experience.

When we all look up into the face of Christ our Redeemer and see the scars of thorns pressed on his brow, we involuntarily reach out a hand to the neighbor standing by to form a circle about the great white throne where the King of kings dwells near to the heart of the Father. When all men look up into that face, and someday they will if Christians faithfully perform their duties, the bond of brotherhood will be welded eternally and the dream of the prophet will be true for nation will not lift up sword against nation and every man shall dwell peacefully under his own vine and fig tree. This is the hope of the world. It is our Christian World Mission — our daily task.

October

Summer is ended and the Fall has begun. October stands squarely in the middle of Autumn with its falling leaves and completed harvests.

Our churches finish their year's activities and gather reports for the Conferences. This is a wonderful time to look back through the year to see strength and weakness in the church program. Are we really evangelistic, and did our efforts bring into the church membership new-born souls to share in the work of Christ? Did everyone share in the financial program to the limit of his Christian duty? Have all the people learned more about the changing world where the teachings of Jesus disturb and stimulate and transform? Have all the members felt the moving of the Holy Spirit deep within? What is the harvest of the year now ending? October is the time to take account of the past, and to plan for another year of activity that will help to transform our world. "I will lift up mine eyes," said the Psalmist. Try it.

23 States Represented Among Elon Students

BAPTISTS HEAD DENOMINATIONS

There are 23 states and six foreign countries represented among the 1,469 students at Elon College for this fall quarter of the 1957-58 term, and there are 24 different religious denominations with student representatives on the campus.

This interesting picture of Elon student distribution was revealed in a report compiled by Miss Mazel Walker, college registrar. The same report showed students from 43 of North Carolina's 100 counties.

North Carolina quite naturally leads the state grouping with 1,220 students for 83 per cent of the Elon enrollment, followed by Virginia with 141, Pennsylvania with 41, New York with 13 and Connecticut with 11 students.

Other states represented by one or more include Maryland, South Carolina, Massachusetts, Vermont, Delaware, New Jersey, Ohio, Florida, Rhode Island, Georgia, Indiana, Kentucky, Michigan, Mississippi, Missouri, New Hampshire, Tennessee, West Virginia and the District of Columbia. The six foreign countries are Iran, Pakistan, Korea, Brazil, Japan and Sarawak.

The Baptists lead among the religious denominations with 420 students, followed by the Methodists with 372, the Congregational Christians with 204, the Presbyterians with 144, the Catholics with 65, the Evangelical and Reformed with 38, the Lutherans with 35, the Holiness with 30, the Episcopalians with 24 and the Quakers with 12. Fourteen other religious groups have five or less.

Alamance County, as would be expected, leads the county grouping with 828 Elon students, with other leading counties in order Guilford with 98, Rockingham with 70, Randolph with 37, Orange with 27, Durham with 26, Chatham with 22, Person with 13 and Caswell, Lee, Moore and Vance with 9 each.

Other North Carolina counties represented at Elon are Forsyth, Scotland, Wake, Buncombe, Cabarrus, Caldwell, Catawba, Chowan, Cleveland, Columbus, Craven, Cumberland, Davidson, Davie, Gaston, Granville, Halifax, Harnett, Henderson, John-

ston, Martin, Mecklenburg, Nash, Onslow, Richmond, Robeson, Rowan, Stokes, Surry and Wayne.

The Laymen's Fellowship

Since Walter Graham began work with the Laymen's Fellowship of our denomination in September 1946 the men of our churches have really taken on new life. In the Southern Convention they have organized in many churches, and the Conferences and Convention have their own rallies and projects for work.

Without the assistance of the Laymen's Fellowship our facilities at

About * * *

"IN GOD WE TRUST"

In 1955 when Congress authorized the United States Treasury to print the motto "In God We Trust" on all paper money and coin, it revived an issue that has produced arguments at intervals in this country since Colonial days.

The first banknote to bear the inscription is the one dollar bill which is being put into circulation this month. Banknotes of other denominations bearing the inscription are to follow later. "In God We Trust" has appeared on many coins, but not all coins since Civil War days, and never on United States banknotes. The motto is also on the regular 3-cent and 8-cent stamps.

It was during the Civil War that a Pennsylvania minister, M. R. Wilkinson, wrote Secretary of the Treasury Salmon P. Chase to urge recognition of God in some form on our coins. Mr. Chase, with the approval of President Lincoln, authorized the mint director to put on the coinage "in the fewest and tersest words possible" an appropriate motto. Selection of the motto "In God We Trust" was influenced by the stirring words of The Star-Spangled Banner: "And this be our motto — 'In God is our trust.'"

The first United States coin bearing "In God We Trust" was the 2-

Moonelon would hardly have been possible. There is a long way to go to complete this project, but the men are on their way, and one can almost hear the songs of triumph as they move forward.

A recent packet of material went to all State Chairmen from Mr. Graham. In it are suggestions for Laymen's Sunday (October 20), a folder about Religion in American Life, suggestions for the promotion of ADVANCE our national magazine, and an announcement about the film entitled "Tomorrow Together." These are valuable materials, and probably the last packet to be sent by Mr. Graham before his retirement from this job at the end of the year when he will become president of Southern Union College at Wadley, Alabama.

Laymen's Sunday will soon be here. It is a time for laymen to lead in religious services, to share what they know and believe, to experiment in Christian leadership.

cent piece authorized in 1864. An 1865 law authorized use of the motto on such coins as would admit the inscription. There was some controversy over the motto at the time, and still is by atheists and a few others; but public sentiment has always prevailed.

Religious sentiment on money is as old as coinage itself. Ancient moneys of Greece, Rome, and Jerusalem proclaim the religious feelings of their times. As long ago as the 13th century English kings were using coinage to proclaim their devoutness with such words as "by the grace of God", "God the Just," "Powerful and Patient Judge," and similar references to the Deity.

In this country references to God on coinage go back to Colonial days. A 1694 cent bears the prayer, "God preserve Carolina and the Lords Proprietors." Other coins of the same period are marked "God preserve our New England." A Louisiana cent of the same century carried the message, "Blessed be the name of the Lord." Utah in 1849 issued gold pieces carrying the words, "Holiness to the Lord."

The new dollar bill with the inscription "In God We Trust" may have a few objectors, but their voices will be weak in a land where trust in God is so widespread.

C. B. Riddle

Meet Our Minister —

Rev. Collie Seymour

September 5, 1957 the Reverend Collie Seymour and his family moved into the parsonage at 1124 Carolina Avenue, Albemarle, North Carolina, and he became pastor of our church in that city.

Mr. Seymour is a native of Georgia, having been born in Madison county during the first World War. He was educated in the high schools of Georgia, Piedmont College at Demorest where he received an A. B. degree in 1941, and Vanderbilt University Divinity School, Nashville, Tennessee, where he graduated with the degree of Bachelor of Divinity in 1944. He has attended minister' training schools at Southern Union College at Wadley, Alabama, and other institutes where ministers study their work.

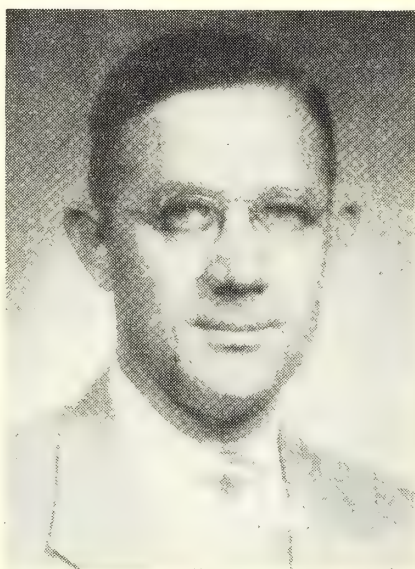
The Rev. Mr. Seymour was ordained in 1944 by the East Alabama Association, and has moved his ministerial standing to the Western North Carolina Conference.

Previous parishes served include Thorsby, Alabama, 1946-48, Valparaiso, Florida, 1948-53, Evarts, Kentucky, 1953-1956, and Garden City and Mountain Grove, Garden City, Alabama, 1956-57. During the last pastorate he was also serving as Pastor-at-Large of the North Alabama Association.

Mrs. Seymour was Christine Watson before marriage. The three children in this family are Wayne (12), Janet (9), and David (4). They doubtless enjoy sharing the hobbies of the father which are fishing, photography, reading, and gardening.

Pastoral visiting is done methodically by this young minister. His preaching centers around great Biblical themes and is in keeping with the Christian year. He is active in community affairs, and shares in all denominational work. Before coming to Carolina he was moderator of the Southeast Convention which includes our churches in Alabama, Georgia, Kentucky and Tennessee. Young people and their activities are of vital concern of him; and so is the educational program as represented by the Sunday school.

His faith centers in belief in God as Creator, sustainer and ruler of the universe who can be known as our heavenly Father; and in Jesus, the



Christ, God's Son, our Lord and Savior. The Bible contains God's word for us, and is a sufficient rule of faith and practice; the Church helps people to understand the message of the Bible and use it for daily living, it helps people learn about God and His Son, and it undertakes to win followers to Christ.

The Southern Convention is glad to welcome this good family into the area, and the Western North Carolina Conference is happy to have them as members and friends.

An installation service is planned for the first Sunday afternoon in November.

SOCIAL SECURITY FOR MINISTERS

Ministers who failed to get coverage by Social Security when the law expired this year are now given another two years in which to sign their waiver and get into this insurance by the government for people who are self-employed. This extension of time has recently become law by the signature of the President to an act passed by Congress.

"The new law also provides that ministers will now include as net earnings for social security purposes, (1) the rental value of the parsonage or rental allowance furnished them as part of their compensation and (2) the value of meals and lodging furnished them for the convenience of their employer. This change in the law affects ministers' liability for self-employment tax but does not otherwise affect their liability for income tax." So says a report from the National Council of Churches.

This is a very important matter for ministers. "Old age" may turn out to be a long time for ministers. The Federal Government is trying to help the people have an income during those twilight years. The denomination urges all ministers to get in on this plan, and warns that there may be no assistance (and certainly it must be inadequate) from the denomination for those who do not look out for themselves while they can. It is hoped that all our ministers will seek this social security, and will also be in the Annuity Fund of the denomination. The two sources of aid may make the difference between pleasant living "even down to old age" and the suffering that comes from lack of income.

Which Are You?

Are you an active member, the kind that would be missed,
Or are you just contented that your name is on the list?
Do you attend the meetings and mingle with the flock,
Or do you stay at home and criticize and knock?
Do you take an active part to help the work along,
Or are you satisfied to be the kind that "just belong"?
Do you ever go to visit a member who is sick,
Or leave the work to just a few and talk about the clique?
There's quite a program scheduled that I'm sure you've heard about,
And we'll appreciate it, too, if you will come and help us out.
So come to the meetings often and help with hand and heart,
Don't be "just a member," but take an active part.
Think this over, member, you know right from wrong,
Are you an active member, or do you just belong?

—Pleasant Ridge (R) Bulletin

The Christian Sun

Project For October — Magazines

How many magazines do you receive in your home each month? What do you do with them when you have finished reading them, or decided that you don't have time for that issue? Do you discard them with the other waste paper or sell them for a few cents? You can make them last much longer if your church decides to participate in a Friendly Service Project designed to share magazines with our friends overseas. And if you don't have used magazines to share you can participate in this project by providing subscriptions to good magazines.

Here are some of the many requests that have come from American Board missionaries for magazines:

(1) Miss E. Marie Crosby, **Hospital do Dondi, C. P. 7, Bela Vista, Angola, Portuguese West Africa**, has asked for used copies of **Woman's Day** or other "supermarket" magazines. Miss Crosby is a social worker amongst women patients at the large mission hospital and TB Sanitarium.

(2) Dr. E. C. Riggs, **Kilanjunai, P. O., via Salaigraman, Ramnad District, South India** has requested household magazines full of colored pictures and medical journals of all kinds. Dr. Riggs, who is doing village public health work, has many Indian colleagues and friends who enjoy this contact through magazines with a different sort of world.

(3) Mr. Richard Fagan, **Southern Christian College, Midsayap, Cotabato, Philippines**, would like subscriptions and used copies of **Reader's Digest** and farm magazines. Southern Christian College has a strong agricultural program reaching into many villages. Also much welcomed at this institution are used copies of **National Geographic**.

(4) Mrs. Frederick Shepard at **Aleppo College, Box 287, Syria**, would like to receive copies of **Good Housekeeping**, **Seventeen**, **Parents**, **Jack and Jill**, **Humpty Dumpty**, for girls at the high school to use as reference in classes.

(5) Rev. G. A. Hadjiantoniou, **Odyseos Androutsou Street, 24; Gargaretta, Athens, Greece**, has asked for money for subscriptions to the children's magazine put out by the Greek Evangelical Synod. \$1.00 will provide a subscription for an underprivileged

child to a magazine in his own language.

There are other missionaries who have asked for magazines for the people with whom they are working. Miss Marjory Martin, National Secretary of Children's Friendly Service, 287 Fourth Avenue, New York, will

Union, Hunterdale, Reports Two Years' Work

Mrs. Jay G. Joyner, Jr.

During the past two years, the Women's Fellowship of Union Congregational Christian Church, Hunterdale, Virginia, under the leadership of Mrs. Allen Doughty has been engaged in many successful activities.

Our Fellowship is composed of five circles, wherein abides a spirit of love, friendship and understanding that enables us to accomplish many things. We have enjoyed well-planned programs, excellent book reviews and many hours of fine fellowship.

We look forward to our May Fellowship Day each year, when we meet with our families for a covered dish supper and each circle provides its share of entertainment.

We have given six Life Memberships and one Memorial. We had five members attend the School of Missions. Five of our women attended the biennial session of the Southern Convention Women's Fellowship. An offering was sent to the United Council of Church Women.

Our Friendly Service gifts included table cloths and napkins and classical records to Elon College; clothing, sewing materials, first aid supplies, layettes, etc. both to overseas relief and to a Child Care Center for migrant workers; a donation of \$25.00 and a child's bed to our Church Home for Children. We distributed welfare boxes at Christmas and also provided gifts for our shut-ins. A basketball was sent to the Congregational Thrift Shop at Grandin, Missouri.

Our combined Thank Offerings amounted to \$75.72. We secured money for our treasury by serving suppers, selling various items and holding bake sales. We realized the sum of \$622.51 from our annual

send you a complete list. You may send magazines to the above addresses at **PRINTED MATTER RATE** which is 2c for 1st ounce, 1½ for each additional 2 ounces. Weight limit is 6 pounds 9 ounces. Wrap your magazines so that they look like magazines i. e. ends exposed, and mark **PRINTED MATTER** clearly on outside of packages. Under no circumstances show a valuation on printed matter bundles.

turkey suppers and bazaars held in 1956 and 1957. Several C. M. A. memberships were taken during the two years.

With each circle working faithfully together we were also able to do many things for our church, including: A film projector and attachments; equipment for our nursery, including window fan, rugs and play pen pads; a liberal donation to our building fund; contribution to our boys and girls camp fund; new draperies in our pastor's study; additional hymnals for our sanctuary; a contribution to repairs made on parsonage; and the purchase of a tape recorder.

Members of our Fellowship were hostesses at a reception honoring our former pastor and his wife, Rev. and Mrs. Clyde L. Fields, before they moved to Asheboro. We also honored our present pastor, the Rev. Joe A. French, and his family at a reception shortly after they moved into the parsonage.

At our quarterly meeting held in June, our pastor presented an interesting and informational program concerning the merger of our Congregational Christian Churches and the Evangelical and Reformed Church.

At our September quarterly meeting Mrs. Joe A. French was in charge of an inspiring installation service, at which time officers for the years 1958-59 were installed. Mrs. Kirby H. Ham is our new president.

We have been wonderfully blessed and we are truly grateful for these achievements. We are looking forward to a great new year among our women, and with Divine guidance we are hoping to accomplish even greater things for Christ and His Kingdom.

Shelton Memorial Women Keep Active

Mrs. J. H. Booth, Jr., Editor

Mrs. H. W. Shafer, president of the Women's Fellowship of the Shelton Memorial Church in Portsmouth, wrote the Women's editor a four page letter telling of the wonderful year their women had enjoyed by working together to do things for others and for their own church.

Their Fellowship is divided into two groups — the young women's group and the senior group.

The young women's group has adopted a Korean orphan to whom they sent \$10.00 per month, plus an extra \$10.00 at Christmas; sent clothing to Greece and Lilbourne, Missouri, for Friendly Service; contributed \$10.00 to one Great Hour of Sharing; \$20.00 to C. M. A; sent basket of food to needy family at Christmas, gave new football to youngster, contributed \$280.00 to Organ Fund, paid apportionment; gave one Memorial for deceased member; sponsored Lenten Folders; sent sunshine baskets to members who were ill, served with Senior Women at U. S. O. Club; had fellowship supper with husbands and sweethearts; served in nursery during church service.

Part of their money was earned by selling home made Easter eggs, baked goods, stationery stickers, candy and nuts, and 2 rummage sales.

The Senior group contributed \$15.00 each month towards church expenses, sent flowers for deceased members and to members who were ill; made contribution toward new slip covers for parsonage furniture; sent coupons to Elon Home for Children; and made \$30.00 gift to this home; gave \$10.00 to C. M. A.; \$5.00 to migrant work; \$5.00 to Red Cross; \$5.00 to One Great Hour of Sharing; 2 memorials, \$10.00 each to Portsmouth General Hospital; \$5.00 to United Church Women; contributed \$115.00 to Organ fund; paid apportionment. They also decorated an ill member's room of Christmas and sent Christmas wrapped packages to her and to another ill member.

Both groups participated in Thank Offering and both groups contributed clothing for World Community Day.

The Senior group earned part of their money by selling pansy plants, serving a banquet; selling nuts and baked goods.

Mrs. Shafer said: "Our program chairman plans wonderful programs, using the plans as outlined in the packet. . . and they are well attended."

We had devotionals at each meeting and used Bible Study suggested in packet.

The Home and Foreign Mission Studies were held jointly with the Women of the First Christian Church, Portsmouth.

World Community Day, World Day of Prayer, and Many Fellowship Day were observed with churches of United Council of Church Women.

WOMEN'S CONFERENCES

Fuller accounts will be made concerning the five Women's Conferences held last week at Asheboro, Christian Temple, and Bethel, but it should be noted now that these meetings were important events in our church history.

Tuesday was a stormy day. But the women attended their Conference in Asheboro. Through the wind and rain 250 of them made their way, and most of them stayed from the opening song to the closing benediction. Despite a raging fever, the president, Mrs. Henry Robinson of Burlington, called

the meeting to order and presided during the morning session. There is a determination in the wills of these women of ours — as any husband can testify.

Mrs. Marjorie Herford, dean of women at Elon College, was the featured speaker in the morning. She is a newcomer to the group, but her charming personality, her sillful speaking, and the challenging message she brought insure her a place in the affections and programs of our women through the years.

Reports indicated progress all along the line. Money is more abundant, and so is service in the local church. The women are increasing their horizons and are becoming more and more effective in our churches. St. Paul didn't allow women to speak in church at Corinth, but even he would certainly have been delighted to hear them in Asheboro and to know what they had accomplished in the churches in North Carolina.

Mrs. F. C. Lester, president of the Southern Convention Women's Fellowship, and Mrs. W. T. Scott, wife of our superintendent, attended all the conferences.

Liberty Women Have Good Year

Our Women's Fellowship at Liberty (Vance) has had a most interesting and successful year. The closing meeting of the year was held September 10 in the Church Annex and a goodly number attended.

A devotional service was led by Mrs. Lowell A. Smoot, who used "Light" as her topic. Mrs. Ronald Renn rendered a prayer solo — "Let the Beauty of Jesus Be Seen in Me." Mrs. Tollie Smith, president, presided. She welcomed visitors and guests who included Mrs. Eugene Tally and her daughter. Reports were received from the various committies. The treasurer reported that we had met our apportionments for the year. The society voted to increase its mission apportionment fifty dollars for the coming year.

We have held all regular meetings, and used the materials from the packet, which we enjoyed and found useful.

Two circles sent scholarship aid for a student in India; we helped pay a hospital bill for one of our Fellowship members; we remembered the aged church members at Christmas with gifts; and we sent clothes to Southern Union College in Alabama.

The Foreign Mission study on

Southeast Asia was impressively presented by Mrs. Lowell A. Smoot, our minister's wife. This was done at a very enjoyable banquet. Mrs. S. F. Journigan directed our study on the Migrants — U. S. A., and did it well. Our minister, Rev. Lowell A. Smoot, conducted our Bible study on "Be Ye Doers." This was well attended and greatly enjoyed.

The woman's gift was dedicated at a regular church service when the women were in charge. We joined with the Baptists and Methodists of the community in observing the World Day of Prayer, a service held in our church. We met our quota for Friendly Service and dedicated it; we used the Thank Offering boxes; we held a Family Life Workshop, and enjoyed a film. Life memberships were given to our retiring president, Mrs. Tollie Smith, and to our treasurer, Mrs. Olive Foster.

At the close of the September meeting Mrs. Eugene Tally installed the new officers with an impressive ceremony, charging each with her special duty. "My Task" sung by Mrs. Ronald Renn fittingly closed the meeting and the year's work in the Woman's Fellowship of the Liberty church.

Teen-Agers Make Good News

Work Day For Christ October 19

An army of young people 150,000 strong soon will be on the march again. They are the members of the Pilgrim Fellowship, Congregational Christian Churches, and their goal this year is a new high in earnings on their Work Day for Christ which will fall on October 19.

Two years ago they piled up a national total of \$40,000. Last year it was nearer \$50,000. They think they can beat that by a good deal this time.

Already they're laying out their work clothes, ready for practically anything that turns up as long as it's honest work and pays fair wages. If they repeat the experience of other years, they will baby sit, pick fruit, scrub floors, run errands, harvest grain, and clean cellars and attics.

Some will put on neighborhood dramatics, others will take photographs, and still others will turn their special skills and talents to good use by making saleable items in their home workshops.

Wherever they work, whatever they do, the Pilgrim Fellowship young people will have but two aims in mind — (1) to earn as much as possible for their Christian World Mission, a term embracing hospitals, clinics, schools, — churches and many Christian services performed in this country and abroad by the Congregational Christian home and foreign mission boards, and (2) to give full value for the money they receive.

Conceived by a teen-ager, John Kaufman of Grinnell, Iowa — at a church conference in 1948, the Work Day for Christ produced total national earnings during the first year of not more than \$7,000. Six years later they had increased to \$28,000, in 1955 to \$40,000 and last year to nearly \$50,000.

Not all the PF'ers get one-day jobs to earn their contributions. Many who have full-time jobs, including some who are family breadwinners, devote their full earnings on the Work Day for Christ to the Christian World Mission.

Weeks before October 19 telephones will be ringing all over the nation as people with odd jobs call their nearest Pilgrim Fellowship group at their respective church headquarters. When the Work Day for Christ finally

dawns, there'll be scurrying around in almost countless towns and cities as the young people, girls as well as boys, prepare to give their dearest gift — themselves — to their fellow man through the network of Christian World service.

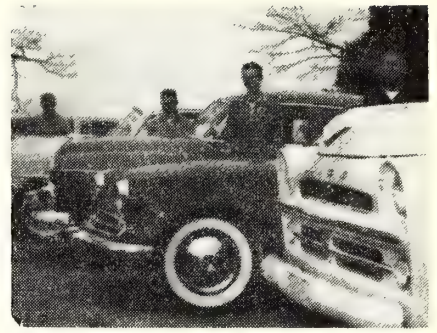
Help Make This Good News

It is hoped that many youth groups in the Southern Convention will join with other young people across the nation in a Workday for Christ, October 19, or some other more convenient date.

The approach is twofold: Young people who have regular jobs are asked to give their earnings to the Workday. Those who have no regular job are asked to secure work and donate their earnings to Christ's workday.

Enlist the whole Pilgrim Fellowship. Jobs for those who do not have them may include fall housecleaning, yard work, painting, car washing and waxing, trash removal, installing storm windows, baby sitting, chopping wood, fall harvesting.

Young people are asked to give what they have — themselves — and by so doing meet curcial needs at home and abroad. Work should be



At Pleasant Ridge 1956

done reverently and well because it's a Workday for Christ.

Projects which will be aided by this year's gifts include our Church related colleges, the Great Plains minister where an air plane is furnished a minister, new churches, Christian social action, work camps, the Pilgrim Circuit Rider, and the American Board work in Japan.

Let the people know the reason for this work, and give an honest day's effort with the expectation of receiving what the work is worth. Share the story of "Workday for Christ" with the community. It is important news when teen-agers demonstrate that they know the story of Christ and his work, care what is happening in our world, and share in trying to make ours a Christian world.

All money received should go through the regular channels and be designated for Our Christian World Mission from the church group that sends it.

MY SERVICE

I asked the Lord to let me do,
Some mighty work for Him;
To fight amid His battle hosts,
Then sing the victor's hymn.

I longed my ardent love to show,
But Jesus would not have it so.
He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Just put away so silently.

Small duties gathered round my way,
They seemed of earth alone;
I, who had longed for conquests bright
To lay before His throne,

Had common things to do or bear,
To watch and strive with daily care.
So then I thought my prayer unheard,
And asked the Lord once more

That He would give me work for Him
And open wide the door;
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came,
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory.

The battle has been planned by Me,
Let daily life thy conquest see."

— Anonymous

The Goals Of The Sunday School

(Part of an address given by Fred P. Register for the North Carolina and Virginia and the Eastern Virginia Sunday School Conventions, July 22 and 23, 1957 respectively.)

IV — THE EXPECTED RESULTS

The purpose of all this study is, of course, to win men to Christ, to increase our understanding of God and His Kingdom but it is also to motivate **Participation**. For a disciple of Jesus Christ to know God's Will and Plan is to say "Here am I . . ." It is sort of a Holy War — once you understand the purpose — you have got to volunteer — other things can wait.

This may sound like a rather radical kind of discipleship — but it is the only genuine kind.

God offers tremendous opportunities for service through the Church. The true disciple, or believer is **seeking places to serve his God and to share his faith**. He sees all around him people having to face **War, tragedy, suffering, disappointment, bereavement, death and the even more dangerous and deceptive experiences of success, fame and fortune**. He longs for these to know the Heavenly Father and to have that confidence that comes from committing your life to the One who holds the destinies of the World in His hands and the One that is completely worthy of such a trust.

Is this the kind of Christian Discipleship your Sunday School and Church is producing or mine? Do your people welcome the opportunity of Kingdom Work? Do they seek the place they can make the wisest use of their talents? Do you have any difficulties securing workers or teachers?

Are your young people accepting the claims of Christ for service outside their local community?

Are you presenting these claims?

A — Ralph Felton of the Drew Seminary (Madison, New Jersey) conducted a survey of 1,987 ministerial students from forty eight states — twenty denominations and fifty seven different schools (1948-49).

Eighty-three per cent of these boys said in one way or the other that the factors which kept them out of the ministry were: no one laid the claims or needs on them — no one discussed the qualifications with them. God calls — our job is to help young people interpret the call.

Sixty-three per cent first consider-

ed the ministry before finishing High School and fifty-eight per cent finally decided on the ministry before entering college.

The large majority are considering the ministry while in your Sunday School and over one half are definitely deciding for the ministry before they leave your Sunday School to go away to college.

These 2,000 boys came from almost every conceivable type of home.

We need desperately ten ministers now and we could use twenty in our Convention.

B — The need for Directors of Christian Education has not been so pronounced in our Convention — but we need two or three continually and across our nation there are an estimated thirteen vacancies for each qualified director.

C — Missionaries. We are having a difficult time replacing our retiring missionaries. There are new mission works we could begin in six months if we had the manpower. In the past ten years the number of Missionaries going out from America has increase tremendously. The number from our own denomination has decreased. We cannot blame our Yankee Cousins or Western Friends for this. Did you know that the last career missionary to be produced from our churches was probably Rev. T. E. White in 1904 or possibly Victoria Adams in 1927? We cannot really take credit for the Jacksons. God willing Bill Tolley will sail for Angola, Africa this fall and for the first time in years the Convention will have a home grown missionary in the field. Fifty three years, or at best, thirty since a **career** (not short term) missionary was commissioned. We have had a few short term (three years) missionaries.

Something is **radically wrong** when you can count the missionaries two hundred churches have produced in this century, on one hand, and have some fingers to spare!

D — What kind of Stewards of Money are coming out of your Sunday School? Are your people learning really the grace of Christian giving? Are they putting the Kingdom first and setting aside at least a tithe. I wish each of you could see the God-given opportunities we have.

Just a few thousand dollars would mean so much especially in Church

Extension and Foreign Missions. When we fail to dedicate a worthy portion of our money the work of the Kingdom suffers, but so do we. Giving is a soul function and leaves its mark on our character. Therein may lie the explanation of our poor record of producing missionaries.

We have called the Sunday School the great teaching arm of the Church and tried to substantiate that fact. We have pointed out what to me is the basic goal of the Sunday School, namely, to lead people to become growing and serving disciples of Christ. We have alluded to some general areas of study that a live Sunday School should cover and pointed out what a program should be. I am sure each of you would also agree that a Sunday School that recognizes its true goal and sets up a program to achieve it, is perhaps the greatest agency of evangelism of a present-day church.

The opportunities of the Sunday School are so great that they are almost frightening. Are you and the other leaders of your local Sunday School aware of and responsive to them?

(To be Continued)

Concerning Subscriptions

Subscriptions to THE CHRISTIAN SUN is an important matter to be considered by leaders of all our Convention churches, and for good reasons.

The first and primary reason is that the people need to know the things that are printed in the paper. Seldom does anything get into the paper but such as may be helpful to some member of some of our churches. News from other churches telling what and how they are promoting the Kingdom, information about what the conferences, convention, and denomination are planning and hoping to do, and news of our Christian world — these matters need to come to the attention of our people. Those who read regularly will be more able to do their full share.

This is the right time of year for churches to subscribe for the entire membership. Money invested in this will bring good returns both to the local church and to the united fellowship.

My Tragic Pulpit Failures

S. L. Morgan, Sr., Wake Forest, N. C.

Three tragic pulpit failures stand out like blots on my fifty joyous years as a minister. What preacher does not look back with shame at some pulpit experience? Many poor sermons caused me shame, but these were calamities. I refer to them to tell how such tragedies can be avoided.

1. IN THE PULPIT WITHOUT A SERMON

The first and worst was an effort to preach when I had no sermon and knew it — painfully. For several days I had scanned American history to see God in it. For God is in history, and I hold that a preacher neglects a great segment of God's revelation if he does not point out now and then how God has been working in the history of America — and indeed of the world. I hoped to point this out in a Sunday morning sermon.

Saturday night came, but not the sermon. My reading had given me only the background for it. Then to a late hour I searched desperately to make a new sermon or to find an old one to fall back on. I failed utterly. What preacher but has failed to find anything to click or to grip his heart?

I fell into fitful sleep still praying my subconscious would shape a message for the great hour Sunday morning, or that some old sermon would grip me. But I went into the pulpit my mind a blank and desperate.

What to do but to tell incidents from my reading: the poverty and struggles of pioneer days, yet with God real, and the providences that were a clear challenge to America to be a light to all nations — why not a sermon in all that? But all the time as I dwelt on this I was painfully aware that hungry sheep were looking up to me to be fed and that I was not feeding them. I ended in shame, knowing well that I had been false to them and to Christ. I was indeed too much ashamed to go to the door to speak to my people. And rightly so. For I did have a conscience about being a shepherd and feeding God's sheep.

2. A MENTAL FREAK

My second debacle was of the nature of a mental freak familiar to the psychiatrist. I went into the pulpit sure of my sermon, that it was a

fairly good one, and with the manuscript before me. But I scorned to read a sermon or even to appear to lean heavily on a manuscript. Yet I did often take to the pulpit a slip with a brief outline to lean on. This made for ease, and to fix firmly in my memory a sermon outline was not easy.

On the fateful morning I found myself in the pulpit without the slip and the outline. I searched my Bible and every pocket, and ran to my study during the singing of a hymn — all in vain. If only I had mastered my outline! I began uneasy; it grew to fear, then to panic (Later I found the slip at home). I began in fright and became utterly rattled. I glanced at my manuscript, but by a freak of the mind it seemed hardly mine, then or later.

In desperation I had to confess that my sermon was gone from me. I asked for a hymn, and probed desperately to find one buried in the subconscious. One long buried began to emerge, bit by bit, as I preached. A dear deacon, God bless him! said it went well, and not to worry. Yet I felt disgraced, and all the years it has remained a horrible memory.

3. FEAR OF PEOPLE

In my third tragic, and rather recent, experience, I was to speak on what had become a favorite theme, how even youth may prepare to make the most of the long years of retirement and old age. I had written much on it, and was so saturated with it that I felt no need for definite preparation. I had only to turn on the faucet, and the reservoir would flow of itself, as had been my rather frequent experience with the same subject.

I began well, sure of myself, and then seemed to become aware of the pastor sitting behind me. I knew he was familiar with my line of thought, and I began to think, "How can I keep this from being stale to him?" This began to divert me, then to rattle me. It drove me to a hasty, random conclusion of what at other times had stirred old and young alike. I felt deeply chagrined, even for days and weeks. God and the pastor had trusted me, and the people needed my message, yet I had failed them?

HOW TO AVOID SUCH TRAGEDIES

The pain of such memories leads me

to advise how any minister may avoid such tragedies:

1. **Begin with a conviction of the greatness of preaching.** I was thrilled recently by a great baccalaureate sermon to 100 seminary graduates urging them never to be content with less than great preaching, both in matter and in delivery. It led me to feel anew that one is unfit to preach unless he feels deeply that preaching is the highest, holiest privilege given to men, and that to preach poorly is indeed a shameful thing. This abiding conviction in my ministry accounts in part for my own shame at failure.

2. **Begin at least the Sunday morning sermon early enough in the week to feel the glow of it in the soul before Saturday night.**

Prepare against such debacles as mine by a habit of **sermon uncubation through the years.** In a sermon book note down ideas that have burned, as in reading, pastoral visiting, in the night hours. An idea that has burned likely can be fanned into flame in an emergency when nothing seems to grip the soul. I should have had such "seed-thoughts for sermons" to resort to on that fateful Saturday night, or even on Sunday morning. Only beware this does not make you slack on long, honest preparation.

4. If, after all effort, one feels no passion to preach a certain message, then accept it as a **challenge to a very Gethsemane of prayer** — by the hour, or till the light breaks. And it always will break in long agonizing prayer. I do not doubt that such praying, maybe by the hour, preceeding my tragic failures, would have lighted a fire in my soul, and given me a message from God into the hearts of my people. I think such praying would rightly have begun, "Lord, forgive me — my poor use of time — my getting into a jam — my groping in shame for a message to my dear people! And let me once more feel the glow of the prophet, the power of the divine afflatus!"

5. If all fails and no message burns in the soul, **frankly tell your people:** "God has given me no sermon today." This would be daring, though it ought not to be — once in a year or so. This would be far better in the long run than to degrade the pulpit and

— Continued on Page 15

New Series Of Articles On Elon College

J. Earl Danieleley, President

We are frequently asked by prospective students and interested church people about the course offerings in various departments at Elon College. A series of articles has been planned which, during the next several months, will make it possible for the readers of "THE CHRISTIAN SUN" to have a look at the various departments at Elon College, and consider the purposes, programs, and plans of these departments. It is the hope of the administration of the College that this series will prove helpful to our readers. If there are questions, or if further information is desired, we would be pleased to hear from any of you.

COURSES IN PHILOSOPHY AT ELON COLLEGE

Dr. Ferris E. Roynolds, Chairman of the Department of Philosophy and Religion

Our time is witnessing a struggle for the allegiance of men's minds. The importance of a man's philosophy of life is generally recognized. Most thoughtful persons are keenly aware that our institutions of government and economics are founded upon certain basic ideas and assumptions. These did not just "pop" into men's minds. Rather, they have won acceptance in the arena of human experience across the centuries. It is imperative that we know what we believe, and just as important to know why we hold the views that we do. Further, the enlightened citizen of today recognizes his need for the essential tools of critical thinking. Information by itself is not enough. What do the facts mean? is equally important.

These observations suggest the place and function of philosophy in the college program of studies. Introductory courses in philosophy acquaint the student with those fundamental problems of human life which persistently engage the minds of reflective people such as, what is the difference between appearance and reality? What is the purpose of human existence? What are the possibilities and limitations of knowledge? and, what status in reality do moral standards have?

Courses in the History of Philosophy trace the development of man's thinking upon these basic questions from the early Greeks to the present

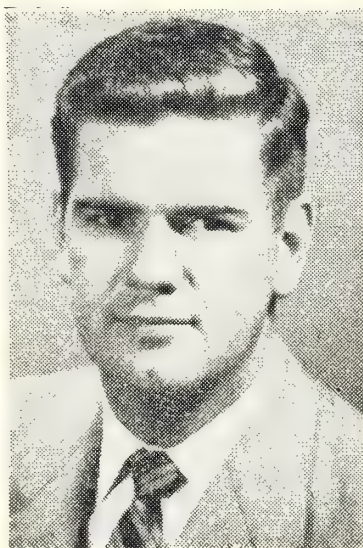
time. Logic courses examine the principles and methods of correct thinking in such a way as to develop and equip thinkers and reliable interpreters of the facts observable in various areas of research. Courses in Ethics deal with the meaning and foundations of duty, moral ideals, and values. In the History of Religions and the Philosophy of Religion attention is focused upon the meaning and implications of the highest relationship of man's experience, his relationship with God. Acquaintance is made with those creative souls of all time who have shared their visions of the Eternal with the peoples of earth.

Additional course offerings are

being planned that will extend these philosophical studies into Semantics and Philosophy of the Sciences.

The addition of a new member of the Department of Philosophy and Religion, Dr. William Blackstone, will help to meet the demand for these courses. At the present time, three other teachers are offering courses in philosophy in the Day School and in Night School, Dr. William M. Brown Prof. Joseph Bryson, and Dr. Ferris E. Reynolds. There are more than twenty-five students who have elected to major in philosophy. Most of them plan to pursue graduate studies following graduation from Elon.

NEW ELON FACULTY MEMBERS



PROF. JAMES L. SARTIN

Prof. James L. Sartin, of Burlington, who joined the Elon College faculty this year as assistant professor of economics, is a native of Mebane but received his high school education in Burlington. He later graduated from N. C. State College with the B. S. degree and was with the B. F. Goodrich Chemical Company in Cleveland, Ohio, for two years before entering the Army Chemical Service for two years. He later received the Master's Degree in Business Administration from the University of North Carolina and for the past few months before joining the Elon staff he was associated with the Lower Realty Company in Burlington. He is a member of the Davis Street Methodist Church in Burlington.



MRS. JOHN H. WILLIAMS

Mrs. John H. Williams, who was formerly Miss Jeanne Freeman, a native of Rhode Island, is now a resident of Burlington. She joined the faculty of the Elon College mathematics department this year as an assistant professor of mathematics and statistics. She graduated at the University of Rhode Island with majors in mathematics and biology and later received the Master's Degree from N. C. State College and has done advanced work at the University of North Carolina. She has held posts as research instructor at N. C. State and was a member of the faculty at the University of Connecticut. She is a member of the First Christian Church of Burlington.

Moral Standards In A Church

Background Scripture: I Corinthians 5:6-13; 6:17-20

Devotional Reading: I Corinthians 3:11-23

Memory Selection: Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. I Corinthians 6:19, 20.

This is not an easy lesson to teach. It concerns a sin that is all too common, and an attitude toward this sin that is all too prevalent. And it has wider implications and applications. It is concerned with the whole matter of the moral standards of the Church. But if it is a hard lesson, it is a timely lesson. We need at least once in a while to be reminded that church members ought to be different from those who are not members of the church. Being a member of the church demands that we be clean, and upright, and righteous, and truthful. We are to be in the world, but not of the world.

TARES AMONG THE WHEAT

The church at Corinth, like every other church, was not made up of saints with halos around their heads. In the opening chapters of his letter to the Corinthians, Paul chides them and rebukes them for their disunity, envying, strife, and carnality, and worldliness. The man who is waiting until he can find a church made up of perfect people will never join a church. And if he should, by some miracle find such a church, it would cease to be perfect when he got into it. The church is supposed to be composed of sinners, saved by grace, men and women and young people who have not yet attained, but who are pressing toward the mark of the high calling of God in Christ Jesus. But the church is not a group of people meeting together for self-comfort, or self-glattery. It is an institution that demands discipline, and dedication to Christ and his cause. And it is set for the judgment of the world, bringing to the judgment seat of Christ, the whole life of the world. The wheat and the tares grow together, but eventually the tares will be separated from the wheat.

A PUBLIC SCANDAL IN A CHURCH

There was a public scandal in the church at Corinth that smelled to high heaven. A member of the church was guilty of immoral relations with his step-mother! Even the heathen or pagans were not guilty of anything like this. And the thing was not secret — Paul had heard about it in far off Ephesus. The thing grieved Paul and made him sick at heart. He writes in detail about it, and about the principle involved in it, to his friends at Corinth. And today's lesson tells us what he had to say about it. Immorality, uncleanness, loose relations outside of marriage — how

common are these sins today in our modern world. And alas, they are not confined to those who are outside the church. Some of the folks who are bad morally, and occasionally, worst morally, are members, and sometimes prominent members of the church of Christ. These things ought not so to be.

A FALSE SENSE OF VALUES

The thing that bothered Paul, and broke his heart, was not simply that a member of the Corinthian church had done such a thing, and that it was generally known but that the church had not done anything about it. He might have been a liberal contributor to the church, or a leader in the church, or connected with a good family in the church — in any event nothing had been done about the matter. The members of the church were very much excited and concerned about the ceremonies and the beliefs of the church, but little concerned about the more important things in the life of the church. Like so many churches through the centuries they thought more of creed than character, doctrines than doings, and dreaded heretics more than moral lepers. Christian character is the acid test of church membership. Not what men believe about the creeds, but how they live, is the important things. All the time this unspeakable nastiness was

going on in the Corinthian church, the folks were glorying and boasting and puffed up. The morals of the church, as well as the morals of the individuals involved concerned Paul.

DEALING WITH THE OFFENDER

Paul offered a strong prescription for dealing with the offender. He recommended that the man be cut off from fellowship with the church, that he be forbidden to take communion, or to join in fellowship with the believers. He hastens to add that believers cannot cut themselves off from all contact with unbelievers in their daily lives. Believers must mix with pagans in everyday life. They must trade and win their bread in a pagan world. They are in the world, and they must live in that world.

But inside the church — that's different! Paul writes that they can keep the church clean of the sins which the heathen approve and practice, or in this case which the pagans themselves condemn. The man is to be excommunicated. But not in the spirit of anger or revenge. Punishment is to be redemptive. He is to be "delivered unto Satan for the destruction of the flesh, that the spirit may be saved to the day of the Lord Jesus Christ." Punishment was to correct, not to crush. The fact is that early colonial churches did turn people out of the church when they fell into gross sins. Read the records and see how quickly deliberate sinners were cast out of the church by vote of the church. Perhaps our modern churches would have more influence and power if we returned to this practice.

THE BODY OF CHRIST

Paul bases his grounds for this drastic action on the fact that the church is the Body of Christ. When a person stands before the altar of the church and commits himself in penitence and by faith to Christ and joins the church, he becomes a member of the Body of Christ. So much as in him lies, and by the grace of Christ, he ought to do everything to live in the light of that fact. He ought to do everything he can to keep the moral standards of the church high and holy.

THE TEMPLE OF THE HOLY SPIRIT

"I am my own man; I'll do what I please." "My life is my own; I'll do what I want to with it." So says many a modern man, and especially young men. But we are not our own. We

—Continued on Page 15

SUNDAY SCHOOL LESSON

October 13, 1957

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Thanks For Helping Reach Our Goal

John G. Truitt, Superintendent

REPORT FOR SEPTEMBER 30, 1957

MONTHLY OFFERINGS

Dear Friends;

Thank you for helping us go over the top on our goal of \$75,000.00. As you see the total for this report is \$69,860.62. Add to that amount the sum of \$5,164.67 received in cash from the farm, and not shown in the above report, and you will see that our total for the fiscal year was \$75,025.29.

Words fail me in expressing my gratitude to each one who has helped us this year. I just want to say God bless you everyone. For your very kind letters, for your cooperation, for your interest in these children and your contributions I am deeply grateful.

With a goodly staff of workers and a large group of children one can always wonder if he has done his best. There are so many chances to be wrong somewhere with that many questions to answer and decisions to make. I am quite willing to admit that my batting average is not as high as I would like it to be. But one thing I do know I have daily asked in all sincerity for the guidance of the Holy Spirit in my work. I have tried to be a good member of the team, not an outstandng player, and I feel a bit relaxed since a few hours ago I made the deposit in the bank that put us over the goal. I look back on the year with joy.

And when you see how well some of these boys and girls are doing it adds to one's joy. Our boys and girls take part in school activities, take their rightful place in church and Sunday school, and in Pilgrim Fellowship meetings. In the Senior Pilgrim Fellowship Ben Black was recently elected vice-president. In the Junior Pilgrim Fellowship George Morningstar was elected vice-president; Alice Kidd, secretary; John Rich, chairman of the Fellowship Commission; and James Crumpler, chairman of the Action Commission. You can know how anxious we are that each shall do his part well throughout the year. We will with encouragement and help.

Again let me thank you for all your help, and ask you to remember these children and their helpers in your prayers.

Amount brought forward		\$27,053.00
Eastern North Carolina Conference		
Hope Mills	\$ 4.25	
Mt. Auburn, S.S.	11.00	
Oak Level	29.55	\$ 44.80
Eastern Virginia Conference		
Cypress Chapel	70.00	
Christian Temple	10.00	
Rosemont	62.65	
Portsmouth, Shelton Memorial	3.00	
Union (Surry), S.S.	24.00	169.65
North Carolina and Virginia Conference		
Greensboro, First	108.21	
Rocky Ford	1.00	
South Boston	20.70	
Union (Va.), S.S.	5.00	134.91
Western North Carolina Conference		
Randleman	17.00	17.00
Virginia Valley Conference		
Bethlehem	9.50	
Winchester, S.S.	10.00	19.50
Total		\$ 423.36
Grand Total		\$27,476.36

SPECIAL OFFERINGS

Amount brought forward		\$41,598.03
Woman's Christian Fellowship, Hendersonville Church ...	\$ 5.00	
Charles V. Sharpe, Burlington, N. C.	20.00	
C. B. Ellis, Burlington, N. C.	8.00	
Mr. & Mrs. J. Marvin Whitley, Suffolk, Va.	10.00	
New Hope Cong. Christian Church, Roanoke, Ala.	5.00	
Ladies' Aid Society, First Cong. Church, Braintree, Mass.	10.00	
Woman's Fellowship, Bayview Cong. Christian Church ..	5.35	
Chester H. Roth Co., Inc. (interest)	15.00	
Miss Lura Kennedy, Worthville, N. C.	25.00	
Miss Ethel Friddle, Greensboro, N. C.	15.00	
Dr. W. D. Rippy, Burlington, N. C.	5.00	
Street Paving:		
Mr. & Mrs. Emmett H. Rawles, Suffolk, Va.	50.00	
Mr. & Mrs. J. H. Alford, Tarboro, N. C.	5.00	
Doyle McFarland, Sanford, N. C.	500.00	
Miss Ethel Friddle, Greensboro, N. C.	10.00	
Special Gifts	97.88	
Total		\$ 786.23
Grand Total		\$42,384.26
Total for the Week		\$ 1,209.59
Total for the Year		\$69,860.62

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

Japanese Churches Combat Anti-American Feeling

Efforts to win back church-school children from Communist influence and bring new members into Japan's Christian churches are to be stepped up this fall, Mathew Seishi Ogawa declared during a recent visit to the United States. More than 120 evangelism leaders from each district will meet in Amagi Sanso, near Tokyo, Sept. 4-6, he said, for the first national conference ever held in Japan on the use of mass media in evangelism. Mr. Ogawa is director of AVACO, Christian audio-visual headquarters in Tokyo.

Special radio and television programs will also be mapped out at the conference in a major attempt to counteract Communist anti-American and anti-Christian propaganda, Mr. Ogawa said. Reporting that there are now over one million TV sets in Japan

he said that 6,000 new sets are being sold every month.

"The Communists are having a field day with present Japanese discontent with U. S. policies," Mr. Ogawa continued. "Because the Christian church is still associated by many with 'Western' influence, this is also hurting our work." Explaining that many resent some American church leaders in Japan who publicly defend U. S. policies, Mr. Ogawa said that as a result, these people are more easily persuaded that Christians are "tools of the West," as Communist propaganda claims.

Mr. Ogawa also described long weeks when there was no fish to eat because it was radioactive and had to be destroyed. "Some Communist youth leaders jumped at that chance to invite many of our church-school children on outings. On joining these

imitation Scout groups, the children were given a good time but they also heard the usual talks about 'American murderers.' They probably reported back to hungry, disgruntled parents that they liked these new leaders who promised peace and no H-bomb tests. It was very clever," Mr. Ogawa said, "and a lot of those children have not come back to church school."

"Fortunately," he continued, "there has been a growing acceptance since the war of the use of films and slides in many churches whereas formerly they were frowned on, as smoking, drinking and dancing still are by local Christian leaders." Saying that he was optimistic that the churches united in the National Christian Council will succeed in combating such propaganda, Mr. Ogawa also announced that the first nation-wide evangelistic campaign is now scheduled for October.

Mr. Ogawa attended the recent International Religious Broadcasters Conference in Frankfurt, Germany. AVACO is a unit of RAVEMCCO, the radio, visual education and mass communications committee, of the National Council's Division of Foreign Missions.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

OCTOBER

INDIA

- 13—**The Church of South India**, the bishop of Madura-Mamnad Diocese of which, Rev. J. E. L. Newbigin, spoke at Uniting Synod of United Church of Christ.
- 14—**Rev. and Mrs. Samuel Devapragasam**. He was member of International Seminar conducted by American Board in U. S. 1945-46. He is minister of Church of South India with special interest in public worship and evangelism.
- 15—**Rev. D. A. Gregory** is Indian minister of Madura and Ramnad Diocese of Church of South India; valuable for his command of both Tamil and English; studying in Andover-Newton Theological School, 1956-57.
- 16—**Rev. and Mrs. Max H. Harrison**. She was born in Jaffna, Ceylon, where her parents and grandparents were Board missionaries, and became a missionary there in 1912. In 1922 she married Max Harrison who had arrived in Ceylon in 1918. Now he is Bible professor at United Theological College, Bangalore, as well as principal, librarian, treasurer, and she teaches English there.
- 17—**Rev. and Mrs. Charles P. Heineman**. She went as missionary to India under Methodist Board in 1940. In 1946 married Mr. Heineman who had gone to manage Trade School, Pasumalai, following work at Pleasant Hill Academy, Tennessee. They both do village work at Tiruvadana, Ramnad.
- 18—**Dorothy S. Hoath, S.R.N.** is an Australian who worked as a nurse there after receiving degree in 1940 until 1944 when she went to Pierce Memorial Hospital, Madura; now nursing superintendent Hospital for Women and Children there.
- 19—**Rev. and Mrs. (M.D.) Ralph R. Keithahn**. He went to India in 1925 after graduation from Yale and stayed five years; then in U. S. five years; married 1935 and returned to India where he does religious and social service work with rural emphasis and she does medical work with emphasis on village health programs and nutrition.

PULPIT FAILURES

(Continued from Page 11)

the prophetic office by pretending to preach with no message that manifestly burned with a passion in the soul to exalt Christ and to feed his sheep. A faithful pastor and true prophet could even dare to train his people for such an extraordinary hour by saying to his officials, "I shall never preach without feeling God has given me a message. And why indeed should God want always a sermon? Be prepared, some Sunday morning, to take over with me in a great prayer service of confession and of dedication — if ever God gives me no message for a sermon."

Let us never forget this: God has sometimes brought Pentecosts without sermons!

SUNDAY SCHOOL LESSON

(Continued from Page 13)

have been bought with a price. We are God's. Furthermore our bodies are the temple of the Holy Spirit. The Spirit of the living God lives within us, and our bodies are the instruments through which he expresses himself. Drunkenness, immorality, greed, lust, uncleanness are outrages not only against ourselves, but against God.

A LETTER TO PARENTS

I have been thinking about our children. Like you, I am a parent. I love my children as you love yours, and I know deep in my heart that I want for my children the best that I can give them. I have just bought them new clothes to go off to school this fall, and have had to reach down a little deeper to pay the school fees. I take it for granted that my children will be in school every day, and I feel very bad about it when due to illness or some other reason they have to miss a day.

Though I take it as a matter of course that my children will go to school every day, when Sunday comes I don't always take it as a matter of course that they will be in Sunday school, or that as a family we will join in worship at church. Do I really feel that school is important and that what the Sunday School and the Church are trying to do is only secondary or that it makes no difference?

It's so easy just to take the children to Sunday school or church and dump them while I drive back home to the Sunday paper. But I read the other day that from studies which have been made, Church and Sunday school have meant most to the youngsters when their parents have gone with them. And I'm beginning to feel that maybe it would be a good thing if in our family we made it the habit of our life to be in Sunday school and Church every Sunday.

When you stop to think about it — what the Church is trying to do is to help us to come to a real faith in God, and a real purpose for our life. And it's beginning to dawn on me that maybe the impression I have been giving my children is that the Church is just secondary.

Another thing too. My son came to me the other day for 35c to go to the movies. His allowance had run out again! I guess all of us give our children lots of spending money these days — more than we had at their ages. But then the thought occurred to me that when he goes to Sunday school he only puts a dime in the offering. Here again, am I indirectly saying to my child that the Church and all it is trying to do is only second rate?

Maybe I'm going to have to revise my thinking some more. Anyway, I have come to the conclusion that for myself anyway, I am not going to "send my children to Sunday school." I am going to Sunday school and Church with them. This is an important part of our life that we ought to be sharing together. And if the Sunday school and Church aren't all I think they ought to be, I am going to at least chip in what I can to make them better.

I have written this because I suspect that there are other parents who feel just as I do, and that if we all worked at this thing together we would all be the richer for it.

Sincerely yours,

A Concerned Parent

Mailed by our church at Warwick, Virginia

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

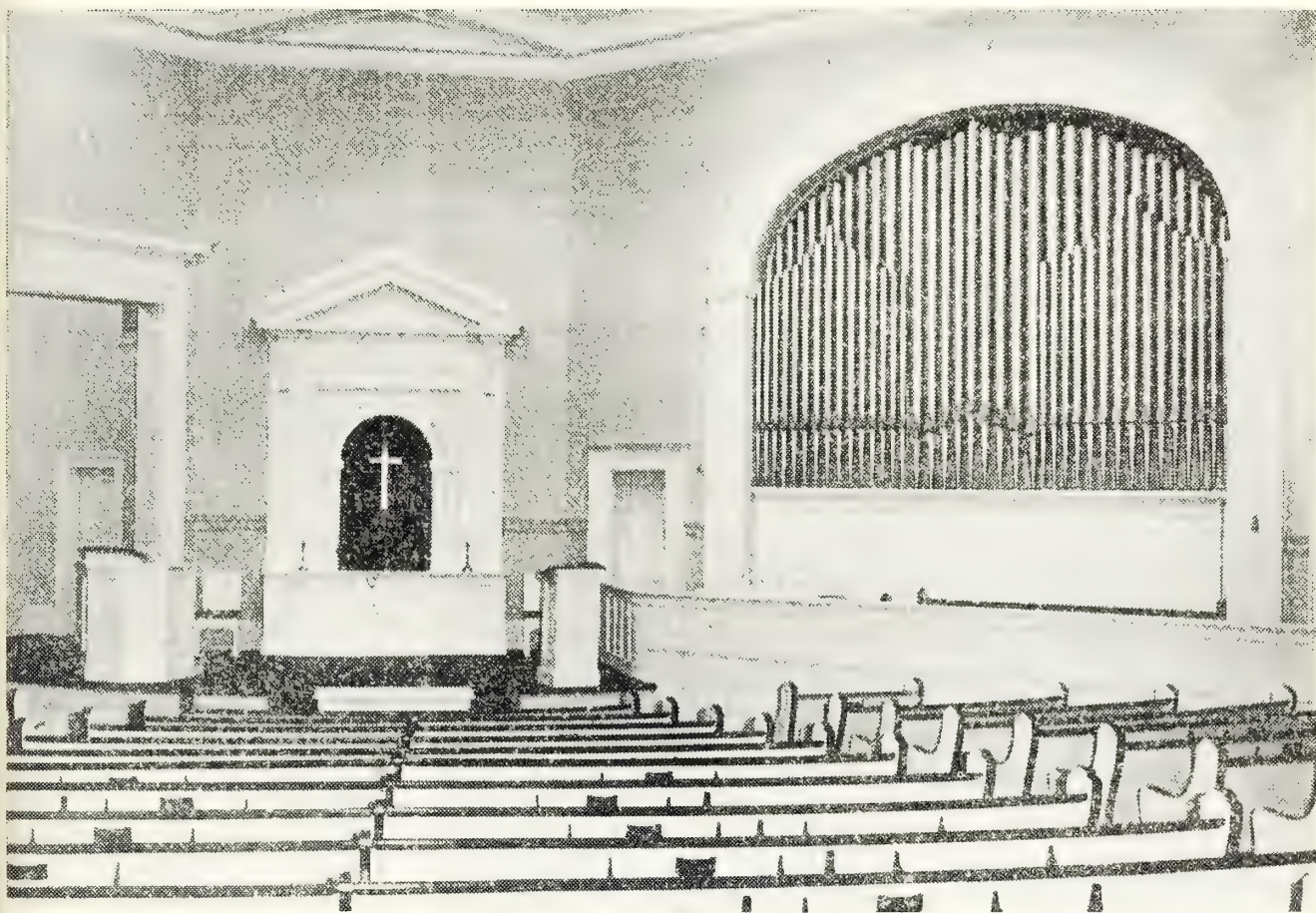
Elon College Library X

VOLUME 109

ASHEBORO, NORTH CAROLINA, OCTOBER 15, 1957

NUMBER 40

Elon College Library



INTERIOR VIEW OF RENOVATED FIRST CHRISTIAN CHURCH IN BURLINGTON, N. C.

From May to the end of September our people at First Church in Burlington, North Carolina, have been meeting in the church basement for their Sunday services. They have spent \$35,000 to renovate and improve their church building. Above is shown an interior view of the building, and the story is found on page seven.

Here And There Among The Churches

SUPERINTENDENT W. T. SCOTT was guest speaker October 5 in the first of the Fall series of Vesper Services being conducted at Southern Union College, Wadley, Alabama.

SUFFOLK church has just completed a Leadership Training Institute under the direction of their Board of Christian Education. On October 13 the Sunday school workers were dedicated at the morning worship service.

RALEIGH congregation (one sixth of the members) spent a week-end recently at Moonelon in a Retreat that proved to be very helpful. Other churches are also finding these Retreats to be just what they need to organize the plans for work and to secure a spirit of unity among the people.

BEVERLY HILLS in Burlington will have the Every Member Canvass on Laymen's Sunday, October 20. They had softball games and picnic at Moonelon near the end of September. On November 3 they will join with First Christian, St. Johns, and First Evangelical and Reformed Church in a union service (in the evening) celebrating the merger of two denominations into the United Church of Christ.

DR. HENRY E. ROBINSON has had a nice write-up recently in his home town paper, the Burlington Times-News, concerning the series of articles of his on adverbs appearing in this paper. Mr. Howard White, editor, is a member of the Evangelical and Reformed Church — and is a good editor. This week Dr. Robinson is attending a meeting of the American Board in Sioux Falls, South Dakota.

THE EXECUTIVE BOARD of the Southern Convention is in session today, October 15. Reports from the various officers and boards will be heard. Implementation of union in the Southern Convention is anticipated. Plans for the Convention to be held April 29, 30, and May 1 are to be made. The agenda indicated that this is an important meeting.

THE WOMAN'S BOARD, including officers of the three Women's Conferences, met at the Convention Office in Elon last Friday afternoon and evening and Saturday Morning.

ELON COLLEGE COMMUNITY CHURCH has received more than \$34,000 of the \$50,000 expected by April 15, 1958, on the anticipated church building program. Rev. W. J. Andes and his people are giving liberally and working together beautifully to make the church at Elon effective in the lives of people. The new building will aid greatly, they think. Gifts from other people will be greatly appreciated.

MRS. F. C. LESTER, president of the Women's Fellowship of the Southern Convention, is this week attending meetings in Sioux Falls, South Dakota. Monday there was a meeting of the Women of the Mid-West. Tuesday and Wednesday the Mid-West Regional Meeting was in session, in connection with which the American Board of Commissioners for Foreign Missions held its 148th annual session. Thursday and Friday the program committee of the National Women's Fellowship meet. Mrs. Lester is a member of the American Board and of the program committee. She is also visiting relatives in Sioux Falls.

THEME for the Mid-West Regional Meeting October 15-17 is "The Responsible Church Around the World." That is a topic worthy of thought by all of us.

BOARD OF TRUSTEES of our Church Home For Children will meet at 10:30 A. M. October 28. This board meets twice each year, in October and April. Members of the board are V. R. Holt, Chairman, Dr. H. B. Kernodle, Clyde W. Gordon, D. L. Boone, Dr. R. E. Brittle, Dr. J. P. Cross, Mrs. Allen E. Gant, M. M. Johnson, J. C. Matthews, Mrs. J. H. McEwen, N. Carl Monroe, Clayton A. Pugh, J. L. Read, Clyde W. Rudd, Rev. W. W. Snyder, I. H. Vickery, L. P. Waldo, Jr., T. W. Walton, Rev. M. B. Welch, C. D. West, and Superintendent W. T. Scott, ex officio without vote.

REV. RUFUS ANSLEY, pastor of our church in Richmond, Virginia, went to his doctor for a "check-up" September 18, and was told that immediate surgery was necessary, and that six or eight weeks would be necessary for recovery. He expects to be "as good as new" within a short time — which will seem like a long time to a man just beginning a full Fall program in his church. THE CHRISTIAN SUN family wish for him a speedy and complete recovery.

JAMES C. WASHBURN, JR., formerly of Raleigh and now of Fayetteville, has received as of September 18 a degree of C. L. U. (Chartered Life Underwriter) from The American College of Life Underwriters. Congratulations to this good churchman who is making good in his profession.

Volume 109

Number 40

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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First Meeting Of United Church In Area

William T. Scott

As a part of a nation-wide observance, representatives of Congregational Christian and of Evangelical and Reformed congregations in North Carolina east of the Yadkin River will meet together Thursday evening, October 24 at 6:30, at the First Christian Church of Burlington, North Carolina. It is expected that three hundred or more persons will be present for that dinner. This is one of more than 100 Fellowship Dinners planned by conference and synodical officials of the United Church of Christ for the month of October to celebrate the union of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church, consummated at Cleveland, Ohio, June 25-27, 1957. For the North Carolina churches west of the Yadkin River, a similar dinner will be held at the Trinity Evangelical and Reformed Church in Conover, N. C., on October 23.

The union of the Congregational Christian Churches and the Evangelical and Reformed Church is looked upon by churches not only in the United States but throughout the entire world, as a highly significant event. Both ecumenically minded, yet differing in polity and organization, they have ventured to unite upon the fundamental tenet of the Christian teaching, namely, faith in Jesus Christ as Lord and Saviour. In this union we are giving tangible evidence to the reality of this faith.

After the dinner to be served by the First Christian Church of Burlington, a program will be presented which will include the singing of hymns coming from each of the uniting communions, brief addresses and two significant motion pictures.

Dr. J. Earl Danieleley, President of Elon College, representing the Congregational Christian Churches, will speak briefly about the churches and institutions of his denomination in this area, and Dr. Arthur W. Newell of Richmond, Virginia, will speak in a similar manner concerning the Evangelical and Reformed congregations and institutions.

Significant and dramatic parts of the United General Synod were filmed and will be shown at this observance of United Church Night for the first time in this area. Of unusual interest

will be the premier showing of the new feature motion picture, pointing up the enlarged mission of the United Church of Christ and highlighting some of the values to be derived from the union of these two Churches. The evening will close with a prayer of dedication and the benediction.

The United Church of Christ reports a potential membership of more than 2,000,000 souls, more than 8,000 congregations, and 5,000 pastors with 1,300,000 church school members in the United States. The Congregational Christian and Evangelical and Reformed denominations, forming the United Church of Christ maintains a foreign mission field in 18 countries of the world, serving nearly 100 million people. In the United States these denominations sponsor or are related to 52 colleges and universities and in other countries 218 schools and colleges. 61 hospitals, Homes for the Aged and Orphanages are likewise maintained by them. Local church property in the United States totals more than 700 million dollars and the combined annual gifts to missions and benevolences total more than \$15,000,000.

In Europe domestic animals were once booked for charges before civil courts, but wild animals were committed to the judicial branch of the church.

W. N. C. Laymen Have Good Meeting

Sybrant Pell

The Laymen's Fellowship of the Western North Carolina Conference held its annual meeting at Randleman September 27.

A very fine program had been prepared by the retiring president, H. V. Cox, Jr. Mr. Hubert L. Beane led the devotional service. A men's quartet from our High Point church rendered several numbers. Mr. Robert Hayes of Randleman, our delegate to the first national meeting of the laymen of the Evangelical and Reformed Church and the Congregational Churches (now the United Church of Christ), addressed our meeting, bringing a very fine report of the meeting he attended and giving us much inspiration.

Attendance was good in spite of the

LAYMEN AT ASHEBORO

Ninety-nine men and boys are urged to attend the Laymen's Day Service at the Asheboro Congregational Christian Church on October 20 at 11:00 A. M. This is the annual men's Sunday in the churches. The Pastor, the Rev. Clyde Fields, has promised to sing "The Ninety and Nine," if the attendance reaches 99 men and boys. Charlie Barnes is chairman of the Attendance Committee seeking the goal of 99. He is assisted by Roy Moore, Paul Shane, Ralph Smith, Laven Cox, Joe Holloway, and Roy Ragsdale.

Jimmy Flynt will be the leader of worship; the morning prayer will be led by the Board of Deacons; seven minute talks will be given by Chester Branson on "What Christ Means to Me," by Hubert L. Beane on "What Stewardship Means to Me," and Dr. John L. Davis on "What the Church Means to Me."

When the Dutch settled New Amsterdam — now New York City — in the early 17th century, they told their children the story of Saint Nicholas, and as the Dutch and English tongues began to merge, the name came to sound like "Sant Nikolaus." Eventually children of the United States found themselves in possession of the name Santa Claus.

In Norway the oldest son becomes the owner of the family land upon the death of the father.

rain. 122 laymen enjoyed the delicious dinner served by the men and women of the Randleman church.

Pleasant Union received the attendance bell with 100 per cent present. Congratulations to this fine group of men.

Officers for the next two years were elected, and were installed by the Conference president, Rev. Lacy M. Presnell. They were: President, Mr. Harold Myers of Randleman, Vice President, Mr. Jack Shoffner of Liberty, Secretary, Mr. Horace Pette of Hank's Chapel, and Treasurer, Mr. Parks Teague of Pleasant Hill. With this fine list of officers we are looking forward to their leadership, and we pledge our support.

Fading Principles

This final article in the series on the "Principles of the Christian Church" comes in the midst of the Ecumenical Month being observed by the United Church of Christ, which is composed of Evangelical, Reformed, Congregational, and Christian churches. To some it may appear that this is an admission of defeat, but to others it will mean unexpected success.

The principles enunciated by the Christian Church in 1794 have not led to the union of all of Christ's followers, as was hoped by the founding fathers. On the contrary the Church itself has never grown into great numbers. The method of union does not seem to be by way of everyone leaving his own household of faith and uniting with another. This is what many would like, including our Catholic friends, but it does not work that way.

The two mergers in which members of the original church in America called Christian have shared have been on the basis of recognition of the other denomination as being equally as worthy of consideration. We joined with Congregationalists and enjoyed the Congregational Way and fellowship without losing our own integrity or identity. So did the Congregationalists who shared our friendship. We did not give up our principles; we simply merged them with the beliefs of others.

The new United Church of Christ brings together statements of faith both ancient and modern. There is no place in the Constitution to be made for the Principles of the Christian Church as such, but the substance of those principles will run through the Constitution and into the practices of the United Church, for we are uniting on the basis of faith in Christ and loyalty to Him. Doctrines to be believed are to be found in our Bible, and no other creed will be mandatory on anyone. The statement of the principles is fading, but the substance is strong.

It is hardly "cricket" for us who were reared in one part of the United Church to insist that our statement of "Principles" should be the wording of the agreements for future living. It is just as fair for the Reformed people to insist on the creeds which they have used through centuries as it is for others to say the shibboleths they have used are the only right ones. Hence, the "Principles of the Christian Church," which have appeared on the front page of this paper in recent weeks will appear less often in the future. Many of us will remember them with joy, but we shall be even more delighted to see them absorbed in the life of a new Church, a Church enriched by the heritage of many peoples through many centuries. This is the way of progress, and it may be at least part of what Jesus meant when he said, "He that loses his life for my sake shall find it."

Dates And Deadlines

This editor finds dates in history books hard to remember, but there are dates he must remember. The paper must go into the mails on Tuesday — that is, Tuesday fifty times each year. We have agreed with Uncle Sam to post the paper on Tuesday, and his boys at the Post Office expect it then.

It takes time to set type — a lot of time for a paper this size. Then it must be arranged in pages, with headlines, and displays to catch the reader's interest. After that comes hours and hours of feeding paper into a press. The boys wait to fold, staple, trim, and address the finished product so readers all around our world may read what has been written. The editor must remember the time schedule so that everyone can do his share at the appointed moment.

Friday before the date of publication the paper is completed, corrections made, and the forms made ready for printing. (The printers do not work Saturday and Sunday.) Copy must be ready much earlier. Some of it is wanted Monday, and most of it by Wednesday.

If you want an article to appear, please remember the dates and deadlines. If you want a picture changed into a cut and printed as a picture, be sure to add additional time, for it must go away to be engraved before we can use it as a cut.

Once each month the mailing list is re-worked. Changes of address are made, new subscribers added, and expiration dates corrected. That is for the first issue in each month, and it takes the printer about a week to do his share. The Convention Office workers receive this information and relay it to the printer. All of which means that corrections for the first issue in each month should be in the office at Elon by the middle of the month preceeding the expected change. If subscribers will remember this date — or dead-line — it will help greatly in the joy of working together in this fine enterprise.

Joy In Milwaukee And Moscow

Viewers of television who saw the celebration in Milwaukee when their Braves came home with the World Series banner could hardly believe that the world is disturbed about states' rights or the satellite that buzzes around the earth. There was rejoicing in Moscow because Russia had out-witted the United States and had launched an earth satellite first. Just what difference winning the baseball pennant or the race to the moon can really make does not seem to bother too much. We just want to be there first.

Well, this editor is pleased to think that rejoicing is good medicine in anybody's country. For a long, long time we have worried about a multitude of problems. A good laugh will do the world more good than another world war. Those of us who are strangers to Milwaukee and Moscow might do well to lean back and take a big, big laugh. If you think there is nothing funny, then look in the mirror. It is just as important to laugh at one's self as to laugh at someone else.

Think With The Thinkers

"LEAVING THE CHURCH"

A disappointed ex-minister wrote in *Harpers* magazine this summer about "Why Young Ministers are Leaving the Church." But the reasons he gave are really why young men should enter the Church — there is work to be done.

The reasons given by James Moore included pressures for compromise, organizational work, the conservatism of some congregations. These problems are a challenge, not an insurmountable obstacle keeping the church from being the Church. They are found in any walk of life.

God has placed the church in the world; there are bound to be hard work, dishwater hands and cranky prospects at canvass time. You can't escape it. And through all this the Church attempts to be herself, carrying the world toward a new level of life.

If Mr. Moore were to have a blow-out in Nevada he might start out walking across the desert, thinking what he really needed was a new car. You and I would change a tire. The world needs the Church. Our churches need you and me in them.

—Gaylord B. Noyce, Raleigh

* * *

QUITTING, SITTING, OR WORKING

The executive vice-president of one of our large corporations states that the personnel of his organization, both executive and operational, can be divided readily into three classes — the quitters, the sitters, and the workers.

Some join, wait for the others to serve them, and then leave in disgust, because they haven't got anything out of it. Ready always to object and criticize, they did not become a part of the company to work, but to grumble, complain and develop hurt feelings.

A second group just waits for somebody else to start something, and in the meantime just sits tight, or stands pat; they are on a sort of perpetual sitdown strike. They will follow, maybe, but they will not lead or assume any initiative. They are in the

factory, on the pay-roll, but not turning out any of the product.

The corporation continues and grows, only because it has a nucleus of men and women who are proud to work, proud of their work, and proud of their organization. They dig in, do a real day's work, and contribute to the company's welfare and prosperity. Trustworthy, reliable, dependable, they are the backbone of the industry.

Churches, alas, are also very human institutions, with similar viewpoints and attitudes to those found in busi-

ness and industry. Made up of people, with our human frailties, they, too, sometimes include quitters, and the sitters, along with those workers that "pitch in" and make things hum and move.

In our church, we want each and every one to be a "worker," a member of the team, interested in and concerned about the "the business" of the Kingdom. There is a job for every member, which only his or her talent can enrich and bless.

Rev. Frank R. Hamilton, Minister
The Christian Temple, Norfolk

About

* * *

PHILOSOPHY OF THE INDIAN

A study of the various groups which compose the human race shows that each group has its own philosophy. But the philosophy of the Indian is one of the most interesting of all mankind. It is among the few philosophies of the earth's races that remain unchanged.

All peoples develop their own philosophy of life. This development is partly from geographical environment and the world of nature with which they are acquainted. Looking at things not only changes people, but they develop from the history and experiences of every community.

The Indian came into his own philosophies of men and nature and brought them to expression in his own thought and action. To understand the Indian it is necessary to know something of his traditions and human contacts, his beliefs, arts, rituals, and symbols.

No symbol of Indian thought has been more impressive than has the Peace Pipe, although its meaning has seldom been understood. The rite of solemnly lighting the pipe from a live coal, the blowing of the smoke to the four quarters of the earth, to the earth beneath and to the heaven above, and passing of the pipe from hand to hand of all who are to enter into its pact and understanding is known and practiced by most tribes.

Four is the Indian's lucky number and in Indian art four-square figures are more frequent than other symbols. To the Indian the four quarters

represent the whole range of man. The number four also symbolizes periods of infancy, youth, maturity, and old age.

Indian peoples have their rite of presenting young babes to the world in which they are to move. This corresponds to the Christian rite of christening. They also have a ritual in which they celebrate the passing of the young people into young manhood or young womanhood. For maturity the ritual is most often a test of strength and of the Indian virtues of courage, endurance, generosity, and loyalty. . . the Indian's four "hills", as the life periods are called.

The old are respected not merely for personal virtue or wisdom, but mostly for the mere fact of having shown by the successful passing of years that the old person's life was lengthened because of the strength of his or her spirit companion. Beyond this hill lies the other world — the spirit land — and this, too, for many Indian peoples is a fourfold land and reached by a trail of four passages.

To the Indian all life is as a loan from nature, and no man can monopolize its privileges. Another trait of Indian philosophy is its stress upon manhood and self-reliance — upon courage and endurance as a man's best means of meeting and fulfilling his destiny, strengthened by the genuineness of his belief that the career of a brave man is not defeated by the grave. Hence the philosophy of the Indian embraces immortality.

C. B. Riddle



Miss Nancy Rountree

Miss Nancy Rountree is president of the Pilgrim Fellowship in Damascus church, Sunbury, N. C., is secretary of the Eastern Virginia Pilgrim Fellowship, has represented that conference group at meetings of the United Christian Youth Movement in Richmond and Massenetta Springs. She has attended youth camps at Bay-side and Moonelon. She is the daughter of Mr. and Mrs. G. Emory Rountree of Sunbury, North Carolina.

United Christian Youth

Nancy Rountree

The United Christian Youth Movement is an interdenominational organization of youth working together to fulfill God's commission. It offers a wide fellowship; it studies youth problems; it prepares youth for community leadership.

During the week of July 21-26 I had the experience of sharing in a U. C. Y. M. conference held at Massanetta Springs, Virginia. Now I want to share my experience with you.

The activities of the week were varied and enjoyable. I Corinthians was the Bible study topic and devotional reference. Four of the five U. C. Y. M. commissions were studied. These study areas included Christian Fellowship, Christian Citizenship, Christian Outreach, and Christian Witness. During the afternoon there were several choices for group activity. At dusk the vesper service was an inspiration. A time for fun and

frolic came with the evening recreation. Some of the evening programs included movies, campfire service, exploration of the U. C. Y. M. work, and reports of work camps. The climax of the week was the Communion service Friday.

Christ was the leader of our conference, and denominational ties presented no barriers in Christ's work. The interdenominational fellowship was strongly felt.

From my experiences at the conference I give you this thought: "United the Churches Conquer; split they fall."

Youth Rally At Chapel Hill

J. Rex Thomas, President

The Eastern North Carolina Pilgrim Fellowship met for its Fall Rally in Chapel Hill at the United Church on Sunday afternoon, October 6. Because there was so much to be covered in this session, the Rally began with registration at 1:30 P. M. There were about one hundred and twenty young people in attendance.

The program theme was, "Looking Ahead to College." We were indeed fortunate in having Dr. Earl Danielely, President of Elon College, as the featured speaker. Other speakers for the afternoon were Miss Joyce Myers and Mr. Sam White, both of whom are students at Elon College.

During the business session a great deal was accomplished. A Constitution for the E. N. C. Pilgrim Fellowship was formally adopted. Now we have a firm basis for all our programs and business operations. Also, a new slate of officers was elected. Reports were heard from a committee on resolutions and a committee on place. It was decided that the Spring Rally should be held at Shallow Well and that the Fall Rally would be held at Beulah.

Since the day was being observed as World Wide Communion Sunday, it seemed quite fitting that we should partake of the sacrament of Communion for our closing worship service. Reverend Harvey Carnes, pastor of the host church, assisted by Rex Thomas, the retiring president, officiated at this service.

Eastern Va. Pilgrim Fellowship Report

The 45 Pilgrim Fellowships in Eastern Virginia have had a very good year according to the quarterly reports received by the Superintendent of Young People. The following is the summary of the reports from 30 of the groups in 25 churches:

- 27 had a well-planned worship service at each meeting
- 18 had some organized study of PF work
- 22 used the Mission Study Books
- 20 used the Lenten Devotions for Young People
- 18 made quarterly reports of work
- 16 made quarterly payments on apportionments
- 25 paid apportionments in full
- 25 had representatives at Eastern Virginia PF meetings and camp
- 24 studied the three Commissions
- 8 sent one news article, quarterly, to The Christian Sun
- 24 contributed to Friendly Service (Migrants, etc.)
- 13 had membership in the CMA
- 23 emphasized the decision for Church Vocations
- 24 observed Youth Week with a public service
- 13 invited one member of the Executive Board to visit them

Three Fellowships: Bethlehem (Nansemond) Jr. and Sr. Hi; and Great Bridge Jr. Hi attained all of these goals.

Reaching all but one or two points were: Rosemont, Suffolk, South Norfolk, Damascus and Cypress Chapel.

REPORT FOR EASTERN VIRGINIA SUMMER CAMPS AT MOONELON

- Juniors: 43 girls and 24 boys
- Junior Highs: 45 girls and 34 boys
- Senior Highs: 26 girls and 7 boys
- Officer's Camp: 15 girls and 4 boys
- Total attendance — 198

Mrs. Jack Akin, Supt. Young People
Tom Murphy, President

Burlington Church Is Renovated

September 29 was a good day for the First Christian Church of Burlington, North Carolina, for it was then that the congregation moved from the basement into the beautifully refurbished and enlarged sanctuary.

Air-conditioning has been installed, new carpets laid, pews reworked and refinished, the organ console moved, an altar and lectern replace the center pulpit, the altar is furnished with beautiful candle sticks and an elevated cross, the choir loft decorated with new paneling and pews, and indirect lighting has been installed. The

choir has new robes, old radiators have disappeared, theater seats in what was the Sunday school assembly room have been replaced with church pews since this is now part of the sanctuary. All vestibules have been redecorated and new floor covering added. Three adult class rooms and the ladies' parlor have been repainted.

An automatic elevator, the gift of Mrs. John M. Coble, give a "lift" to those who find it difficult to climb stairs. The beautiful windows will be illuminated at nights for the benefit of passers-by. The parking lot has been paved for the benefit of forty

car owners who make this their place of worship.

The total cost of the renovation and improvements was approximately \$35,000. Dr. Henry E. Robinson, minister, and his people cordially invite visitors to share with them this lovely place in which to worship God.

P. F. AT ELON COLLEGE

Ruth Dunn

The Annual P. F. Retreat of the Elon College Church, Elon College, N. C., was held September 27 and 28 at Moonelon. Thirty-eight persons were in attendance.

The Friday evening program was opened with a Vesper Service led by Miss Melva Foster and several of the young people from the Home for Children. Rex Thomas, President of the Eastern North Carolina Pilgrim Fellowship, led a discussion on "What Is Pilgrim Fellowship?" Discussion groups on Worship, Business, Program and Recreation were led by Miss Ruth Dunn; Miss Faye Gordon, President of the Southern Convention P. F.; the Rev. John S. Graves and Douglas Albert of Pakistan.

Folk Games were enjoyed by the group and the evening closed with a Camp Fire Circle led by Jo McAdams.

On Saturday morning, Morning Watch was observed by the group and discussion groups on Faith, Action and Fellowship were led by Miss Faye Gordon, Louis Wilkins and Douglas Albert.

The Retreat closed with a Worship Service on "Fricadship" led by Miss Melva Foster.

On Sunday night, September 29, officers of the two groups for the coming year were elected and installed. Officers for the Senior High Group are as follows: President, Jimmy Long; Vice President, Ben Black; Secretary, Janet Loy; Treasurer, Al Noah; Faith Chairman, Barbara Wells; Action Chairman, Deanna Braxton and Fellowship Chairman, Jo McAdams. Officers for the Junior High Group are as follows: President, Joann Schmidt; Vice President, George Morningstar; Secretary, Alice Kidd; Treasurer, David Andes; Faith Chairman, Lonnie Smith; Action Chairman, James Crumpler and Fellowship Chairman, John Rich. The Installation Service was led by Mrs. W. J. Andes. Counselors for the two Youth Groups include Mrs. N. R. Franks, Miss Melva Foster, Miss Edith Brannock, Miss Ruth Dunn, Louis Wilkins, student assistant to the minister and the minister, Rev. Wm. J. Andes.



ADMIRING THE NEW ELEVATOR

These young ladies are investigating the new elevator in our Burlington church, the first to be installed in a Burlington church. They are, from left to right, Misses Ruth Robinson, Harriett Cooke and Sue Holt. (Photo courtesy Burlington Times-News.)

Virginia Valley

Central Conference Program

Tuesday, October 29, 1957

**Mt. Olivet (R) Church,
MaGaheysville Virginia**

THEME: "United in Christ"

MORNING SESSION

9:30

Call to Order — C. A. Phillips,
President

Worship — Rev. S. E. Madren, Host
Pastor

Enrollment of Delegates

Recognition of Visitors

Appointment of Special Committees

10:10

Address — Dr. Stanley U. North
General Secretary Board of Home
Missions

10:40 Hymn

11:05 Standing Committee Reports

Executive — Mrs. Shirley White

Missions — R. O. Rothgeb

Ministry — Rev. R. A. Whitten

Stewardship and Apportionment —
E. A. Showalter

Evangelism — Rev. S. E. Madren
Christian Education and Religious
Literature — Mrs. E. J. Rohart

Laymen's Fellowship — Nelson
Liskey

Social Action and Moral Reform —
Mrs. R. A. Whitten

Conference Missionary Association
— Mrs. Clyde Miller

12:00 Adjournment

DINNER BY MT. OLIVET (R) CHURCH

1:30 Call to order

Worship

Industrial and Auxiliary Reports
Southern Women's Fellowship —
Mrs. Tom Good

Powells Fort Camp — Rev. Clyde
Koon

Elon College—Dr. J. Earl Danieley,
President

Christian Sun — Dr. F. C. Lester,
Editor

Southern Convention — Dr. W. T.
Scott, Superintendent

Children's Home — Dr. J. G. Truitt,
Superintendent

Pilgrim Fellowship — Jimmy Litten
Report of Special Committees
(Resolutions, Finance, Nominating,
Place)

Report of Conference Treasurer —
O. W. Andes

Miscellaneous Business

Benediction

Recess

EVENING SESSION

7:30 Call to Order

Theme, "United Church of Christ"

Worship — Youth Fellowship —

Mt. Olivet (R) Church

Installation of Officers — Dr. F. C.
Lester

Address — "United Church of
Christ" — Dr. Stanley U. North
Adjournment

Asheboro Youth Elect Officers

The Junior PF and Pilgrim Fellowship groups of the Asheboro Congregational Christian Church began a new year with the election of officers on Sunday Night October 6.

Officers elected were: President:
Julia Ann Hammer, Vice President:
Martha Rose Brown, Secretary: Jane

A Tribute To Dr. Timmons

(A letter to Mrs. Timmons by Dr. Will B. O'Neil)

The ministers of the Eastern North Carolina Conference have requested me to convey to you some expression of their effectionate concern and Christian sympathy in the translation of your beloved husband, Wofford Colquitt Timmons.

While his stay within the bounds of our Conference was far too brief, yet the impressions he made are indelible. We had deep respect and admiration for his erudite mind, furnished so beautifully, as it was, with the best of poetry, prose and Holy Writ. Truly, here was a man who walked with the great of the ages. His interpretative insights and wise counseling were a never-ceasing source of inspiration to us.

He was a Greatheart. A man who loved his fellow man regardless of clime or creed. He hated injustice, and "man's inhumanity to man" evoked in him the passion of a prophet. To hear him preach the saving truth of the Gospel was an unforgettable experience. "There was a man sent from God whose name was

Rush, Treasurer: Luther Hodgins, Faith Commission Chairman: Elizabeth Lester, Fellowship Commission Chairman: Mary Jo Olive, and Action Chairman: Barabar Jarvis. Julia Ann Hammer and Mary Jo Olive hold offices in the Western North Carolina Conference Pilgrim Fellowship, as well as in their local group.

Adult Counsellors for the Junior PF are: Mrs. Ray Beane and Mrs. R. L. Maynard. Adult Counsellors for the Pilgrim Fellowship are: Mr. and Mrs. Roy Ragsdale and Mr. and Mrs. Clyde Pell.

The Counsellors and officers of the Pilgrim Fellowship met recently to plan a program of study and work for the year. The two PF groups meet each Sunday evening at 6:00 with a fellowship snack supper and then gather in their respective rooms for the program.

A kind word gives hope to the despondent heart, and a cruel word makes others sob their way to the grave. The world needs more torchbearers of encouragement — men and women who can use their tongues to plant a rose instead of a thorn in the heart of someone.

Wofford Colquitt Timmons and he was not for God took him."

To each of us he was "Tim", a beloved brother in Christ, a devoted friend, a delightful companion. We shall miss his warm handclasp, his cheery smile, his kindly humor, but memories are imperishable!

"He whom a dream hath possessed knoweth no more of sorrow

At death and the dropping of leaves and the fading of suns he smiles

For a dream remembers no past and takes no thought of a morrow,

And staunch amid seas of doom a dream sets the ultimate isles.

He whom a dream hath possessed treads the impalpable marches,

From the dust of the day's long road he leaps to a laughing star,

And the ruin of worlds that fall he views from eternal arches,

And rides God's battlefield in a flashing and golden car."

Shaemus O'Sheel

May the God of all comfort inspire you with courage and comfort.

Women's Conferences Are Growing

Emily C. Lester,
Pres. Southern Convention Women

Would you enjoy a trip of seven hundred miles in three days, with attendance at two Women's Conferences thrown in for good measure? That was the experience of Mrs. W. T. Scott, Sr., and myself, with Mrs. Ray Gordon sharing much of the trip with us. I will admit there was a bit of weariness coupled with the enjoyment of the day on Friday when we drove from Suffolk to Elkton, attended the Valley Conference, drove back to Charlottesville (where Mrs. Gordon took a bus), and then on to Elon College and Asheboro, getting in just before midnight!

Anyone who visited our three women's meetings would agree, I think, that signs of progress are surely to be found on every hand. Many women in attendance (at least 700 altogether), an increase in giving, an eagerness to learn how to do the comparatively new job of the six departments, and a desire to do real study combine to make our women eager to meet the challenge of "Living in These Days."

The North Carolina women were not only stirred to nobler living by Mrs. Marjorie Hereford of Elon College, but were reminded of their share in the United Church of Christ by Rev. Walstein Snyder, reporting on the Uniting Synod, and by Rev. Harvey Carnes, telling of the Pembroke Conference on Missions.

The theme "For the Living of These Days" was well carried out in Eastern Virginia from the opening worship by Mrs. J. H. Booth, Jr., to the installation of officers by Dr. H. S. Hardcastle. Mrs. J. Everette Neese presented an informative and interesting program on migrant work in Virginia, including an interview of two girls from a migrant camp — one of whom understood English only through the interpreting of the other, Spanish being their "native tongue."

The Valley Conference was fortunate in having Mrs. Guy Benchoff, president of The Women's Guild, as speaker. She challenged each woman to find her place in the local church, as well as telling of future plans for women in the United Church. The installation service was conducted by Rev. Mr. Heist, E. and R. minister at Timberville, and there were five women present from his church.

A highlight of all the sessions was

the offering for the Church History Room, in honor of Mrs. W. V. Leathers.

Shallow Well News

Mrs. H. S. Clark

On September 16 the four circles of the Shallow Well Congregational Christian Church met in joint session at the church. After the devotional and a short business meeting with the president, Mrs. Lonnie Watson, presiding, the meeting was turned over to Mrs. Max Vestal who gave a most interesting review of the book, *Mission USA*.

This being the last general meeting for the year, the circle chairmen were called on for reports. It was very gratifying to hear of the splendid work done during the past year: the society has helped to buy robes for the choir, has bought drapes for the pastor's study in the parsonage, bought pots and pans for the church

kitchen, contributed \$32 for our Thank offering, remembered the sick and shut-ins with gifts and flowers, and all the circles enjoyed the fellowship of an August picnic.

Two life memberships were presented; one to Mrs. Bertha Matthews who has for many years been a faithful worker in our fellowship. The other was presented to Mrs. Lonnie Watson, our retiring president, who has for the past two years worked hard and accomplished much as our leader.

Mrs. Lila Mae Campbell conducted a very beautiful installation service for the new officers. Mrs. Bertha Thomas was installed as president, with Mrs. Jewell Measamer as vice president, Mrs. Elva Mansfield and Mrs. Elsie Griffin as secretary-treasurers. Circle chairmen were Mrs. Annie O'Connell, Mrs. Annie Ruth Millikin, Mrs. Juanita Watson, and Mrs. Margie Marsh.

We pray that the coming year will be one of progress and diligent study — for the promotion of missions and a better understanding of our work for Christ.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

OCTOBER

INDIA

- 20—The Village Churches of the Madura Mission.
- 21—Ellen B. Lang, S.R.N., went from Australia to India as a missionary nurse in 1928 under Presbyterians; affiliated with our Board 1944; Nursing Superintendent Pierce Memorial Hospital since 1947.
- 22—Mr. and Mrs. (R.N.) Lloyd L. Lorbeer. He went to India in 1915 and has served there since in a variety of places and posts; is now manager Basic Training School, Batlagundu; on pre-retirement furlough, 1957-58. She went to India as a nurse 1933-44; reappointed 1952; married 1953; superintendent Pasumalai Health Center.
- 23—Rev. and Mrs. Steven G. Mackie. He is Scotch, she is Dutch. Married 1953 and went next year for five-year term in Madura; he is chaplain and teacher at The American College; she works in college library.
- 24—Mr. and Mrs. Andrew C. Mills are doing language study in Bangalore and Batlagundu in preparation for agricultural work there. In their background: He as "inetrviewer" for rural church project, University of Missouri for two years; she was type setter and printer for two years.
- 25—The Rt. Rev. and Mrs. J. E. L. Newbigin. He was born in northern England, studied at Westminster and Cambridge; ordained by Church of Scotland, 1936; missionary in Madras until 1947; then elected first Bishop, Diocese of Madura-Ramnad of newly formed Church of South India.
- 26—Oline E. Nicholson has visited Southern Convention and our Winchester, Va., church school sends scholarship money to her regularly. From 1929-38 she was supervisor Criminal Tribes Settlement, Sholapur, Marathi Mission; then came to Madura where she is superintendent of industries, Lucy Perry Noble Institute; crafts supervisor Capron Hall and Pierce High School.

Financial Report For Fourth Quarter

THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter ending September 15, 1957

WOMEN'S FELLOWSHIP

Albemarle	\$ 20.00
Amelia	6.00
Antioch (R)	2.50
Apple's Chapel	70.00
Asheboro	105.00
Auburn	5.00
Bethel	24.00
Bethlehem (A)	15.00
Bethlehem (W)	10.00
Beulah	12.00
Burlington—Beverly Hills ..	35.00
Burlington—First Church ..	210.47
Burlington—Lakeview Com.	12.50
Chapel Hill	20.00
Concord	5.00
Danville, Va. Third Avenue ..	12.00
Durham	56.00
Elon College Community	170.85
Ether	5.00
Fayetteville—Eutaw Com. ..	40.00
Flint Hill (R)	7.50
Fuller's Chapel	20.00
Grace's Chapel	5.00
Greensboro—Calvary	22.74
Greensboro—First Church ..	246.00
Greensboro—Palm Street	55.00
Hank's Chapel:	
Bertha Riddle Circle	9.00
Edith Thrift Circle	10.00
Happy Home	20.00
Haw River	22.50
Hebron, Va.	20.00
Henderson	45.00
High Point	6.25
Hines' Chapel	10.00
Hopedale	31.50
Hope Mills	15.00
Ingram, Va.	29.25
Kallam Grove	5.00
Lebanon	12.50
Liberty, N. C. Circle 1	10.00
Liberty, N. C. Circle 2	6.00
Liberty, Vance	70.00
Liberty, Va.	5.00
Long's Chapel	12.50
Monticello	17.00
Moore Union	10.00
Morrisville	10.00
Mount Auburn	31.65
Mount Bethel	5.00
Mount Pleasant	14.00
New Hope	16.00
New Lebanon	8.00
Oak Level	7.00
Pfafftown	9.00
Piney Plain	10.00
Pleasant Grove, N. C.	17.00
Pleasant Grove, Va.	38.15
Pleasant Hill	22.50

Pleasant Hill—Golden Rule Circle	43.00
Pleasant Ridge (G)	20.00
Pleasant Ridge (R)	30.00
Plymouth	5.00
Raleigh	70.00
Ramseur	10.00
Randleman	4.00
Reidsville	10.00
Salem Chapel	20.00
Sanford	105.00
Shady Grove	10.00
Shallow Ford	10.00
Shallow Well	90.00
Shiloh	5.00
South Boston, Va. —Center Church	12.50
Spoon's Chapel	6.25
Turner's Chapel	12.50
Union Ridge	45.00
Union, Va.	15.00
Wake Chapel	65.00
Winston-Salem	20.00
Youngsville	12.50
Zion (WNC Conference)	5.00
	\$2,373.11

CHILDREN'S SOCIETIES

Apple's Chapel	76.88
Burlington—First Church	10.00
Durham	17.75
Elon College:	
Intermediates	5.50
Junior Crusaders	8.10
Willing Workers	30.00
Greensboro—First Church ..	13.63
Henderson—First Church	9.00
Turner's Chapel	5.00
Union Ridge	5.00
	\$ 180.86

CRADLE ROLL

Asheboro	4.69
Burlington—First Church	25.10
Durham	7.82
Elon College	120.00
Greensboro—First Church ..	13.63
Monticello	7.87
Pleasant Ridge (R)	4.38
Raleigh	10.00
Ramseur	5.00
Sanford	10.00
Turner's Chapel	5.00
	\$ 213.49

MISCELLANEOUS

Women's Fellowship—Southern Convention Memorial for Mr. J. D. Strader, Sr.	10.00
TOTAL RECEIPTS	\$2,777.46

DISBURSEMENTS

Blanket Position Bond (3-year coverage)	\$ 27.93
Literature Packets (8) for District Chairmen	20.00
Literature Packets for New Societies	9.20
Christian Children's Fund for Korean Orphan from Elon College Cradle Roll	120.00
Expense of the Treasurer for year	22.28
Expense of District Chairmen	23.53
Expense of Recording Secretary	4.00
	\$ 226.94
Mrs. J. D. Strader, Sr., Treasurer Women's Fellowship of The Southern Convention For:	
Life Memberships	\$ 380.00
Memorials	170.00
Congregational Christian Service Committee	25.00
Rachanyapuram School for Girls	9.00
Mission—General Fund	1,966.52
	\$2,550.52
TOTAL DISBURSEMENTS	\$2,777.46

Respectfully submitted,
Susie D. Allen, Treasurer

HENDERSON DISTRICT HAS PRESIDENTS MEETING

Mrs. R. Eugene Tally

Mrs. R. Eugene Tally, Superintendent of the Henderson District of the North Carolina Woman's Fellowship, helped a meeting of Presidents of the eleven Fellowships in the district on Monday afternoon, September, 23, from 2:30 to 4:30 o'clock in the Community Building of the Liberty (Vance) Church. Mrs. Andrew Denton, new president of the New Hope Fellowship led the opening worship. Materials from the Packet including the six areas of our work, which are Spiritual Life, Christian Education, Christian Stewardship, Missionary Education, Christian Social Action and Friendly Service, were displayed and a discussion on the work was led by Mrs. Tally. Among the 17 representatives of the district churches was Mrs. J. L. Read, who has served very efficiently for the past two years as Superintendent of the Henderson District. At the conclusion of the meeting, Mrs. B. M. Newman, Assistant District Superintendent, was assisted by other ladies of the host church in serving delightful refreshments.

The Goals Of The Sunday School

(Part of an address given by Fred P. Register for the North Carolina and Virginia and the Eastern Virginia Sunday School Conventions, July 22 and 23, 1957 respectively.)

V — SOME PROBLEMS

The child who attends the average Sunday School fairly regularly will average forty Sundays a year, the teaching period usually lasts about twenty minutes. Therefore the regular attendant gets eight hundred minutes a year or thirteen and one third hours. No public school teacher would even try to teach a year's course of history or English to students in only thirteen and one third hours. Yet we often expect untrained teachers to teach Bible, Church History, Christian Doctrine, and an understanding of the relation of the Christian Faith to all of life. This is a little discouraging.

The Presbyterian Church, U. S. (Southern) surveyed the teachers from a large group of their churches. They discovered four out of five teachers are women and that the average Sunday School teacher is forty five years of age, mother of two children, had one year in college, and no teaching experience except in Sunday School. She began teaching in her teens but has never attended

a single Leadership Training Course. She spends less than an hour a week in preparation, and uses only her Bible and quarterly. She has read no book or article on the Christian Faith in the last year, she arrives late each Sunday, misses ten times a year and usually feels her work a success. She attributes her success to her thorough and regular preparation! This was not in the survey — but she probably wonders what is going to become of this present generation of teenagers — because they quit Sunday School as soon as they can by the droves.

I hope you do not have many or any of these average teachers.

VI — OUR RESOURCES

You know your Sunday School and you know some of its needs.

1 — Your teachers may need training or rest and new teachers trained.

2 — You may need some literature that is nearer in keeping with your objectives.

3 — You may need a **qualified outsider** to sit down with your leaders and examine your whole program.

4 — You may need to begin a serious study of the faith by **buying, reading and sharing** three of four good books a year.

May I call to your attention the

following resource persons who will help you.

1 — Your minister

2 — Your Conference Committee on Christian Education

3 — Your Convention Committee on Christian Education

4 — The Department of Christian Education at Elon College

5 — Local Public school teachers

6 — Directors of Christian Education from your neighboring churches, our denomination or others

7 — Neighbor pastors with special interest and experience

8 — National Division of Christian Education in Boston

9 — Your Convention Office

If you really want your Sunday School to be a great instrument in God's Hand — the resources are available, if **you** are willing to pay the price.

Some suggested books for Church School Leaders and other leaders are:

THE TEACHING MINISTRY OF THE CHURCH — James D. Smart

THE CHURCH OF OUR FATHERS — Roland Bainton

MY CHURCH (The Story of Our Denomination today)—Pilgrim Press

HOW CAME THE BIBLE — Edgar J. Goodspeed

CHRISTIAN DOCTRINE — J. S. Whale

National Leaders To Speak At Conferences

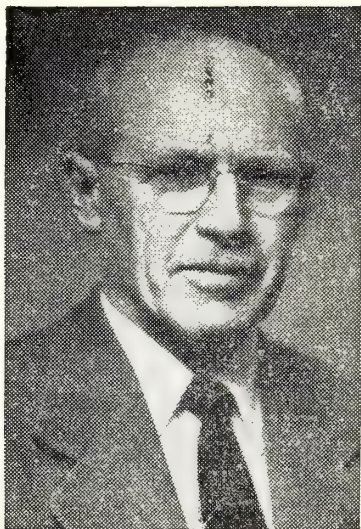
Dr. Stanley U. North, general secretary of the church extension division of the Board of Home Missions, will be the guest speaker representing the denomination at the Virginia Valley Central Conference which will meet at Mt. Olivet (R) October 29. Dr. North will also speak at the Eastern Virginia Conference when it meets at Bethlehem (Nansemond) October 31.

Dr. Henry Smith Leiper, minister and executive secretary of the Missions Council will represent the denomination in the other conferences. The Eastern North Carolina Conference will meet at Liberty (Vance) November 5, the Western North Carolina Conference at Union Grove November 6, and the North Carolina and Virginia Conference at Pleasant Grove November 7.

Both men are responsible leaders in our Congregational Christian churches and will bring very helpful messages. It is important for our church people to hear them, and it is expected that large delegations will attend from each church.



Dr. Stanley U. North



Dr. Henry Smith Leiper

The Christian Minister

Background Scripture: I Corinthians 9.

Devotional Reading: Acts 26:12-23.

Memory Selection: How then shall they call on him in whom they have not believed? . . . and how shall they hear without a preacher?

As I read over the chapter which is the background of today's lesson several times, as in my custom in preparing these NOTES, a simple outline came into my mind which I will use for the exposition of the lesson. It does not, of course, cover all the aspects of the life and work of the Christian minister, but it does emphasize several basic principles, all embodied in this ninth chapter of I Corinthians.

THE MINISTER AS A MAN

Let us get this straight right at the beginning of the lesson — **the minister is a man.** Basically, he is not different from other men. He has the same appetites and passions, the same hopes and fears, the same temptations and trials, the same sins and sorrows, the same frailties and follies of the flesh which are common to all men. He has a right to live, within certain limitations to be mentioned later, as other men live — the right to marry and have a home and children, to enjoy recreation, to expect an adequate salary — Paul "makes no bones" about this; he says that God has ordained that they who preach the gospel should live of the gospel — to live a normal human life. People expect too much of a minister. They demand more than they have a right to expect. Before the minister is anything else, he is first of all a man, an ordinary, human being with all the weaknesses and limitations of other men. It is asking too much of a minister to expect that he will never make any mistakes or do anything wrong or to be perfect.

THE MINISTER AS A MAN OF GOD

The minister is a man, but he is also a **man of God.** If he is a minister in the true sense of the word, he is a man who has been called by God to be a minister, a man of God. This call does not come alike to all. It comes in various ways and under varied circumstances. **But it comes.** There is a sense of reality and urgency about it. As Paul writes "necessity is laid upon me, yea woe is unto me, if I preach not the gospel." The writer feels that no man should enter the ministry if he can keep out of it; he ought to have the deep con-

viction that this is the one thing that God wants him to do, the one thing he must do if he does not perjure his soul. Furthermore once a man is in the ministry, if he feels he would like to be doing something else and could be satisfied in doing it, he ought to get out of the ministry. A sense of having been called, the consciousness that God has laid his hand upon the man, the feeling, humble to be sure, that he is God's man, set aside for the ministry, is a prerequisite for the ministry. He is not a professional man like a lawyer or a doctor — and this does not mean that God does not call men to be doctors and lawyers, and farmers, too, but it does mean that he has a divine call to preach a divine gospel, he is called from beyond this world.

He is called to be a man of God, God's representative. He is to speak for God, to make God known to men, to bring men to God. He has been given the ministry of reconciliation. It is, as Paul writes in another place, that as ambassadors for Christ, "as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. "If any minister has a low estimate of his high calling in Christ Jesus let him think on these things.

THE MINISTER AS A SERVANT OF MEN

This fellow Paul was a big man. He has unusual gifts and abilities. By training he had been fitted for great works. He stood head and shoulders above his fellow-countrymen, and the men of the world of his day. He was perhaps the greatest man alive at that time. But as he wrote "yet have I made myself servant unto all." He brought everything he had to Christ in order to serve men. The word min-

ister in its root meaning, means a servant. And although the minister as a man is free from all men, yet he is the servant of all men. Unless a minister is willing to humble himself and become the servant of men he can never be a successful minister. All his gifts by nature endowed and by training developed — speaking ability, executive ability, administrative ability, counselling ability, capacity to make friends and influence people, business ability, everything he is and has is to be dedicated to God in the service of his fellowmen. Peter also had something to say along this line. Writing to his fellow-Christians he said, "feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as lords over God's heritage." The minister is not the "big boss"; he is the servant of all. Paul said he became all things to all men, that he might by all means save some. The minister is to take his cue from the Son of God, who came not to be ministered unto, but to minister unto the sons of men, and to give his life a ransom for many.

THE MINISTER AS MASTER OF HIMSELF

The minister is not, and cannot be perfect. He will make mistakes and do things that are wrong. But he is to discipline himself and deny himself and master himself. He is to try to be an example to the flock. He is to try to live so that the ministry and the minister be not blamed. The minister has many unpleasant and difficult things to do, but perhaps the most difficult — and unpleasant too — is to live like a minister ought to live. He must master his body and bring his spirit into subjection. He must be hard on himself, and strict with himself. He must subject himself to discipline and self-denial. Strange as it may seem, a minister can preach to others and be himself a castaway. The minister's life is the life of his ministry. He must watch and pray lest he succumb to temptation. To be sure there will be occasions when he will not live up to his high calling. He must not be discouraged. Let him forget the things that are behind, and look to the things that are ahead, and continue to press toward the prize of his high calling in Christ Jesus.

The writer of these Notes can think of a number of professions and occupations that are easier than the

—Continued on Page 13

SUNDAY SCHOOL LESSON

OCTOBER 20, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Religious Education At Elon College

Prof. John S. Graves

The founding fathers of Elon College were deeply concerned that persons within our churches have academic training adequate for the high calling of all who would follow Jesus Christ as their Lord and Savior. Too, they were determined that this academic training must be had in an environment which would stimulate dedication of life to the purposes of God.

It is with this same spirit and sense of "calling" that Elon College offers to the people of our churches this opportunity of preparation for a life that is dedicated to God and to the service of their fellowman. To this cause the program of Christian Education at Elon College is directed.

All students prepare themselves for a liberal arts education with a special emphasis in their major field. For students in the field of Christian Education opportunity is afforded in the areas of the life of the church which will enable them to take positive action in this fellowship upon return to their respective homes. The college is concerned that students be presented with the challenge for full time service in the church. Further, it is concerned that all who will become active lay people within the church have a basic knowledge and understanding of the tremendous and sacred task of this teaching ministry. Both professional and lay leadership in the church is our responsibility.

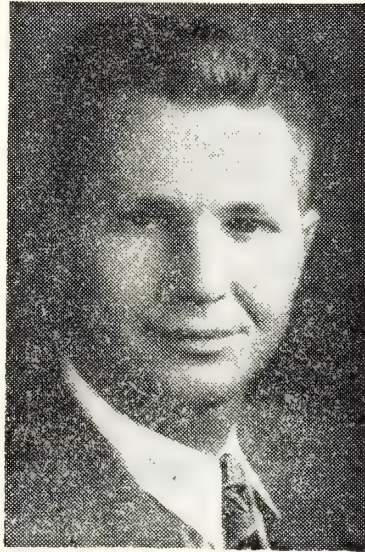
Study is pursued in the following areas: Survey of the Bible, Introduc-

tion to Christian Education, Administration and Supervision in Christian Education, Curriculum and Methods in Christian Education, Teaching Youth, The Use of the Bible With Children, Leadership Education in the Church, Audio-Visual Resources in Christian Education, Teaching in the Weekday and Vacation Church Schools. In addition to these courses of study opportunity for experience

in the practical application of theory is required. This gives opportunity for the student to have experience, under supervision, in teaching age level groups, in conducting leadership training programs, and in directing a program of Christian Education in the local church.

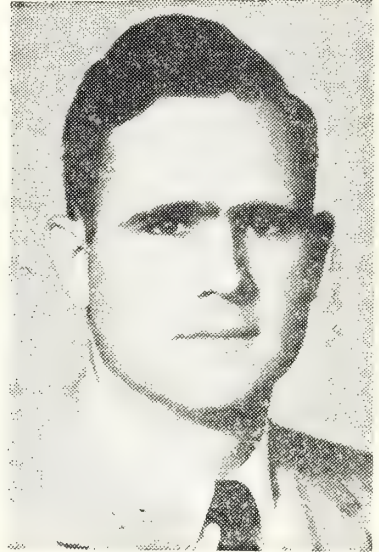
At the present time there are twenty students in the college who are majoring in the field of Christian Education. This is an increase of twelve over the last academic year.

NEW ELON FACULTY MEMBERS



PROF. BASIL L. SHERRILL

Prof. Basil L. Sherrill, a resident of Burlington, joined the Elon College faculty this fall as a lecturer in business law. A native of Gastonia, N. C., he had his high school education at Valdese and attended Appalachian State Teachers College for two years prior to World War II, in which he served with the United States Navy and emerged with the rank of Lieutenant Commander. After the war he graduated at the University of North Carolina, where later he received the J. D. degree in law. He then joined the University faculty as associate professor of public law and government and served as assistant director of the Institute of Government from 1950 until 1956. Since that time he has been practicing law in Burlington. He is married to the former Miss Virginia Ashcraft, of Monroe, and they have three children. He is a member of Burlington's First Baptist Church.



W. JENNINGS BERRY

W. Jennings Berry, who joined the Elon College faculty as a part-time instructor in English this fall, is an Elon graduate and returns to the campus where he received his education. A resident of the Altamahaw-Ossipee community, Berry received his high school education at Altamahaw-Ossipee High School and received the A. B. Degree from Elon College in 1950. For several years he has worked with his father in the printing and publishing field, but he is now engaged in graduate study at the University of North Carolina. While at Elon he was very active in campus journalism and won statewide recognition as a student writer. He is married to the former Miss Lydia Isley, an Alamance County native, and they have two children.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

ministry. But he cannot think of one that has deeper or more enduring satisfactions. To be sure there are dull days and discouraging times. But there is a romance about it for the true minister that the world knows nothing about. Let every minister give full proof of his ministry. "And when the chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away. "I Peter 5:4.

The Belgian Congo is best known in history as the place where Henry M. Stanley, under the auspices of the New York Herald, found David Livingstone, missionary, after he had been apparently lost for three years.

"Our Reserve Funds Lie In The Hearts Of Our Friends"

John G. Truitt,
Supt. Home for Children

Dear Friends;

It takes hard work and a lot of it to rightly run a child-caring home. It is more than the struggle to provide food, warm rooms, warm clothes, progressive care and training to some eighty children.

There are so many repairs, and every month brings its quota of them. There is the monthly need for funds with which to pay wages to staff members. There is the effort to replace staff members who find the work too taxing or difficult. There is the business of keeping not only eighty children happy and well provided for, but at the same time keeping all the workers in the best of spirit, so necessary in doing the best job for each child.

Right now — and I mean now — because the streets in our town will be paved in the next few weeks. The work is already quite advanced. As I began to say there is the immediate problem of how we shall secure the additional street-paving funds for the street down the middle of our campus. There has been paid in enough for the paving of the street that runs along in front of our campus all the way up to route 100. But it looks just too bad to have every street in town paved except the one on our campus. Before you read this I am hoping a loan will be secured to make paving of our own street possible. I just want you to help me to bear the burden of many problems, because I am your servant and worker, and I need to tell my trials to someone — and I choose you. You have never been the superintendent of such a home but even so you can imagine that it is a real job — especially when it depends every month on the volunteer help and goodwill of each of you.

A few children with low ability and tragic background can help to multiply the concern for the common ongoing of all the others. To tell you the truth I know we do well considering all factors involved. Daily we press forward in the life and destiny of each child, and in the life and service of this Home, but never quite as far forward as we would like.

So many churches and so many friends help us. For instance, there have been thirty persons who responded to a plea for street-paving funds, sending in a total of \$1,914.00.

Our reserve funds lie in the hearts of our friends and helpers. Interesting indeed were many of the letters which accompanied the funds. The above funds paid our share in the paving of Trollinger Ave., which is the street running parallel to the railway on the Orphanage side. We had \$414.00 more than was required for that job. So now we need about \$2,000.00 to pave

Antioch Street, which is the one left entirely up to us.

You should have seen the hot dogs, the hamburgers, the cakes, and cookies and drinks prepared and served to our big Children's Home family by Apple's Chapel last Sunday at 5:30. Their Helping Hand class really helped us with a generous heart and "helping hand."

REPORT FOR OCTOBER 7, 1957

MONTHLY OFFERINGS

Eastern North Carolina Conference			
Pope's Chapel	\$ 5.00		\$ 5.00
Eastern Virginia Conference			
Dendron, S.S.	26.45		
Liberty Spring, S.S.	2.50		
Oak Grove	3.00		
Spring Hill, S.S.	11.43		43.38
North Carolina and Virginia Conference			
Carolina	45.00		
Greensboro, Calvary, S.S.	12.00		
Monticello	15.00		
Hendersonville	4.10		76.10
Virginia Valley Conference			
Linville, S.S.	18.51		
Mt. Lebanon, S.S.	17.00		35.51
Total			\$ 159.99

SPECIAL OFFERINGS

I. H. Vickery, Henderson, N. C.	\$200.00		
Mr. and Mrs. D. M. McLelland, Elon College, N. C.	10.00		
Missionary Society, Hank's Chapel Christian Church	7.50		
Junior Baraca Philathea Class, Holy Neck Church	6.50		
Fremont Cong. Church, Minneapolis, Minn.			
(Friendly Service Gift)	7.50		
Helping Hand Class, Apple's Chapel (Milk Fund)	26.35		
Street Paving:			
Mrs. R. R. Auman, Seagrove, N. C.	25.00		
In Memory of J. R. Lucas	5.00		
Special Gifts	463.50		
Total			\$ 751.35
Total for the Week			\$ 911.34
Total for the Year			\$ 911.34

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

.....
(NAME OF DECEASED)

.....
(CITY)

.....
(DATE OF DEATH)

.....
(SURVIVOR TO BE WRITTEN)

.....
(ADDRESS)

Name

Address

What The Eastern Regional Meeting Is Like

OUR "TUDOR" WILLIAMS TO SPEAK ON "BRIDGING THE ATLANTIC"

About 1,500 ministers and laymen of the Congregational Christian Churches will meet in Holyoke, Mass., beginning Monday, October 21, for their biennial four-day Eastern Regional Meeting.

Featuring this year the work of the Board of Home Missions and the state conferences, the meeting will take its theme from the New Testament, "Unto Him Be Glory in the Church," (Ephesians 3:21).

Delegates will come from all the New England states, New York, New Jersey, Pennsylvania, Delaware, Maryland and the District of Columbia.

The Rev. Dr. Truman B. Douglas of New York City, executive vice president of the Board of Home Missions and one of this country's leading churchmen, will give the keynote address at the opening session. His subject will be "Evidences of His Glory in the Churches of Today."

A series of sermons will be delivered by the Rev. Dr. Fred Hoskins, minister and secretary of the General Council, Congregational Christian Churches, and co-president of the new United Church of Christ which came into existence last June when the Evangelical and Reformed Church united with the General Council of the Congregational Christian Churches.

The Rev. Dr. Sheldon E. Mackey, secretary of the Evangelical and Reformed Church and co-secretary of the United Church, will be the principal speaker at a fraternal dinner to be given for representatives of the

Evangelical and Reformed synods in the Eastern Regional area.

"A Look Behind the Iron Curtain" will be the subject of an address by the Rev. Dr. Ray Gibbons, executive director of the Council for Christian Social Action and leader of the 1957 European Seminar sponsored by the council. Colored slides taken in Moscow and other Russian cities this summer will illustrate his talk.

"Ordained Cowboys on the Overseas Range" is the title of a talk to be given at a luncheon of the Congregational Christian Service Committee by the Rev. John R. Chapman, minister of the Pilgrim Church, Leominster, Massachusetts. Mr. Chapman is one of several Congregational Christian clergymen who recently accompanied 60 heifers to Germany on cattle boats. The heifers were gifts of churches of New England to German refugees.

About 500 young people are expected to attend a meeting of the Pilgrim Fellowship, the national Congregational Christian youth organization, to be held Sunday, October 20, at the South Hadley Center Congregational Church at South Hadley. The principal speaker at this meeting will be the Rev. Joseph A. Howell, associate executive secretary of the Congregational Christian Service Committee, Inc.

Among the women church leaders participating will be Mrs. Esther W. Hymer of New York, director of Christian World Relations, United Church Women, whose talk is entitled "Emerging People and their Challenge to the Church"; Mrs. Walter B. Wil-

liams of Newport News, Va. president of the National Fellowship of Congregational Christian women, and Miss Dorothy Biggs, London, of the International Congregational Council, who will speak on "Bridging the Atlantic."

The Tougalo Southern Christian College choir will be a special feature of the last two days of the conference. The choir, a mixed group of 40 voices, will be presented by the Rev. Dr. Samuel C. Kincheloe, president of this co-educational Negro college at Tougalo, Mississippi.

A series of seminars and luncheon discussions will be held with such topics as "What Should Christians Expect of United States Foreign Policy?"; "The Church and Its Future in Japan"; "Christ, the Church and Race"; and, "The Responsibility of the Church in Higher Education."

The Rev. Dr. Robert W. Spike of New York City, director of evangelism, Board of Home Mission, will offer daily morning and evening prayers.

Other key speakers include the Rev. Dr. Elfan Rees of Geneva, Switzerland, representing the World Council of Churches; the Rev. Dr. Alfred J. Penner, minister of the Broadway Congregational Church, New York City; President Maitland Douglas Knight of Lawrence College, Appleton, Wisconsin; the Rev. David H. Sandstrom, associate executive secretary of the Missions Council, and the Rev. Dr. Gerald J. Jud, minister of the Central Congregational Church, Worcester, Massachusetts.

THE KNEELING CAMEL

The camel, at the close of day
Kneels down upon the sandy plain
To have his burden lifted off
And rest to gain.

My soul, thou too shouldst to thy knees go
When the daylight draweth to a close,
And let thy Master lift thy load,
And grant repose.

Else how canst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load
Then rises up again to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Anna Temple

(This poem was used by Mrs. E. G. Middleton in morning devotions at the School of Missions. A request was made that it be published in the Sun.)



What Is A Girl?

*L*ITTLE GIRLS are the nicest things that happen to people. They are born with a little bit of angel shining about them, and though it wears thin sometimes there's always enough left to lasso your heart, even when sitting in the mud, or crying temperamental tears, or parading up the street in Mother's best clothes. A little girl can be sweeter and badder oftener than anyone else in the world. She can jitter around and stomp and make funny noises that frazzle your nerves, yet just when you open your mouth, she stands there demure with that special look in her eyes. A girl is innocence playing in the mud, beauty standing on its head, and motherhood dragging a doll by the foot.

Girls are available in five colors: black, white, red, yellow or brown. Yet Mother Nature always manages to select your favorite color when you place your order. They disprove the laws applying to man. There are millions of little girls but each is as precious as rubies.

God borrows from many creatures to make a little girl. He uses the song of the bird, the squeal of the pig, the stubbornness of a mule, the antics of a monkey, the spryness of a grasshopper, the curiosity of a cat, the speed of a gazelle, the slyness of a fox, the softness of a kitten, and to top it all off, he adds the mysterious mind of a woman.

A little girl likes new shoes, party dresses, small animals, first grade, noise makers, the girl next door, dolls, make believe, dancing lessons, ice cream, kitchens, coloring books, make-up, pans of water, going visiting and tea parties.

She is loudest when you're thinking, the prettiest when she has provoked you, the busiest at bed time, quietest when you want to show her off and the most flirtatious when she absolutely must not get the best of you again.

Who else can cause you more grief, joy, irritation, satisfaction, embarrassment, and genuine delight than this combination of Eve, Salome, and Florence Nightingale.

She can muss up your home, your hair, and your dignity; spend your money, your time, and your temper; and then just when your patience is ready to crack her sunshine peeps through and you have lost again.

Yes, she's a nerve-racking nuisance, just a noisy bundle of mischief, but when your dreams tumble down and the world is a mess, and when it seems you're pretty much of a fool after all, she can make you a King. She climbs on your knee and whispers, "I Love You Best of All."

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The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

Elon College Library

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

OCTOBER 22, 1957

NUMBER 41

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

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Elon College, North Carolina.

Elon College Library



ASHEBORO CONGREGATIONAL CHRISTIAN CHURCH

Ten years ago the Asheboro Congregational Christian Church was just starting the erection of the building pictured above, and on next Sunday afternoon at 2:30 o'clock the building will be dedicated. At the morning service the first minister, Rev. A. Lanson Granger, who has just completed a new building project at Warwick, Virginia, will preach. The second minister, Rev. C. Charles Thomas, is invited to share in the service. The dedication sermon will be preached in the afternoon by Dr. F. C. Lester, the minister under whose leadership the building was erected. The Rev. Clyde L. Fields and the Asheboro church invite all who will to share in the services on this eighteenth anniversary of the organization of the church.

Here And There Among The Churches

AT DANVILLE the Sunday school teachers recently met at the parsonage to discuss "Qualities That Make a Good Teacher." October 20 was Loyalty Sunday. The minister, Rev. W. W. Hall, preached recently on "Joy and Gladness — Youth and Age."

BROADWAY TABERNACLE in New York City was the scene of the commissioning of Rev. and Mrs. Prentiss Allen Myrick on October 6 as career missionaries among the Bantu people of Africa. Mr. Myrick, a native of Cambridge, Mass., received his A. B. degree from Harvard in 1952 and the B. D. from Union Seminary in 1955, both with highest honors. Last year he travelled in Africa, saw the opportunities, and is going to make his home there.

"WITNESSING Through Our Giving" was the sermon topic at Ingram on Loyalty Sunday, October 13. Rev. Wm. A. Rich is the pastor.

THE MINISTER'S PICNIC of the Western N. C. Conference was enjoyed Monday of last week by the ministers and their families at Pleasant Grove church. The food and fellowship were such as to make one strong and happy.

REV. AARON L. TOSH, 1858 San Manteo Drive, Dunedin, Florida, recently retired from the ministry of the E. and R. church of Landis, N. C., says that he tries to keep abreast of current events, and he gives the editor a kind word for his endeavor to stimulate the thinking of all who read this paper.

Dr. HUGH HARTSHORNE, professor of the Psychology of Religion at the Divinity School of Yale University for twenty-five years, now retired at Chapel Hill, was the preacher at our Chapel Hill church last Sunday when the men in the pew were the men in the pulpit on Laymen's Sunday. Colonel Holland L. Robb, president of the Laymen's Fellowship of the church, presided.

REV. LOWELL SMOOT and his family are enjoying a "warm" parsonage at Liberty (Vance). The parsonage has been insulated, weather stripped, sealtexed, had floors refinished, and an oil furnace has been installed. Men of the church did much of the work, and the cost of some \$1,800.00 was paid promptly by certain individuals and the church.

"INSURANCE for Future Generations" was the topic of the Rev. Henry E. Robinson at Burlington, First, October 13. He must have been talking about something the Church can do.

REV. HENRY V. HARMON of Haw River was thrilled Sunday, October 13, to have in his congregation four people from his home church, Mt. Pleasant in Washington, D. C. They were Dr. and Mrs. Charles Howard now of Menlo Park, California, and Mr. and Mrs. Heyward Marshall of Washington. "Come Over and Help Us" was his topic that morning, and he was presenting the Every Member Canvass this year under the theme, "I will remember thee." These friends seem to have remembered, and to have helped. And how we all need just that!

REV. H. E. CRUTCHFIELD, pastor at Wakefield and thereabouts, was among the ministers of our churches who were seen in Jamestown, Virginia, to welcome the Queen of England on Wednesday of last week.

AT SPOON'S CHAPEL November 1 and 2 will be dates for members who are to take part in the Every Member Canvass the next day to study how to do the job. Rev. Linwood L. Hubbard, pastor, spoke recently at a morning service on "Self Examination," and he invites people to attend the mid-week prayer service each Wednesday evening.

REV. COLLIE SEYMOUR is to be installed as pastor of our church in Albemarle, North Carolina, in special services at three o'clock, Sunday afternoon, November 3, 1957. People from our churches are invited, and a special invitation has gone to the churches of the Western North Carolina Conference.

W. B. TRUITT, a layman in First Congregational Christian Church at Greensboro will be honored by his church at the evening service October 27 for his fifty (50) years of Sunday school teaching. A great record by a good man!

PLEASANT RIDGE (G) dedicated its new educational building the first Sunday evening in this month. There are more than sixty people in the Sunday school of this small country church; the building cost more than \$7,000.00; and much of the work of construction was done by the membership. Dr. W. E. Wisseman of Greensboro is pastor.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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COMMUNION RECONSECRATION PRAYER

By Roy C. Helfenstein

Our Heavenly Father, thou hast been merciful and gracious to us far beyond what we have deserved. Thou hast blessed us with life, and with Christian parents, with a privilege of living in a land of freedom; thou has blessed us with food and raiment, joy and strength, insight and understanding, and with every opportunity for self-realization. Above all, thou hast revealed thyself to us in the life and teachings of thy Son, Jesus Christ. Forgive us for taking all these blessings too much for granted. Forgive us for so often using thy bounties of nature for our selfish indulgence without thought of sharing them with others less fortunate than we. We have so often been unmindful of the sacrifice of others whose thought and toil have made possible our security and comfort. So many times we have kept silent when we should have declared our faith in thee and our thanks to thee.

For our sins of omission and for our sins of commission we beseech thy divine forgiveness. In response to thy constant love which seeks us even when we are indifferent to thee, we now reconsecrate our lives to Thee and to thy service. Baptize us each one with thy Holy Spirit, the Spirit of Jesus, and give to each one of us thy guidance and thy help that we may be faithful to thee and to thy Church in appreciation of thy love and of thy providential care.

In Jesus name, we reconsecrate our lives to thee.

Amen.

MR. GEORGE D. COLCLOUGH of Elon College, a former field worker for the college and now manager of the Burlington Chamber of Commerce says: "I am happy to see that you have mentioned . . . the possibility of a home for our retired and aged ministers. I think that this is a good idea and that something should be done about it." Wonder if any other laymen think that something should be done about it?

WORLD WIDE BIBLE READING, sponsored by the American Bible Society, runs from Thanksgiving to Christmas. President Eisenhower calls it "a mighty promise" for mankind. The Bible is now available in 1,100 tongues, but has no value unless read and applied to living.

October 22, 1957

GOLDEN AGE CLUB SERVES

The Golden Age Club of the First Congregational Christian Church, Portsmouth, Virginia, has become the nucleus of a new Telephone Committee. These older members, still eager to serve their church within the limitations of their age and abilities, will assume the responsibility of contacting all the families of the church at the request of the pastor or other leader.

Such occasions for contacts will be to quickly inform the entire membership of the church in case of death; or to tender special, personal invitations to some special service or program of the church; and to dispense news of any sort in a rapid and efficient manner.

It is a real inspiration to work and fellowship with these Golden Agers who just won't give up. Too often retired and forgotten in many churches, these folks are finding a new lease on church life in this church, and seeking every opportunity to continue to be of real and vital service to God.

About

* * *

A Man and His Memory

Thomas Jefferson served as Governor of Virginia, Secretary of State, Vice President, Minister to France, and was twice elected President of the United States. But on the simple gray stone that marks Jefferson's resting place at Monticello, near Charlottesville, Virginia, there is no reference to any of these honors.

Jefferson wrote his own epitaph only two days before he died and explained to his daughter that he wanted to be remembered by what he had done for others and not what others had done for him. Only this inscription is chiseled on the marker to the Jefferson grave: "Here was buried Thomas Jefferson, author of the Declaration of American Independence, of the Statute of Virginia for Religious Freedom and the Father of the University of Virginia."

C. B. Riddle



DR. ARTHUR W. NEWELL

One of the featured speakers at the fellowship meetings of the Evangelical and Reformed and Congregational Christian churches at Conover October 23 and Burlington October 24 (each at 6:30 P. M.) will be Dr. Arthur W. Newell, pastor of St. John's Church (Evangelical and Reformed) in Richmond, Virginia. The other speaker will be Dr. Earl Danieleley, president of Elon College. People east of the Yadkin River are invited to Burlington and those on the west to Conover.

DEFIANCE COLLEGE (much loved by this editor because of a conferred honorary degree of Doctor of Divinity) dedicated a new library building October 15. Dr. Milton S. Eisenhower, brother of the President of the United States, and himself President of Johns Hopkins University, officiated at the dedication. President Dwight D. Eisenhower laid the cornerstone some years ago, and the building has been in use for more than a year.

Church Conferences

Valley of Virginia	October 29	Mt. Olivet (R)
Eastern Virginia	October 31	Bethlehem (Nansemond)
Eastern North Carolina	November 5	Liberty (Vance)
Western North Carolina	November 6	Union Grove
N. C. and Virginia	November 7	Pleasant Grove

Long Live The Queen

Much water has run down the James since that date 350 years ago when the first permanent English settlement was made at Jamestown, Virginia. But when the Queen of England stood on that sacred spot last Wednesday and talked to thousands who were there to greet her, we were sure that our American destiny is happily tied in with that of our English cousins. Our kinship is more than language and forefathers. It is democracy, freedom, justice, faith in the living God who is Fatherly.

Some of the Queen's predecessors did not take kindly to the rough ways of the Colonists. We cannot hold that against Elizabeth, and no one does after seeing her smile or hearing her talk with obvious sincerity about friendship and peace. This is not the time in the calendar of the world to remember differences of yester-years, or even of today. The ocean that once separated the Old and the New Englands is now a sort of hyphen to unite them. The months it took sailing ships, like those used by the settlers of 1620, replicas of which lie at anchor at Jamestown, to cross the Atlantic has now been reduced almost to minutes for the jet planes which saluted Her Majesty last week. We are now near neighbors to the people of England, and, if the Queen had been using the American language, she probably would have said "Drop in often."

Jamestown and Williamsburg really — and literally — brought out the red carpet for their Royal Guests. And well they might, for in their midst was the symbol of a mighty empire, the charming center of a world-wide Commonwealth of independent nations.

She is just as pretty as they say. Beauty, youth, character, heritage, position — these all add up to charm and power for Queen Elizabeth II of England, a nation with a history of a thousand years and a destiny, let us devoutly hope, of centuries to come in which there will be peace.

Convention Offices And Officials

Since 1938 the Southern Convention has had offices and full time paid officers but has never had a place of its own to be used by the officers. Elon College has given the space, heat, lights, and janitor service. The offices were in the Carlton Library building until September of this year. Now they are in what has been known as the Ladies' Hall, which is a small building on the west side of the campus.

The Convention Executive Board met in these new quarters October 15 for the first time. Supt. Scott has an office. So does his secretary, Fred Register, the bookkeeper, and another secretary. Then there is a reception room, a conference room, and a storage and mimeographing room. For the first time the workers have adequate space in which to work.

And for the first time the Convention is paying the

College for what it is receiving. This appears to be a step in the right direction.

One of the problems before the Executive Board was what to do about a permanent office building. The college will need its building and its space sometime. Then what will the Convention do? Where should the offices be located? Is Elon the right place? Many questions need to be asked, and answered with good reasons. There is time for this process, but the matter must not be forgotten.

Those Conferences

Within about two weeks the five Conferences of the Convention will hold their annual sessions. Delegates from each church will be elected, and will attend, it is hoped. Programs are made or in the making. Speakers will prepare addresses, and some will travel as far as from New York to attend. Minutes will be written and printed at considerable expense.

Why all this bother? What is the purpose of the meetings? Are we just having meetings because that is the custom set by our forebears? Answers to these and similar questions are not as simple as it might seem. Convention and Conference officials will spend much time and energy to make the wheels go around. How much better will the churches be after the sound and fury are past? What, really, do we hope to accomplish?

Well, whatever it is, we will all need to be there. Fellowship may be part of it. We must be there to enjoy it. Tightening the machinery may help, but if we do not know what is being done, our part may still be shaky. A new vision of world needs may be part of the purpose, but if we do not see, the view will mean nothing to us. Opening channels for the flowing love of God may be part of it, but unless we dig a little deeper into our own souls the current may stop with us. St. Paul rightly reminded his friends to remember the assembling of the saints, and not to miss out on it, as the habit of some in that far-off day seems to have been.

Installing The Minister

Installing ministers has become a habit in our area. Rev. Carl Wallace at Southern Pines, Dr. Charles Pegram at Fayetteville, and Rev. Collie Seymour at Albemarle are illustrations. These are beautiful and significant ceremonies. They date back to New England where Congregational churches called a man just out of seminary, ordained and installed him for life. The church assumed certain responsibilities that were not easy to repudiate, and the minister was not expected to leave the next year. He was not hired; he was called, ordained, and installed as minister for the church.

Churches in our area generally have secured a pastor for a year at the time. Delegates are said to have attended the Conference for the purpose of hiring a pastor for the next year, and with instructions to get him as cheaply as possible. The change taking place appears to be fine. The sacredness of ministerial standing is being improved. We may need to be careful that an ancient custom be not lost by using the name and the words without even intending to accept the substance of the ceremony. Installation has meaning that roots back into our church history, and should not be watered down to a mere recognition service when we call it installation.

A Story For Small Children

Sabahat Starts To School

Dear Children,

Sebahat lives in Turkey near our clinic. She is six years old and will be going to school this fall. Her mother will make her a grey uniform, and she will have a white collar and white hair ribbon like all the other school girls. She will have a little wooden book box to carry her books and pencils. Her big sister Fatma, will be in the third grade and knows all about going to school. The two girls will start out early in the morning through our gate and go down the path and the steep hill to the Talas School.

Many other boys and girls will be going to school, too, and it will be fun meeting new friends. Sebahat has wanted to go to school for a long time and now her turn has come. She will like going down the road and she is especially looking forward to winter when there will be snow on the ground and she can sit on her little book box and use it like a sled to slide down the hill.

Sebahat has gone to the Independence Day Parade in other years, but this year she will be one of the school children and may get to carry a wreath to put on the steps of the statue of Kemal Ataturk, the man who helped to make Turkey a modern country. All the children like to say poems. Perhaps Sebahat will be chosen to say a poem on that day. No wonder Sebahat is eager to go to school.

Sebahat, Fatma, and their little brother and sister are some of the best customers at the Talas Clinic. When they have coughs they come and knock on the door saying, "Mamma sent us to get some cough medicine." When one of them had sore eyes, all four came to have eye drops put in till the eyes were well. The day the children were vaccinated some of the boys and girls cried and were afraid, but these four came and held out their arms and showed the rest how little it hurt.

In the fall a tiny baby was carried in to the clinic. He had a big head and was so thin that it seemed as though his body was nothing but skin and bones. Little Levon had very little to eat. He was three months old, but

his mother had no milk to give him, his family had no cow or goat, and no money to buy him milk. That is why he was in such bad shape. Dr. Nute first ordered us to give him sugar and salt water under his skin. We used a very big syringe and needle but he was so weak that he hardly made a sound when we gave it to him. The doctor told Levon's mother that she must stay over night and we would give him more water under the skin in the morning, but he was very sick and might not pull through. By the next day he was a little better and cried when we gave the injection. When his mother took him home we gave her a small tin of powdered milk from the Share our Surplus supplies that had come from America. She brought him back several times, and each time he looked a little better. Finally, she left him at home and just came to get a new box of milk powder when the last one was finished. We saw him this spring, and he was fat and cheerful, a real baby.

On Wednesday afternoons the school has a short session, so we have a Bible class for the Christian children. Sebahat and Fatma can't come as the law of Turkey says it is illegal

to teach children of one religion about another.

There are 12 Christian boys and girls who come to the Bible class and they are learning all about people in the Old Testament. Alis, Roxy, Serkis, Panos and the others like their Bible classes because there is always an exciting story. One day it may be about Moses who was put in a basket in the River Nile and found by the King's Daughter. Another time we told about Moses when he had grown up and God told him to lead all the Hebrews out of Egypt. Some days we have a play. Other days we may use a filmstrip that tells the Bible story again after the children have learned it and can understand what they see in the filmstrip.

These Christian children are like Daniel and his three friends. They are growing up in a country where almost all the people are not Christians but the children must continue to worship God and at the same time be good citizens of their country. Perhaps they know the Bible stories better than some of you. What do you think? Would you like to come and join their class some day? If you are interested in hearing about these children I will write again next year and tell you what they have been learning and how Sebahat gets along in school.

Yours sincerely,
Isabel Hemingway
Nurse in Talas Clinic.

Valley Pilgrim Fellowship

Elects Officers

Joyce Lohr

The Virginia Valley Pilgrim Fellowship held a quarterly rally at the Mt. Olivet (R) church near Elkton, Virginia, Sunday afternoon, September 29.

The rally was opened with discussion groups led by Louis Wilkins, Grant Burns, and Douglas Albert, students of Elon College. We were also very happy to have with us John Long, a student from Formosa who is studying at Elon.

Recreation in the basement of the church was led by Douglas Albert and enjoyed by all. Refreshments were served by the ladies of the church.

Jimmy Litten conducted the business meeting. The Secretary read the minutes of the previous meeting and the proposed Constitution of the Southern Convention Pilgrim Fellow-

ship. A motion prevailed that a similar Constitution be prepared for the Valley Fellowship, and the officers were authorized to prepare it.

It was voted that each officer should serve for two terms, and that chairmen of commissions be considered as vice presidents. The following will be the officers for the coming year:

President, Jimmy Litten
Vice-President, Bettie Showalter
Vice-President, Patricia Rinica
Vice-President, Juanita Daughtery
Vice-President, Mary Comer
Secretary, Joyce Lohr
Assistant Secretary, Nancy Higgs
Treasurer, Dorothy Daughtery
Miss Winnie Whitlock gave a talk on the Board of Christian Education meeting she attended at Elon College. After an offering, the meeting was closed with a hymn and prayer.

Jesus Saves The Repentant

Rev. Max Vestal

Luke 23:39-43

We have been thinking together about how God behaves in relation to man. We found that by listening to the words and by looking at the life of Jesus we may know what God is like. This has been generally accepted throughout Christian history. We thought together about the fact that God and Christ love sinners. We thought together about how God seeks diligently for the lost. Today we shall think together for a few moments about God's grace, which saves the repentant.

First of all, what does it mean to be repentant? There are a good many mistaken ideas with regard to repentance, some of them making repentance a sissy sort of thing to be regarded with disgust. This is farthest from the truth. A Sunday school teacher once asked a class of juniors the meaning of the word repentance. One little boy said that it meant being sorry. This was coming pretty close in the child's language. One little girl in the class was not satisfied, however, and she raised her hand. The teacher said, "Okay, what do you think repentance means?" The little girl replied, "It means being sorry enough not to do it again." She was right. Repentance is for real. True repentance is not an idle or passing fancy.

Upon the condition of repentance and through God's grace one may be saved. What does this mean? It means two things. We are saved from — and we are saved to—.

Gerald Kennedy tells of a lecturer who said "...that there is a sense in which God is to be thought of as the celestial garbage collector." He then went on to point out that life without God becomes intolerable because the poisons and waters of sin pile up until men find themselves living on a garbage heap with the stench of it in their nostrils. Some power has to keep life sanitary and liveable. That is what God does. He sterilizes the impure so that men may have an atmosphere clean enough for healthy living.

In his book, *OVER HIS OWN SIGNATURE*, Leslie Weatherhead says, "I was reading recently about a famous picture in which the artist sought to depict that great interview

between Faust and Satan. Faust gambled for his soul, and the artist depicts the two sitting at a chess-board, the Devil on one side and Faust on the other. In this picture the face of the Devil leers with glee because he thinks he has got Faust completely at his mercy and completely beaten. I don't understand the game of chess, but I am told that if you look at the picture it does look as if the situation is checkmate. Faust looks crumpled up and beaten. The Devil gloats in superiority. One day a master of chess was studying the picture in the gallery where it hangs. He looked at it and looked at it, and then, to the surprise of everybody else in the art gallery, he shouted out: "It's a lie! The king and knight can move!" This is a true analogy of the power of Christ to save us from whatever situation, whatever mess we may find ourselves.

There is more to salvation, however, than merely being saved from something. Jesus once told a story about a demon being driven out of a man's soul. The man was saved from the demon. Nothing, however, replaced the demon in his soul. So when the demon came back after a time, he found the man's soul swept clean, just inviting him to return. And he did return, bringing seven others with him.

Jesus saves not only from — He saves also to—. He finds that quality in man which God has made to do his will, and he helps this to bear fruit.

Harry Emerson Fosdick relates that he looked up a dictionary definition of uranium a few years back, and read: "Uranium is a rare, heavy, greyish, metallic element, with no important uses." So many of us may feel we are useless. There is nothing we can do for our Master. This is not true. Each of us has a life to give. Give it into the Master's hands and it will be of service to him. Jesus saves us to service and joy in his Kingdom.

Permit me to quote Weatherhead once more. He wrote: "I once attended in the Royal Albert Hall, London, a magnificent rendering of Handel's *Messiah* by a choir of several hundreds. The friend who accompanied me was a dear saint of God, my own father-in-law, then in his seventies. We rose, of course, for the Hallelujah Chorus, and when that inspired song rose to its stupendous heights,

"King of kings, Lord of lords,
He shall reign for ever and ever, for ever and ever,
Hallelujah, Hallelujah, Hallelujah!"

my friend could hardly contain himself. As we resumed our seats, the tears were streaming from his clear blue eyes and coursing down his lined cheeks. When he recovered he whispered to me: "That was my Saviour they were singing about!" I have never forgotten, I shall never forget, the meaning he put into that word my."

Jesus, the Good Shepherd, is willing to say "my sheep" about you. Are you willing to say "my shepherd" about him?

Live Today

Forget the past and live the present hour;
Now is the time to work, the time to fill
The soul with noblest thoughts, the time to will
Heroic deeds, to use whatever dower
Heaven has bestowed, to test our utmost power.
Now is the time to love, and better still,
To serve our loved ones, over passing ill
To rise triumphant; thus the perfect flower
Of life shall come to fruition; wealth amass
For grandest giving ere the time be gone.
Be glad today, tomorrow may bring tears;
Be brave today, the darkest night will pass,
And golden rays will usher in the dawn;
Who conquers now shall rule the coming years.

Sarah K. Bolton

Here is an authentic message by an aged minister on the important and personal problem of

Cleansing The Soul By Confession

S. L. Morgan, Sr., Wake Forest, N. C.

I count the past year the best year of my life because I cleansed my soul of some of the rubbish that had haunted me and weakened me for many years. Some of it dated back 50 or 60 years. There was the act of petty dishonesty not seen clearly by the boy I was. There was this or that blunder that shamed me more and more for years as my moral judgment grew clearer and my conscience more exacting. There was the sermon I preached knowing well it was not a sermon, and that hungry sheep were looking up to me to be fed, and I knew in shame I was not feeding them. There was the time ten years ago when, under high tension near to the breaking point, I lost my head before a large class of men and said random, foolish things, causing me chagrin so deep that it haunted me for years.

Suffering and shame at last drove me to clean house inside. It was one of the highest, holiest resolves of a lifetime. I went before that men's class and confessed to the folly and shame of that morning ten years before. Also I wrote in a popular journal, read by most persons that knew me, an article giving details of the episodes that had shamed me and haunted me through the years. I expressed regret that, after the long lapse of time, restitution in some cases was impossible, else I'd gladly make it. I had come to see clearly that to make matters right with God only was not enough where people were involved. For full release one must do what is possible to set oneself right in the eyes of men also. The result for me was a delightful sense of release, and a new self-respect.

I testify because I'm sure many people feel frustrated and weak because they are haunted by memories of wrongs they never have righted, and I'm sure my joyful experience of release will come to them, as to me, if only they will open up the dark vaults, face the wrongs and make them right.

And is not this indeed what we believe in the heart of our religion, namely, that in order to have peace and power we must cleanse the soul by sincere, open confession and resti-

tution as far as possible? Just that I did more thoroughly than I ever before had done it; result, a joyful release.

OPINION OF AN EXPERT

A reasonable one may come to distrust his own conscience or his course of action. I did mine. Was my conscience over-sensitive or even morbid, in causing me to suffer as I did over what some would consider only trifles? For there is, indeed, much suffering that is morbid, as from mere imaginary wrongs or trifles. One easily may take himself too seriously. And we thus need to test our consciences by the enlightened consciences of our friends.

This I sought to do. I submitted my article with the episodes of my sufferings and confessions to a friend I believed was a Christian to the core and an expert in matters of conscience. At the time he was in the eyes of the nation as a member of Congress who had lost his seat because he publicly declared his conscience did not permit him to take a stand that he believed was unjust to a racial minority. He refused, knowing it might well cost him his seat in Congress. And it did.

He wrote me of my article on my suffering for conscience and my confession: "My wife and I agree there is nothing morbid about your suffering and confession. Rather, it shows complete victory. In fact, it so warmed our hearts that we sent the article to our son in London, sure it would warm his heart." That son once had been in our home as a college boy. He talked with enthusiasm for an hour of the marvelous change his father's religion had brought into their home. All family tension was gone, there was a delightful family comradery, his father the friend and pal of all.

I read eagerly in the *Congressional Record* that father's farewell address to his colleagues in Congress, which was simply an appeal to be good men. A dozen of them of both parties had replied in affectionate speeches, all assuming his defeat was due to his good conscience, and all declaring he had helped them to be better men, one saying, "When he leaves we'll say, 'There goes a Man'!" I trust his conscience as no other.

He wrote, "My wife and I agree this

year of our defeat has been the best year of our lives." Suffering for conscience put a glow into their lives and their home. The fact that they believed my course of "cleaning the soul by confession" was normal and Christian — and victorious is reassuring; as I commend it to others.

WHY TELL MY EXPERIENCE?

I thus open my heart in a great experience because I want to help others away from the frustration and unhappiness I have known into the joy I have found. I know from psychology and from experience that for one to bottle up ugly, haunting things in the dark vaults of the soul is to suffer a sense of frustration, inferiority, weakness, and defeat, or in the phrase of William James, it is to be "consciously wrong, inferior, and unhappy."

But to open up the dark vault, to look the ugly thing in the face, to confess it openly, to disown it, to make it right — that is to remove a poison from the springs of the soul and to bring joy, peace and power. Just this course is what the gospel demands, and what psychology declares every soul must do in order to be healthy, happy, and effective. The necessity for it inheres in the nature of man as God made him. And so the gospel demands it because our very nature demands it.

I write this hoping others will believe my experience authentic, and will follow the course I have taken. In my case I had no black sins to confess. Many indeed with gross sins to confess could know a very heaven of release and joy through open confession and making wrongs right.

Even better, they could know what really is the best thing that has come to me, namely, a high resolve, born out of suffering and the joy of release through confession, never again to take a course that is mean, low, or even shady. I've found it too costly. Also a resolve firmer than ever before that the moment I see a word or act of mine is wrong, to confess it, to apologize, and to make whatever restitution is possible.

And it also brings me a new confidence that "the best is yet to be", in this life as well as in the other. I count this an asset of incalculable value, whether for youth or for age.

Eastern Virginia

Pilgrim Fellowship Rally

Nancy A. Rountree, Secretary

Sunday afternoon, October 6, from 3 to 5, the Eastern Virginia Pilgrim Fellowship Fall Rally convened in the South Norfolk Congregational Christian church. The president, Tom Murphy, called the meeting to order and welcomed those present. The opening worship service was conducted by the youth of the South Norfolk church.

Mrs. R. E. Brittle introduced our most capable speaker, Miss Rebecca Mann. Rebecca presented an informative and interesting talk about "Japan."

Our business session was as follows: The reading of the minutes and the roll calling was done by the secretary, Nancy A. Rountree. A total of 239 members were reported present plus other ministers and friends. Treasurer, Fred Parker, reported a total of \$85.90 collected on old apportionment dues. A total of \$1213.50 has been paid on the 1956-57 apportionments plus other donations for Work Day for Christ, C. M. A. and thank offering. Fred also presented the suggested apportionments for each church to pay for 1957-58. Reports were given by the commission chairmen. Mrs. W. B. Williams presented the literature packet and encouraged each group to buy one. The group's appreciation for Mrs. Williams' help in our youth work was expressed by Martha Brittle. Mrs. Jack Akin, the superintendent of young people, reported the year's activities of the various churches.

The Newport News Fellowship presented a Model P. F. program entitled, "Would I Date Me?" In their discussion we learned some helpful hints about dating.

Miss Katherine Buck, Chairman of the nominating committee, submitted the following slate of officers for 1957-1958:

President, Tom Murphy; Vice President, Martha Brittle; Recording Secretary, Nancy A. Rountree; Assistant Secretary, Georgia Lee Harrell; Corresponding Secretary, Joy Ann Akin; Treasurer, Fred Parker; Pianist, Dickie Applerson; Faith Chairman, Brenda Harris; Action Chairman, Raymond Cobb; Fellowship Chairman, Richard Milteer; Counselors, Rev. Russell Shaffer and Mrs. E. C.

Wilkins; Advisor, Mrs. Jack Akin; Members at large, Sue Harrold, Jerodine McCaudly, and Watson Jones.

These officers were accepted by the group.

An offering was then taken. Following the receiving of the offering. Rev. Julius Rice of Bayside installed the newly elected officers.

Rev. Olin Pendleton pronounced the benediction. The group then enjoyed refreshments served by the host church.

YOUTH RETREAT AT WINCHESTER

Ellen Gale Riley

A retreat was held on October 12 and 13 by the Pilgrim Fellowship of the Congregational Christian Church at Winchester, Virginia. The purpose of these meetings was to train the Commission chairmen and to plan the year's program.

A youth caravan from Elon College (N. C.) was present. Their counsel was extremely helpful to the young people. Members of the caravan were:

Worden Updike, Jr. (senior). Wordy, leader of the caravan, is from New York. He was also the guest speaker at the morning worship service.

Douglas Albert (junior). Doug is from Pakistan.

Joyce Myers (sophomore). Joyce is from Pennsylvania.

Lois Fore (freshman). Lois is also from Pennsylvania.

The retreat began on Saturday

Teen Age Talk . . .

LORD'S DAY JITTERS

Sis is thirteen. She has been taking piano about four years. Seems as though by now she should play without twenty fumbles per minute, but she plays lousy. About the time you are humming along with her — oops, there's another sour one.

Mom is always on her neck to practice. Dad is after her, too. Sis is tired of being told. And the rest of the family would rather not hear any more about it — either way.

Joe and Joyce are a little older. It's harder somehow for them to get up

night with a planning session, followed by a Fellowship hour.

The group met again, as guests of the women's fellowship, for breakfast in the social hall of the church. At this time counselor Sid Lewis presented "Work Day for Christ."

Following a delicious dinner, provided by the laymen's fellowship for the occasion, the commissions met for work sessions.

Installation of officers and a worship service, conducted by Rev. R. A. Whitten and Worden Updike, brought the retreat to a close.

Young people from the Evangelical and Reform church attended the sessions of Sunday afternoon. This group has not yet organized into a youth group.

The young people who participated in the retreat appreciated the help and co-operation showed them by the adults of the church.

YOUTH FELLOWSHIP OF TIMBER RIDGE RAISES MONEY TO BEAR NEW PASTOR'S MOVING EXPENSE

The Youth Fellowship of the Timber Ridge Congregational Christian Church held a Yard Party and Auction in the church grove in September. The purpose of the Yard Party was to raise money to help bear the moving expense of our new pastor, the Rev. Arnt L. Schoning.

Business men from Romney, West Virginia, Winchester, Virginia, and local businessmen as well as members of the church contributed many items which were sold and the proceeds were turned over to the treasurer. With the cooperation of the people of the community we were able to make a net profit of \$440.90.

in the morning, and especially so on Sunday. You know, that extra hour is so good. School's at 8:30, but church school is 9:30.

Of all times in the week Sis was playing the piano at 8:30 a.m. on Sunday. Mom says, "Shush." Joe groans. Joyce snaps, "Quiet." Dad is confused.

Sis is confused also. This time she was playing a hymn for the sheer joy of playing. She loved the hymn, "In the Garden." She thought it was nice to play a hymn on Sunday morning. Was 8:30 so terribly early?

Mrs. Lester Speaks At Eastern Virginia Women's Fellowship Conference

Mrs. J. H. Booth, Jr.

"The Challenge Of Living In These Days" was the theme of the message brought to the forty-fifth annual session of the Women's Fellowship of the Eastern Virginia Conference held at the Christian Temple, Norfolk, Virginia, on Oct. 3. This was ably done by Mrs. F. C. Lester, president of Women's Fellowship of the Southern Convention.

When one left the conference there was the feeling that "these days" are truly revolutionary days when millions of the people of the world are crying out for freedom from hunger, ignorance, tyranny, liberation from drudgery, release from fears and prejudices. There is a great challenge to all Christians to become more aware and more concerned about these conditions. There is the need to deepen our spiritual life and the need for courage and wisdom to do the things we know we should do.

At the afternoon session Mrs. J. Everette Neese, spoke on "Work Among The Migrants" and introduced Mrs. Gaskill from Cheriton, who told us of the work at the child care center in Cheriton, Virginia. Mrs. Gaskill introduced two of the children from the migrant camp. One child could speak only Spanish which was interpreted by her friend. Dr. Neese conducted a short interview with the girls and they concluded their part on the program by expressing their appreciation to the women of Eastern Virginia for all they have done for the migrant center through the United Church Women of this area.

At the close of the afternoon session Dr. H. S. Hardcastle conducted the installation of the following officers: President, Mrs. Ray Gordon; 1st Vice President, Mrs. Raye V. Knight; 2nd Vice President, Mrs. Ellis Clark; Recording Secretary, Mrs. Alfred Ellis; Corresponding Secretary, Mrs. Frank Lewis; Treasurer, Mrs. Sam Frost; Historian, Mrs. L. W. Stagg; Spiritual Life Chairman, Mrs. E. G. Middleton; Christian Stewardship Chairman, Mrs. Garland Spratley; Christian Education Chairman, Mrs. W. T. Harrell; Missionary Education Chairman, Mrs. Shirley T. Holland; Co-Chairman-Cradle Roll, Mrs. Allen Piland; Children, Mrs. T. Hayes Holland; Young People, Mrs. Jack Akin; Christian Social Action Chair-

man, Mrs. J. Everette Neese; Friendly Service Chairman, Mrs. Raye V. Knight; District Superintendents: Waverly, Mrs. Franklin White; Norfolk, Mrs. C. N. Harris; Suffolk, Mrs. George Walls.

LIBERTY (VANCE) REPORTS A GOOD YEAR

Mrs. Fletcher Fuller

Reports to the final business meeting of the year at Liberty (Vance) on Sunday evening, October 5, indicated that the church has had another good year. Since the date for ending the church year was moved back from the end of October to September 30, reports covered only eleven months.

The Sunday school had an average attendance of 178, sent fourteen to the Sunday school convention, conducted a Daily Vacation Bible School with 92 enrolled (65 having perfect attendance), and 25 persons attended the leadership training school held in Henderson.

The Laymen's Fellowship has done good work during the past year with 38 men enrolled and is looking for other things to do during the coming year when the enrollment goal is fifty.

The Women's Fellowship, composed of four circles, raised its goal of \$460.00, and voted to increase this amount by \$50.00 this year. Circles 1 and 2 are each sending an Indian student to school at a cost of \$36.00 each.

The church treasurer gave a good report showing all bills paid and a nice balance on hand. The budget of \$10,000.00 for the coming year was presented by the finance committee and voted by the church.

The rotating system of deacons meant that B. M. Newman, S. F. Journigan and E. A. Joyner retired. On nomination by the deacons, the church elected as deacons H. B. Newman, Osmand Garrard and J. K. Foster, Jr.

A new Constitution was presented and adopted.

Our pastor, Rev. Lowell Smoot, said: "I am well pleased with the way the work of the church has progressed this year, and hope that next year will be even better."

After the church conference, the

GIFT FOR CHURCH HISTORY ROOM

The love offerings honoring Mrs. W. V. Leathers which were received at the fall conferences of the Women's Fellowship of the Southern Convention amounted to \$264.65.

At the meeting of the Women's Board held at Elon College on October 11-12, it was felt that Mrs. Leathers has many friends who would like to have a part in this offering who were not present at either of the conferences. The money received will be used to purchase a gift for the Church History Room at Elon College which will be placed there in honor of Mrs. Leathers and the many years of service she has given to the women's work of the Southern Convention. What the gift will be, will be determined by the total amount received. If you would like to have a share in this gift and have not made a contribution, you are given the opportunity to do so by sending your contribution to your conference treasurer before the first of December. The addresses of the conference treasurers are:

Valley of Virginia Conference — Mrs. Stella Liskey, Box 242, Route 3, Harrisonburg, Virginia; Eastern Virginia Conference — Mrs. Sam P. Frost, Box 475, Route 1, Hickory, Virginia; North Carolina Conference — Miss Susie D. Allen, 924 Williamson Drive, Raleigh, North Carolina.

A CHARGE TO SUNDAY SCHOOL TEACHERS AND OFFICERS

(At Asheboro September 29 the pastor, Rev. Clyde L. Fields, used this statement in installing Sunday school workers.)

Your task is an important one. It will be your responsibility to plan wisely for our Sunday school, to see that rooms and literature and pupils respond to your dedicated skill. You will need to walk close to God so that your pupils will also walk close to him. You will point the way to Christ so that your class will follow. You will be concerned for the Church local and around the world. Your fine example in attendance at church and Sunday school will be reflected in your class. Seeking to walk in the ways of Christ known and to be made known, will you accept this high calling as a worker in this Sunday school?

minister and his good wife, Mary Margaret, invited the congregation to the church annex for refreshments.

Women's Work

At Bethlehem Christian Church

Mrs. William L. Brinkley

The Women's Fellowship of Bethlehem Christian Church held its last quarterly conference on Wednesday night, September 11, in the sanctuary of the church with approximately 50 members attending.

Devotionals were led by the president, Mrs. Harry Schader assisted by Mrs. R. E. Brittle.

Mrs. T. H. Dildy, Stewardship chairman, conducted a short service for awarding Life Memberships and Memorials. Those receiving Life Memberships were: Mrs. Raleigh Piland, Jr., Mrs. Warren Austin, Mrs. Linwood Boone, Mrs. Edward Johnson, Mrs. R. H. Barnes, Mrs. H. H. Byrd, Jr., and Mrs. Charlie Baker.

Two candles were lighted for Mrs. T. U. Savage and Mrs. Raleigh Fanny who passed away during the year, and for whom Memorials were given.

Some of the major projects accomplished by the circles during the past quarter included: planting azaleas in front of church, buying kitchen utensils, trash receptacles, and making new curtains for the kitchen, sponsoring two children at the Elon Home; sending a church plate to the History Room at Elon College; buying three linen cloths for tables in Fellowship hall; giving a pantry shower and house warming party for two shut-in members; purchasing and placing in the vestibule of the church, a guest register and stand; sending nine delegates to School of Missions at Elon College.

At the close of the business session, Mrs. Ray Gordon, president of Eastern Virginia Women's Fellowship, conducted the installation service for the incoming officers: President, Mrs. Harry Schader, 1st Vice President, Mrs. Loyd Boone, 2nd Vice President, Mrs. Walter Graham; Secretary, Mrs. Edward Johnson; Ass't. Secretary, Mrs. Thad Williams, Treasurer, Mrs. O. L. Moore; Friendly Service Chairman, Mrs. C. W. King; Christian Social Action Chairman, Mrs. B. W. Edwards; Spiritual Life Chairman, Mrs. Edward Klages, Christian Education Chairman, Mrs. R. E. Brittle; Organist, Mrs. O. C. Bradshaw; Reporter, Mrs. William L. Brinkley; Youth Leaders, Mrs. Merrit Johnson, Mrs. Ray Mizelle and Miss Martha Brittle, Cradle Roll, Mrs. Mills Luter.

Following the installation, a social

hour was enjoyed in the fellowship hall of the church.

We have had a busy year working for our church. We will be happy to read in the Christian Sun about the projects which other groups have carried out in their Women's Fellowship.

MRS. WISSEMAN TO PRESENT HOME MISSION THEME AT SUFFOLK CHRISTIAN CHURCH

Mrs. J. H. Booth, Jr.

The Women of the Eastern Virginia Conference will have the happy privilege of hearing Mrs. W. E. Wisseman of Greensboro, North Carolina, speak on the home mission theme: "Christ, The Church and Race" at the Suffolk Christian Church on Wednesday, October 23, at 10 o'clock.

Graham Rowland Wisseman has been interested in church work all her life. She is the daughter of Dr. and Mrs. C. H. Rowland who served the Franklin Christian Church, Franklin, Virginia, for a number of years. Her mother was the first president of the

Women's Missionary Convention of the Southern Christian Convention.

Mrs. Wisseman is a graduate of Elon College. She received her M. A. Degree in Religious Education from the University of Boston. It was at the University of Boston that she met Mr. Wisseman who was at that time a minister in a Methodist church in Texas.

Mrs. Wisseman has held many positions in the local church, the convention, and on the national level. To mention a few: President of Southern Convention Women, Chairman of Mission Board of Southern Convention, member of American Board, Vice President of National Women's Fellowship. Early in her Church Work Career she worked with the Navajo Indians in Arizona.

Those who attend the meeting in Suffolk are asked to bring sandwiches. A hot drink will be provided by the host church. After lunch there will be a period for evaluating the program presented in the morning.

Mrs. Wisseman will also present the same theme at the Warwick Church on Monday evening, October 21 at 7:45. The women of the Congregational Christian Church of Newport News will be the guests of the women of the Warwick Church for this occasion.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

OCTOBER

INDIA

- 27—The Seventeen Schools of the Madura Mission.
- 28—Dr. and Mrs. (R.N.) Edward C. Riggs. Their visits to the Southern Convention and letters in the SUN make them well known to us. Officially he does rural preventive medical work Kilanjunai Clinic, Ramnad District and she assists him. They both served in China, where they were missionaries in Shaowu. Both are fourth generation missionaries!
- 29—Bertha K. Smith is taking furlough in India 1957-58, where she has served since 1917. She has taught and done women's work, living in Aruppukottai since 1952.
- 30—Dr. and Mrs. Horace S. Thomas. He was born in Ceylon, she in Australia. Married 1926; went to Madura in 1929; she is active in community service and he is Medical Officer, Hospital for Women and Children.
- 31—Carolyn G. Weeber, M.N. She went in 1947 as nurse in Pierce Mem. Hospital; now does medical evangelism, Oddanchatram.

November

- 1—Rev. and Mrs. Emmons E. White. He graduated from Yale University in 1914; got his B.D. degree from there in 1917; was married that year and they went to India where they have served well ever since. He is now on staff of Union Theological Seminary, Pasumalai; mission secretary, and deputy chairman Diocesan Council and director visual education for Diocese. She is also on staff of Union Seminary and its treasurer.
- 2—Mr. and Mrs. J. Conrad White have been serving in India since 1952. He is now teacher at School for Missionary Children, Kodaikanal where she is housemother.

Treasurer's Report

Valley Virginia Women's Fellowship
September 16, 1956 thru
September 15, 1957

Women's Societies — Apportionments

Antioch	\$ 65.00
Bethel	60.00
Bethlehem	35.00
Dry Run	21.00
Leaksville	50.00
Linville	75.00
Mt. Lebanon	25.00
Mt. Olivet (G)	10.00
Mt. Olivet (R)	50.00
New Hope	40.00
Newport	18.00
Winchester	205.00
Wissler's & Wood's Chapel ..	25.00

THANK OFFERING

Antioch	19.46
Bethel	44.88
Bethlehem	35.30
Dry Run	11.00
Leaksville	37.66
Linville	19.00
Mt. Olivet (R)	6.22
New Hope	15.65
Newport	21.00
Timber Ridge	25.80
Winchester	121.04
Wood's & Wissler's Chapel ..	14.10

LIFE MEMBERSHIPS

Bethel (2)	20.00
Bethlehem (1)	10.00
New Hope (1)	10.00
Winchester (3)	30.00
Wissler's & Woods (2)	20.00

MEMORIALS

Antioch (2)	20.00
Bethel (2)	20.00
Linville (1)	10.00

YOUNG PEOPLE

Antioch	21.00
Bethel	35.00
Winchester	25.00
Wissler's & Woods	10.00

JUNIORS

Bethel	10.00
Winchester	5.00
Wissler's & Woods	5.00

CRADLE ROLL

Antioch	2.50
Bethel	2.50
Dry Run	2.00
New Hope	1.05
Winchester	3.00

CHILDREN'S BIBLE SCHOOL

Mt. Lebanon	50.00
Balance from last year	\$ 122.51

RECEIPTS:

Apportionments—Women's Societies	\$ 679.75
Thank Offerings	371.11
Life Memberships	90.00

Memorials	50.00
Young People's Societies	91.00
Juniors	20.00
Children's Bible School	50.00
Cradle Roll	11.05
Rally Offering at Leaksville ..	20.00
Amount Received for expenses, Bethlehem Convention	591.80
TOTAL RECEIPTS	\$2,096.72

DISBURSEMENTS:

G. G. Price & Sons, Bonding \$..	5.00
Dr. & Mrs. F. C. Lester's Expenses, Rally	25.00
Dr. W. T. Scott, Printing Annuals	28.00
Mrs. H. F. Nelson Expenses, Bethlehem Convention	37.50
Mrs. J. D. Strader, So. Convention Treasurer	494.38
Total Disbursements	\$1,362.91
Balance in treasury	\$1,952.79
	143.93

Respectfully submitted,
Mrs. Stella Liskey, Treasurer

THE WORLD IS MINE

Today upon a bus I saw
A lovely maid with golden hair.
I envied her, for she seemed gay,
I wished that I might be as fair;
And then, when suddenly she rose to leave.

I saw her hobble down the aisle;
She had one foot and bore a crutch.
But, as she passed, she had a smile!
O God, forgive me when I whine!
I have two feet—the world is mine!

And when I shopped to buy some sweets,
The lad who sold them had such charm,

I talked to him—he said to me,
"It's nice to talk to one like you.
You see," he meekly said, "I'm blind."
O God, forgive me when I whine!
I have two eyes—the world is mine!

Then, walking down the street, I saw
A little boy with eyes of blue.
He stood and watched the others play:
It seemed he knew not what to do.
I stopped a moment and then said,
"Why don't you join the others, dear?"

He looked ahead without a word,
And then I knew he could not hear.
O God, forgive me when I whine!
I have two ears—the world is mine!

With feet to take me where I go,
With eyes to see the sunset's glow,
With ears to hear what I would know —

O God, forgive me when I whine!
I'm blessed, indeed. The world is mine!

— Author Unknown.

WINCHESTER WOMEN REPORT GRATIFYING YEAR

Mrs. Harry W. Boyd, Jr., Reporter
The Women's Fellowship of the Congregational Christian Church, Winchester, Virginia, met September 17, 1957 in the Social Hall of the Parsonage to review, report, and recognize the work of the preceding year. This has proven to be a gratifying year, both financially and spiritually for the Fellowship as all the projects undertaken have been successful and our devotionals inspirational.

The Women's apportionment of \$205.00 was paid, contributions to the Delmo Community, Hungarian relief, and our Thank Offering were all met by the Mission Fund. Our five circles have contributed money to our church by undertaking various projects which have included: Thank Offering, selling every day cards, contributing \$1.00 a month to the "Brick A Month Club," a successful rummage sale. All circles made up the amount of \$202.00 to aid convention delegates. Also we have purchased new candle holders, stainless steel flatware, two Monroe tables for social hall. We gave three Life Memberships. The Fellowship devoted much time in collecting, making, and packaging layettes for needy mothers in Korea; sending small, but appreciative presents to our missionaries. We sponsored a Father and Son Picnic. Cards of Cheer, Birthday, Get Well, and Sympathy were sent out all year by our Good Neighbor who has been on never failing duty.

Monthly contributions have been made to the current expense fund, and we have taken a considerable part, and with pride too, in the complete reduction of the Furnace Fund.

This year a valued member of our church and the name-sake of the Mathews Circle, quietly in his sleep met his God. The Emily and Thomas Mathews Circle composed and presented a fitting tribute to this couple. The circle feels it has been enriched to have so chosen the 'Doers of the word, and not hearers only' to be their sponsor in their faith and work.

Our quarterly meetings were inspirational, we were benefitted from the communion of the all together meetings, the combined efforts to complete work projects and to hear financial reports.

Our circles have Mrs. Ruth Whitten to thank for her untiring efforts in putting at our disposal, devotional programs that were designed to meet our spiritual needs to aid us in our daily lives and love of our fellowman.

History And Political Science At Elon College

By Professor H. H. Cunningham

History is one of the most important ways by which human beings seek to understand the world they live in and their place in it. At Elon College we believe that the study of history will go far toward equipping our students to approach problems soberly and intelligently rather than emotionally and superficially. It is felt that students should visualize the history of their nation in its relationship to that of the world community and acquire both an understanding of the worth of other cultures and an appreciation of our own national ideals and traditions and devotion to them. With the world today faced with the choice between American and Communist culture, the question of the origin and development of our ideas

of democracy and toleration is more than a mere academic exercise. It is vital.

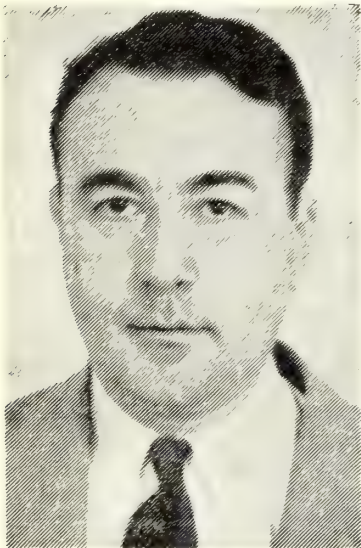
Our overriding aim at Elon College with respect to political science is to enable students to acquire those civic skills and humane ideals requisite for responsible participation in the political and social life of a democracy. Particular emphasis is laid in our classes upon the development of the following skills: 1) possession of a capacity to think clearly and dispassionately about political problems, 2) familiarity with the political institutions of the United States and of other countries, and 3) ability to weigh political problems in the liberal tradition and in their cultural context.

History and political science together are two of the disciplines which concern themselves primarily with man and his institutions. Known collectively as the social sciences — and including sociology, economics, geography, and anthropology — these disciplines comprise one of the major divisions of the liberal arts curriculum everywhere. The requirements for intelligent living in the mid-twentieth century have led to the rapid development of the social sciences in recent years and expanded course offerings

therein. As to history and political science, for example, America's astounding industrial development and her new role as a world power have combined to produce a demand for courses in economic history, social and intellectual history, Latin American history, international relations, European governments, the meaning of democracy in a new age, and propaganda techniques, to name but a few. A glance at course descriptions in the college catalogue will reveal that we have attempted to adjust our curriculum accordingly.

The vitality of the social science program at Elon College may be attested at least in part by the presence on our campus of an active chapter of the national social science honor society and by the fact that a number of our students have won valued scholarships at some of the leading universities in the nation. In 1956, for example, four history majors won substantial awards to Duke, Tulane, Georgia, and William and Mary. Each of these young persons now stands near the head of his respective class. And it is hoped that all who take work in the department will be better able to understand and control their careers.

New Elon Faculty Member



PROF. RAYMOND F. DOWNING

Prof. Raymond F. Downing, a native of New York, joined the Elon College faculty this fall as an assistant professor of German. He received the A. B. degree from the Bard College of Columbia University and later received the M. A. degree from Albany State Teachers College. His teaching experience has been varied, including positions in schools in New York, Maryland and the District of Columbia, along with service as an interpreter for Military Intelligence during World War II. He is married and has one child.

First Play Of Season Well Received

The following quotations are taken directly from the review of the first production of the season by the Elon Players written by Joe Raff, Burlington "Daily Times-News" staff writer:

Being a member of the audience viewing "The Happiest Days of Your Life" which opened last night in Mooney Chapel at Elon College, would be testimony enough that television can never supplant the legitimate theater. The play by John Dighton and presented brilliantly by the Elon Players, was delightfully alive and interpretive of a highly successful brand of British humor.

Acting and directing were superb, and if there were a weak link it certainly was in danger of rupture last night.

The play is built on a strong theatrical comic foundation — the oldest form of humor, in fact. Almost every comic line of situation, and there were many, had its origin in a false premise

or mistaken identity. The production by the happily polished troupe provided conclusive proof that the oldest comedy form is valid today.

Timing, the essence of good comedy, was shaved down to split-second precision and came across the footlights easily to thrill an appreciative first-night audience.

An entire cast carried the comedy thread, but the single performer who put it through the needle was the humbling Headmaster of Hilary Hall School for Boys, Eddie Robbins, who gave a near professional performance of Godfrey Pond.

The direction was by M. E. Wooton, Jr., with assistance from Boots Kidd. Together, they whipped up a delightfully palatable evening.

An entirely entertaining evening and one which could please you thoroughly for prying yourself away from the cold drama and commercialism of television.

The Problem Of Christian Freedom

— Temperance

Background Scripture: I Corinthians 8; 9:19-27; 10.

Devotional Reading: Galatians 5:13-25.

Memory Selection: But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak. I Cor. 8:9.

This fellow Paul was writing about **EATING MEAT WHICH HAD BEEN OFFERED TO IDOLS**. There is not a person who reads these NOTES, or who goes to any Sunday school in our nation, who is concerned with that matter. The idea of having a Sunday school lesson on eating meat that has been offered to idols! "Let us get on to something more important and more pertinent," some people would say.

But while Paul was writing about eating meat that had been offered to idols, he was writing about **SOMETHING FAR MORE IMPORTANT THAN EATING MEAT THAT HAD BEEN OFFERED TO IDOLS**. He was dealing with the whole matter of **Freedom**, and especially **Christian Freedom**. And that concerns every one of us. Let us see if we can get at the root of the matter, if we can discover the abiding principle involved in what was a local and a temporal situation.

THE LOCAL AND THE TEMPORARY

Corinth was a pagan city. The people worshipped idols, and sacrificed to idols. Among other things they offered unto their idols gifts of food, and especially of meat. They offered it in such large quantities that there was a huge surplus of meat. Practical minded people that they were, they sold this meat to the butchers of the city, who in turn sold it to anybody who wanted to buy. It was perfectly good meat, and this was much better than allowing it to go to waste. It was this meat that Paul was writing about to the Christians in Corinth. For that meat posed a troublesome question. Should a Christian eat meat that he knew had been offered to an idol? Should he buy such meat from the pagan butcher? Or if he did not buy the meat himself, what was he to do when he was entertained by one of his friends and he had reason to believe that the "roast beef" or the "lamb chops" was meat that had been offered or sacrificed to idols? That was the \$64,000 question. And it was a burning question.

THE UNIVERSAL AND TIMELESS PRINCIPLE

In reply to the question which these people had asked him, Paul said, broadly speaking, three things. He said that the Christians had knowledge, knowledge that the pagan Corinthians did not have. They knew that there was only one God, the true and living God, their Father, and one Lord Jesus Christ, their Saviour. An idol was "nothing in the world" but an object of wood or stone or some other material. And meat that had been offered to that which was nothing, had no moral significance so far as they were personally concerned. They were no better, or no worse, if they ate it or refrained from eating it. Paul's first emphasis was upon **KNOWLEDGE**. But he adds that knowledge has a tendency to puff up. It sometimes makes men proud and haughty and superior. But true knowledge makes a man humble. The wisest men, in the true sense of the word, are humble men. What they know makes them know how little they really know. "And if a man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know." Furthermore there were those, who did not have "this knowledge." To them an idol was something, something real, and meat offered to an idol did have some moral significance. So Paul goes on to the next principle — the principle of love. J. B. Phillips, in translating this passage puts it in this striking way: "We should remember that while knowledge may make a man look big, it is only love that can make him grow to his full stature." Wise men know that the power of love in this world is vastly

superior to the knowledge of the mind.

From this principle, Paul goes on to the third great principle of action for Christians: **FREEDOM TO BE BROUGHT UNDER THE CONTROL OF LOVE**. A Christian has a freedom in Christ which others do not have. But this freedom does not mean license. In its highest sense, freedom or liberty, is not the right to do as one pleases, but the power to do as one ought. Furthermore, although the Christian is free from all men, he is the servant of all men. Paul applied these principles to the local and temporary situation, but in terms of the universal and the timeless.

"Should I buy meat offered to idols? Should I eat meat that had been offered to idols?" It does not make much, if any, difference so far as a man's acceptance with God is concerned, nor will a man be better or worse if he buys or eats such meat. But what about the effect and his influence on others? Shall he do as he pleases, if thereby he places a stumbling block in the path of a weaker brother? What influence can the Christian have on the pagan, if he lives just as the pagan lives, and does what the pagan does? What may be perfectly right for one man, may cause another to stumble. What then? Let every man be fully persuaded in his own mind. But as for Paul, "I will eat no flesh while the world standeth, lest I make my brother to offend." (I Cor. 9:13.) In other words there are things which may be all right for the Christian to do, which he ought to forego for the sake of others. That is the principle which comes out of this matter.

SOME PRACTICAL APPLICATIONS

What does it all mean for us? Anything practical in the lesson for us? Well today's lesson is, by coincidence or otherwise, the Temperance Lesson. And the lesson has point there. A man has a right to drink, and many people drink without any noticeable harm to themselves, and with no disastrous moral consequences. But what about his influence on others? What about the fellow who "cannot take a drink or leave it alone?" Or what about our influence on others who see us take a drink, especially young people? One night Rudyard Kipling, the great English writer was sitting in a tavern having a drink before going home. As he sat there, four young people came in, drank so much that they got drunk, and staggered out. Kipling paid the barkeeper, who asked him

—Continued on Page 15

SUNDAY SCHOOL LESSON

OCTOBER 27, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Prepare Now For Thanksgiving Offering

John G. Truitt, Supt. Children's Home

Dear Friends;

Please be on the lookout for special issue of THE CHRISTIAN SUN setting forth the work of the Congregational Christian Home for Children. It will be sent to you on October 29. In it will be pictures, articles, reports and names of all our children with their ages and birthdays indicated. Be sure to keep your copy where you can refer to it through the year.

In preparation for our Thanksgiving Offering we have written all pastors asking them to let us know on an enclosed self-addressed postal card how many envelopes they will want for their churches. We have received already, replies from thirty-eight churches and the envelopes have been mailed. Other requests are coming in almost every day. We wish every church to use these envelopes who will, and let the offering received be a special Thanksgiving offering, over and above the amount which has been placed in their budgets for the Children's Home if you will. The total of that amount is only \$20,000.00 and the Southern Convention authorized an additional \$25,000.00. That would help us toward our annual goal of \$75,000.00.

You will be interested to know that Antioch street, which is the one running down through the middle of our campus, is being paved. We have faith to believe friends and churches will see that it is paid for. The daily traffic plus the extra Sunday traffic kept our buildings in a fog of dust when dry.

We have four engagements for our Thanksgiving Program: First Christian Church, Burlington, N. C., Nov. 10 at 10:00 o'clock; Beverly Hills, Burlington, at 11:00 o'clock on the same day; Happy Home Church, Riffin, N. C. (tentative) Nov. 17 at 11:00 o'clock; and the Burlington Rotary Club, Nov. 25 at 7:00 o'clock. We would like to suggest that churches and Sunday schools visit us. Visit us and the College, and Moonelon our Conference Center, and our Convention Offices.

Now let me tell you how much I appreciate the good offerings and contributions shown in this report. Also let me call your attention to bonus of \$23.80 you helped us get by going over the 60,000 mark in one particular section of our coupon col-

lection. All told we received more than 150,000 coupons during the year. That shows you thought about us. We hope to do even better this year. It is a little thing but it has meant a good-

ly sum to us, besides many dishes and other kitchen equipment.

Your cooperation and the affection of these children combined to give me joy in the work being done here.

REPORT FOR OCTOBER 14, 1957

MONTHLY OFFERINGS

Amount brought forward		\$ 159.99
Eastern North Carolina Conference		
Antioch	\$ 32.00	
Bethel	17.29	
Hayes Chapel	46.00	
Mt. Gilead	41.00	
Wake Chapel	23.03	\$159.32
Eastern Virginia Conference		
Berea (Norfolk)	27.00	
Christian Temple	10.00	
Oakland	37.55	
Portsmouth, Shelton Memorial	9.00	
Richmond, First, S.S.	34.00	117.55
North Carolina and Virginia Conference		
Apple's Chapel	40.00	
Berea	24.00	
Bethel, S.S.	4.55	
Bethlehem	7.00	
Burlington, First	127.18	
Burlington, Bev. Hills	32.00	
Elk Spur	11.00	
Mt. Bethel	46.00	291.73
Western North Carolina Conference		
Pleasant Cross, S.S.	14.86	
Spoon's Chapel	27.00	41.86
Virginia Valley Conference		
Mt. Olivet (G), S.S.	5.00	
Winchester	100.00	105.00
Hines' Chapel — for Street Paving		26.80
Total		\$ 742.26
Grand Total		\$ 902.25

SPECIAL OFFERINGS

Amount brought forward		\$ 751.35
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Church ..	\$ 5.00	
The Women's Fellowship, First Cong. Church, Berkeley Calif. (Friendly Service Gift)	40.20	
Adult Bible Class, Clayton Christian Church	5.00	
Adult Bible Class, Clayton Christian Church	5.00	
Miss. Soc., Shelton Mem. Church, Portsmouth, Va.	10.00	
Mrs. Essie T. Simpson, Summerfield, N. C.	25.00	
Ladies' Bible Class, Henderson Church	25.00	
Women's Fellowship, Damascus Church Sunbury, N. C.	25.00	
Premium Associates, Inc. (for coupons)	23.80	
Street Paving:		
E. F. Craven, Greensboro, N. C.	10.00	
In Memory of E. M. Long	5.00	
In Memory of E. M. Long	10.00	
In Memory of E. M. Long	10.00	
In Memory of Mrs. Nellie Scott	5.00	
In Memory of Mrs. Nellie Scott	5.00	
In Memory of Mrs. Louise Harris Mason	5.00	
Special Gifts	271.25	
Total		\$ 480.25
Grand Total		\$ 1,231.60
Total for the Week		\$ 1,222.51
Total for the Year		\$ 2,133.85

In Memoriam

"Blessed are the dead who die in the Lord."

TAYLOR

Since God in his infinite wisdom and tender mercy saw fit to take the gentle spirit of William Crowder Taylor home to live with him on Tuesday, July 30, 1957, at the age of 81 years, we, the members of Liberty Spring Christian Church, wish to pay tribute to his memory.

Mr. Taylor was born in Gates County, North Carolina, and lived there until twenty-two years ago, when he moved to the Liberty Spring community. A few years later, he united with our church on letter of transfer from the Parker's Methodist Church in Gates, North Carolina.

In an unassuming way he bore witness of his Saviour, therefore he it resolved:

First: That we recognize our loss as heaven's gain and bow in humble submission to the will of him who doeth all things well.

Second: That we extend to his beloved family our deepest sympathy and pray that God in his love and mercy will sustain them in the days ahead.

Third: That a copy of these resolutions be sent to the family, a copy sent to THE CHRISTIAN SUN for publication and a copy entered upon the records of the church.

Mrs. William T. Harrell
Mrs. Charlie E. Nichols
Mrs. R. Wesley Harrell
Committee

JOHNSON

We, the members of the Liberty Spring Christian Church, acknowledge with deep sorrow our loss in the passing of one of our members, John Darden Johnson, who was called to his eternal reward on August 14, 1957.

Because of our appreciation for the life he lived among us, and of his service and loyalty to our church during the few

years he lived in our community following his retirement from the Virginia Electric and Power Company, therefore, be it resolved:

First: That we bow in humble submission to the will of our Heavenly Father.

Second: That we extend our sincere sympathy to his children and offer prayers in their behalf.

Third: That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication and a copy entered in our church records.

Mrs. William T. Harrell
Mrs. Charlie E. Nichols
Mrs. R. Wesley Harrell
Committee

JENKINS

We, the members of Eure's Christian Church, wish to pay tribute of love and respect to the memory of Mrs. Minnie Johnson Jenkins.

A beloved member of this church, she quietly served her Master. While we miss her presence we know her memory will live on. May we, who loved her, be permitted to say "Well done, thou good and faithful servant, enter into the joy of thy Lord." Her loving devotion to her family, her friends, her church and her community will ever be remembered.

In appreciation of her quiet and beautiful life we offer these resolutions:

First, that we keep in our hearts the memory of her love and loyalty.

Second, that our love and sympathy be extended to her family.

Third, that a copy of these resolutions be included in our church records, a copy sent to her family and a copy sent to THE CHRISTIAN SUN for publication.

Mrs. Rebecca D. Eure
Mrs. Frances C. Alexander
Mrs. Lucy D. Briscoe
Committee

REVIVAL AT SHALLOW WELL

The annual fall revival began Sunday morning, October 20, and will continue through the week at the Shallow Well Congregational Christian church, with Rev. Bill Simmons, pastor of Hank's Chapel church, Pittsboro, as the visiting preacher.

Rev. Mr. Simmons preached at the Sunday morning service and each evening, Sunday, through Friday, at 7:30 p.m.

The visiting minister is a graduate of Elon College and of Duke Divinity School. He is a former pastor of Grace's Chapel and Turner's Chapel churches in this area. His sermon topics are as follows:

Sunday — "The Lukewarm Church" "Putting Away Childish Things"

Monday — "A People Under Oath"

Tuesday — "The Christian Life — What Is It?"

Wednesday — "A. W. O. L."

Thursday — "Rejected"

Friday — "What Will You Do With Jesus?"

Rev. Max Vestal, pastor of the church, extends a cordial invitation for everyone to attend these services.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

"to drop in again sometime." Kipling replied, "If this is what happens, I will have no part in it from here on." And he never took another drink as long as he lived! Then there was the drug-store owner in Florida who suddenly stopped selling liquor. Asked why, he said, "I began following the bottle home." The law of love may forbid a man to do what the law of the land allows him to do.

To be sure the principle goes further and deeper. Many of the things we do may not be bad, they may be lawful, but not be expedient. The question is what effect will they have upon the unchurched? The question is whether we are willing to deny ourselves for the sake of others. Here are the principles as summarized by Dr. Erdman: 1. Indulgence may imperil the weak, therefore liberty must be regulated by love. 2. Indulgence may hinder Christian work, therefore be all things to all men. 3. Indulgence may endanger the soul; therefore take heed lest you fall. 4. Indulgence may identify with the world; therefore do not provoke Christ to jealousy. 5. Consider what is expedient and edifies, and do all to the glory of God.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

MEMORIAL GIFTS

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address



What Is A Boy?

*B*ETWEEN THE innocence of babyhood and the dignity of manhood, we find a delightful creature called a boy.

Boys come in assorted sizes, weight and colors. They are found everywhere — on top of, underneath, inside of, climbing on, swinging from, running around or jumping to. Mothers love them, little girls hate them, older sisters and brothers tolerate them, adults ignore them and Heaven protects them. A boy is Truth with dirt on its face, Wisdom with bubble gum in its hair and Hope of the future with a frog in its pocket.

A boy has the appetite of a horse, the digestion of a sword swallower, the energy of a pocket-sized atomic bomb, the curiosity of a cat, the lungs of a dictator, the imagination of a Paul Bunyan, the shyness of a violet, the audacity of a steel trap, the enthusiasm of a firecracker, and when he makes something he has five thumbs on each hand.

He likes ice cream, knives, saws, Christmas, comic books, the boy across the street, woods, water (in its natural habitat), large animals, Dad, trains, Saturday mornings and fire engines. He is not much for Sunday School, company, schools, books without pictures, music lessons, neckties, barbers, girls overcoats, adults or bedtime.

Nobody else is so early to rise or so late to supper. Nobody else can cram into one pocket a rusty knife a half-eaten apple, three feet of string, an empty Bull Durham sack, two gumdrops, six cents, a slingshot, a chunk of unknown substance and a genuine supersonic code ring with a secret compartment.

A boy is a magical creature — you can lock him out of your workshop, but you can't lock him out of your heart. You can get him out of your study, but you can't get him out of your mind. Might as well give up — he is your captor, your jailor, your boss and your master — a freckle-faced, pint-sized bundle of noise. But when you come home at night with only the shattered pieces of your hopes and dreams, he can mend them with two magic words — "Hi Dad!"

Reprinted from The Readers Digest, January, 1950.—Alan Beck in New England Mutual Life Insurance Company house magazine (Copyright 1949).

The

Christian Sun

Elon College Library

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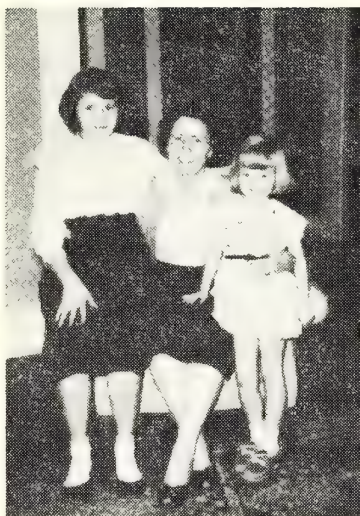
VOLUME 109

ASHEBORO, NORTH CAROLINA, OCTOBER 29, 1957

NUMBER 42

OUR CHURCH HOME FOR CHILDREN

Elon College
North Carolina



Mrs. Alvertine Privett is one of the happiest workers on the staff of our Church Home for Children. To about thirty little folks she is "Mother Privett." Here she is with a big and little helper.



"Take our picture," they said to a visitor, and this is the way it came out. A happy group of pretty poses!

A LOAF OF BREAD

Some little thing, a tiny thing,
May bless the heart and gladness bring;
A friendly call,
An action small,
Of little worth
Or none at all,
May be enough, soon or late,
To bless a soul and mark the great.

A loaf of bread, a bag of seed,
A kindness shown to one in need,
May be the way
To save the day,
And add to hope
A shining ray;

A loaf, a call, an act or word,
May help to show that prayer is heard!

— John G. Truitt

Here And There Among The Churches

FIFTY-THREE MEMBERS have joined our Newport News church, of which Dr. Jesse H. Dollar is minister, during the last conference year.

APPLE'S CHAPEL, a rural church of 450 members near Gibsonville, N. C. has 16 young people attending college this fall.

THE CHRISTIAN TEMPLE, Norfolk, Virginia, has a budget of \$37,600 for the new year, which is an increase of about \$2,000 over the past year. Twenty per cent goes for benevolences.

DR. HELEN KENYON, former moderator of our General Council now living in Hampton, Virginia, is to speak at Grace Methodist Church, Newport News, for the World Community Day program at 10:30 A. M.

INGRAM CHURCH had a Homecoming Service on September 29, with Rev. H. E. Crutchfield preaching that morning and leading a revival in the week that followed.

HOW NICE — Altar flowers in First Church, Burlington, were recently given by the Women's Fellowship in appreciation of the service of Mrs. J. Ed King as president for the past two years.

REV. R. L. JACKSON and his people dedicated Snowhill United Church of Christ in Springfield, Ohio, October 13. The Jacksons are affectionally remembered in our area as our missionaries to China, and as leaders of our church in Chapel Hill, North Carolina. We rejoice with them in this successful attainment. Snowhill is a new church in a growing section of Springfield.

UNION RIDGE adopted a budget of \$21,000 on October 20. A good-sized budget for a rural church! One item was \$1.00 on each SUN subscription for which a family would give a matching dollar, and thus secure the church rate.

DR. AND MRS. W. E. WISSEMAN began their twenty-third year as workers in First Church, Greensboro, this month. The beautiful new building indicates something of the success, which they have had.

A NEW MISSION is being started in Greensboro by the United Church of Christ. It is sponsored by the Evangelical and Reformed Church and the First Congregational Christian church. Meetings are to be held in Bessemer Elementary School, with Dr. W. E. Wisseman preaching two Sundays a month at nine o'clock.

DANVILLE, Third Avenue, observed Laymen's Week, not just a Sunday, when laymen had complete charge of the services. Dr. J. Earl Danielely spoke at the morning church service. Mrs. Theodore O. Wedel, National President of United Church Women, will speak in Danville for World Community day, a service to be held by the Danville women at Epiphany Episcopal church at ten o'clock Friday morning.

E. W. NEVILLE of Chapel Hill has been reading THE CHRISTIAN SUN since 1897. Sixty years is quite a spell to subscribe to and read a paper. He would like to know if there are people who have a longer record? Tell us, please. Which reminds us that he sent renewal for two years and that it would be good to receive a long list of new subscriptions as well as renewals.

CONGRATULATIONS to the Capers Pritchett family of Apple's Chapel church, who received the Master Farm Family Award this month.

LAYMEN'S SUNDAY was observed at Union Ridge church with Horace Rascoe, Claude Walker, Algie Blalock, Robert Walker, Bill Mahan, O. C. Hopkins, Jr., Felix Simmons, Marvin Bowland and the Men's Chorus participating.

LAYMEN'S FELLOWSHIP of Burlington, First, church conducted the service on October 20. Participants were A. D. Cobb, Jr., C. C. Ward, H. N. Truitt, with J. A. Boland, Jr., giving the message. Flowers were given as a tribute to the laymen by Mr. and Mrs. J. W. McLennan. Mr. McLennan is president of the fellowship.

FIRST, BURLINGTON, presented the budget to its members in an attractive brochure, which included pictures of the minister, secretary, janitor, and kindergarten teacher at work, as well as interior and exterior pictures of the church building. A message from Walter L. Cooper, chairman of the board of finance, urged support of the total budget of \$52,203, which included \$10,278 for benevolences.

NATION-WIDE PRAYER for the settlement of the Little Rock difficulty has been urged by the National Council of Churches, and the religious people of Little Rock have had a day of prayer. The special day has passed, but the prayer is still needed, and the problem can best be solved in the conscious presence of Christ.

Volume 109

Number 42

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Two years, single subscription	5.00
Club of at least one-half church families	2.00

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EASTERN N. C. LAYMEN MEET

Jesse S. Basnight

The Eastern North Carolina Laymen's Fellowship met recently in the new educational building of the United Congregational Christian Church in Chapel Hill, with approximately 130 delegates from 45 churches present.

New officers elected were: president, E. L. Forsyth; vice president, F. B. Fuller, Jr.; treasurer, Calvin Ayscue; secretary, James Cash; program chairman, J. Lee Lassiter, Jr.; reporter, Frank Bynum.

The highlight of the meeting was a very impressive and enlightening speech by the president of Elon College, Dr. Earl Danieley.

Hosts were members of the Chapel Hill laymen's group, of which Colonel Holland L. Robb is chairman. A fine meal was served by the women of the local church.

The next regular meeting will be held shortly after the first of the year at Elon College.

ACTIVITIES AT LIBERTY SPRING

Mrs. James C. Lynch

Laymen's Sunday

National Laymen's Sunday was observed at Liberty Spring Christian Church, near Suffolk, Virginia, with William T. Harrell, president of the local laymen's fellowship, presiding and giving the call to worship.

James M. Pierce, ministerial student at Elon College, preached the sermon, which was entitled "My Father's Business."

Others participating in the service were: Alfred H. Ellis, leading responsive reading; N. H. Bradshaw, Jr., giving the Scripture lesson; Luther W. Wilkins and N. W. Byrd leading prayers.

Special music consisted of a choral hymn, "True-Hearted, Whole-Hearted" sung by the Laymen's Fellowship Chorus; Thomas Harrell and the youth choir singing "More Like the Master;" and an organ and piano duet "He Leadeth Me" for the offertory.

Officers of the Laymen's Fellowship, in addition to Mr. Harrell, are: vice president, Luther W. Wilkins; secretary, James C. Lynch; treasurer, N. H. Bradshaw, Jr.

Institute of Music

An Institute on Church Music was held October 6-8. The Sunday evening service was a Hymn Festival. The Institute was directed by Dr. James



Our superintendent, Rev. John G. Truitt, D.D., brought a wealth of pastoral and family counseling with him eight years ago when he assumed his present post. He is an A.B. and M.A. graduate of Elon College, and has his theological degree from Princeton. He served the First Christian Church, Norfolk, Va.; the First Christian Church, Dayton, Ohio; and was for sixteen years before he came to our Home for Children pastor of our Suffolk, Virginia, church. Mrs. Truitt, formerly Adelia Jones, is also a graduate of Elon and has had post graduate work at William and Mary, Williamsburg, Va., and the University of North Carolina.

R. Sydnor, professor of music at the General Assembly's Training School, organist and choir director of St. Paul's Episcopal Church, Richmond. He is editor of *The Hymnal for Christian Worship*. He holds degrees from Westminster Choir College, Princeton and his doctorate in Sacred Music from Union Theological Seminary, New York. Churches participating in the Institute were: Holy Neck, Bethlehem, Cypress Chapel, Whaleyville Methodist, Great Fork Baptist, and Liberty Spring.

Cornerstone Laying

Sunday, October 6, World-Wide Communion was observed at the eleven o'clock worship service. There was a special service for the laying of the cornerstone of the new Religious Education Building.

PRIMARY AND JUNIOR BOYS AND GIRLS of our Newport News church are making Halloween "a day of sharing instead of scaring," by joining in the UNICEF program for money to help hungry and sick children of the world. ASHEBORO YOUNG PEOPLE are sharing in a similar program sponsored by the Ministerial Association.

MRS. EDWIN HUMPHRIES DIES

G. C. Crutchfield

Mrs. Katherine Riley Humphries, 90, mother of Rev. Tucker G. Humphries pastor of the Franklin, Virginia, Congregational Christian Church, died at her Son's home in Franklin, October 17 after a long period of suffering and illness. She was the widow of Edward C. R. Humphries and daughter of the late Daniel William and Margaret McGuire Riley of Lexington, Virginia. She was a member of the Episcopal Church in Lexington.

Funeral services were conducted by the writer assisted by the Rev. Joe A. French of our Hunterdale church, Franklin, Virginia, in the W. J. M. Holland and Son funeral chapel in Franklin Saturday morning October 19, at ten o'clock. The body was then moved to Lexington, Virginia, where graveside services were held at 4:30 P. M.

The immediate survivors are Rev. Tucker G. Humphries, Franklin, Virginia; Edwin P. Humphries, Southern Pines, North Carolina; one granddaughter, Susanne Lee Humphries.

May God who is able to comfort and sustain those who mourn be their helper in this hour of sorrow.

The Impulse To Help

The desire to help those in need appears to be universal. That desire is greatly accentuated by the Christian religion, a religion now known in all nations. Those who know that the mission of Jesus was to help the needy, that the Father sent him for that purpose, and that he sought out the sick and sinful to be to them a Physician of mind, body and soul, to those who are most familiar with the mission of the Master there is an ever-growing desire to serve where service is needed.

A hungry, sick, or neglected child attracts immediate attention and elicits consideration by all who are even slightly influenced by Christianity. One of the familiar and beautiful stories included in the Gospels is that of Jesus taking the children in his arms and blessing them. Then, as now, there were some who thought that bigger business demanded the time of the Master, but Jesus had time for the children, "For of such is the kingdom of God," he said.

It was this Christian concern for little children that caused the leaders of the Southern Convention about the turn of the century to begin planning for the care of children in a home which, according to the custom of the time, they called an Orphanage. By 1906 there was a building, a Superintendent and his family ready to help (Rev. James Foster), and some money with which to carry forward this undertaking. Christians of the South had begun Home Missions, Foreign Missions, and a college. It was time to think of the little ones.

Children Need A Home

Childhood for lower animals lasts for days, weeks, or months, but for human beings it continues over years. During this time these human children need protection, food, shelter, and training. They are to take their places among men, who are just a little lower than angels. They must think, choose, use skills, develop character, and share with others the struggle for a livelihood and the destiny that lasts through eternity.

Parents are the natural protectors and teachers of children. Sometimes the parents die before they can perform their duties. In our day there are many who cannot or will not perform their duties as parents. In all such cases it is the children who must suffer.

In a Christian civilization children should not suffer too greatly. They are worth the affectionate care of adults. If the natural parents cannot, or will not, perform the needed services, then it becomes necessary for others to assume such responsibility. The children need a home; not just a dwelling place. They need food, not just something to eat. A shelter is not adequate, for under the shelter must be adults who know and care. Children — all children — need a home. One of the great tragedies of our time is that so many children have no home. They live in refugee camps; they grow up in delapidated tenements; they play on crowded streets; they seek food in garbage; they are trained by "gangs" who have learned only the hard way; they are deserted by parents and left at the

mercy of the community; in milder fashion, they stay by themselves while parents work.

But what children need most is a real home, a place of care, of love, and of training. Anything short of this is not fair to the children, and is dangerous for civilization.

Our Church Home For Children

The impulse to help and the wisdom that urges care for children have joined to give us a Church Home for Children in the town of Elon College, North Carolina. For half a century we called it an Orphanage but now we have changed the name to say what we really mean. It is a Church Home for Children. Whether orphans or not, if children need a home the Church opens its doors and welcomes them to its bounty and affection.

The home is for the children. It is not simply to please the church people who may get a certain sense of satisfaction in knowing that we have such a home, or salve their conscience by giving a little for its support. Buildings and equipment are important and necessary, but they have value only as they minister to the necessities of the children who must call it home. We pay for workers of many kinds so the children can have that which is denied them through the normal channels of a normal home; but we pay for these services not just so the people can have a job but rather that the children can have a home.

It pleases those of us who know our Home for Children to be able to feel at ease about the service the children are receiving. Our workers are doing a good and faithful job. They believe in the philosophy stated in this article. They could make a living — perhaps much more salary — by working elsewhere. They are dedicating life for the welfare of children who would not have so good a chance without their help. They invite and encourage each of us to visit them, to counsel with them, and to give enough money so the work can be done even more effectively.

The Cost Of Our Home

It is easy for us to say that the cost of our Children's Home is high. It is. We might run the place for less. But we wouldn't like it.

We want our own homes where we rear our children to have modern conveniences, to be supplied with adequate food and clothes, and educational opportunities. No one of us would deny those in our Church Home any of the things we wish for our own. And these are our own. Our responsible leaders have selected them to be our children, to love and cherish until circumstances are such that they can make their way without us. When they remember the home we gave them, we hope they will love us.

The budget of \$75 000 annually is a sizeable sum. But don't let it frighten you. If our Convention churches paid the total amount it would be only about two dollars per year, or about four cents per week per church member. That should not impoverish any church treasury.

But the truth is that the churches are asked for only \$20,000 through apportionment giving, and another \$25,000 in an "over and above gift." Why not just give the total \$25,000 in the Thanksgiving Offering? We could. Let's do!

Think With The Thinkers

UNITY DEMANDS DIVERSITY

In human relations, to demand uniformity is to ruin personality. In all of our organizations, especially in a church fellowship, there is no such thing as a lasting unity which does not cultivate diversity of tastes, practices, opinions and behavior. The moment a church requires uniformity of all its members, it begins to evolve into a club. It is no particular virtue on our part that we accept diversity in our fellowship. It is an absolute necessity for the continuing life of our fellowship. Basically, this is the trouble with the attitude of too many Protestant churches. All of the members must do this or all of the members must not do that, on pain of being dropped from membership. The requisite uniformity must be confined to a common faith and loyalty to Jesus Christ to constitute a Christian fellowship. We have genuine unity when we worship the God and Father of our Lord Jesus Christ, seeking to express our worship in a very wide range of service, growth and methods of devotion. When any of us reaches the point where friendship depends upon having as friends only those with identical opinions, we have reached the point of being incapable of friendship. When, as a Christian, I demand that everyone else be a carbon-copy of my faith and practices, I am, myself, no longer a Christian.

— Rufus Ansley, Richmond

* * *

Vision — Enthusiasm — Contagion

Rev. Frank R. Hamilton

A Theological Seminary professor of beloved memory, now a member of the Church Triumphant, in one of his last public addresses, was speaking on the "Preaching of the Gospels" and had these significant sentences, as part of his address: —

"We live by faith, not by fact. It is not the historical Jesus, who is primarily the object of our faith, for Christianity began where the Gospels end, with an empty tomb, an ascension and an on-going mission. Our faith is not first of all in the historical Jesus, in the Galilean Carpenter, however good and kind His life, however beautiful and wise His words; our faith is in the ever-living Christ, in the spirit which shone in the life of the Great Teacher, shone so clearly

that men felt they had in it a new vision of God; that Spirit was somehow communicated to those who were closest to Him, and from them passed on to others, until the movement which claimed His name became a world religion.

True religion is not taught out of books; it is a vision, an enthusiasm in the spirits of men that passes by contagion from one burning life to the next."

Isn't that a wonderful sentence? Real religion doesn't come from books; it is a vision, an enthusiasm, passing by contagion from one burning life to the next. We catch a glimpse of Christ, of the meaning and purpose of His life and mission; we see its worth, are caught up in the enthusiasm of its power and promise, and filled "with the spirit", we transmit it to others. As this is being written, I am preparing a sermon on "Communicating the Gospel." Surely, this is its method of communication, — vision, enthusiasm, contagion. The end— result of that trilogy can only be "action" — putting the vision enthusiastically and contagiously into reality. Yes, religion is not first taught; it is caught; we learn about its varied faces and phases later. The Gospel is a burning message which lights a flame in one heart, and then another, until the contagion is "caught" and carried to still others.

One person with the vision and the enthusiasm can stimulate the contagion; that is the way Christianity grows and expands, "moves, like a mighty army."

Living Memorials

During the past fiscal year your Home for Children has had many friends who have sent memorial gifts as a living remembrance of a friend, neighbor, or relative who has been called home. These memorial gifts are duly acknowledged to the sender, and also a beautiful memorial card appropriately inscribed is mailed to the family of the one being memorialized.

Flowers are beautiful. I both raise them and purchase them from my good florist friends. They are indeed a most appropriate and beautiful way of expressing sympathy, and let it be continued. However, there are instances when the family would prefer that the money become a living memorial devoted to the care and training of a homeless child being reared in a well-conducted child-care home.

During the recent fiscal year such gifts amounted to \$1,770.00. It is a wonderful thing to give a gift of several thousand dollars to such a home as a memorial, and it is also quite noble to help with lesser gifts however small. They serve a double purpose, that of expressing sympathy and that of helping some child to have a good home.

John G. Truitt, Superintendent

THE CHILD'S APPEAL

I am the Child.
All the world waits for my coming.
All the earth watches with interest
to see what I shall become.
Civilization hangs in the balance,
For what I am, the world of tomorrow
will be.

* * *

I am the Child.
You hold in your hand my destiny.
You determine, largely, whether I
shall succeed or fail.
Give me, I pray you, those things that
make for happiness.
Train me, I beg you, that I may be
a blessing to the world.

— Mamie Gene Cole

About

* * *

The Other Fellow's Shoes

One of the tragic facts in our contemporary life is that so many would rather hear abuse heaped on the heads of people they do not like than to hear them praised.

Among the Omaha Indians during the early frontier days a strange custom was observed. If an Indian was preparing to visit another tribe, on the night before his departure the chiefs would ask him to sit with them around the camp fire and speak this prayer: "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins."

This world would be a different place in which to live if each of us walked in the shoes of others before passing judgment upon them and their ways.

C. B. Riddle

As Seen By A Visitor

Mrs. F. C. Lester

The Mid-West Regional Meeting combined with the annual meeting of the American Board at Sioux Falls, South Dakota, October 15-17 proved to be an unusual opportunity for up-to-the-minute information to the 800 people who attended.

I was particularly interested in the "Women's Pre-Session" which came on Monday. Presidents and department chairmen from the seventeen states in the area were invited to this training session — and nearly 200 of them came. There were workshops for each of these groups for two hours in the morning and an hour in the evening. Mrs. Percy J. Tibbetts, a leader among her people, the Indian Americans, spoke at the noon luncheon, which featured materials on "Christ, the Church and Race." "Japan" was featured at the dinner, with "our" Mrs. Robert Kimball and Helen Huntington Smith from Ohio presenting the materials. Interpretative worship led by Mrs. H. A. Bahr of Huron, South Dakota was a unique feature. An address "You Can Be A Leader" by Mrs. Charles Gunn of Kansas was thought-provoking. "Recruiting for Christian Vocations" presented by Dr. Robert Tinker of Chicago Seminary shocked us into attention — 100 more vacant pulpits in our denomination this year than last; from 1923-1955 we annually closed more churches than we opened; for the last 50 years 50 per cent of our ministers have come from other denominations; since merger of Congregational and Christian churches we have had a net loss of more than 885 churches. Marguerite Davison of Illinois, who worked so long in Alabama, showed pictures of some of "The Cousins" who are coming from Europe to International Congregational Council next year.

From the five minutes allotted to Dr. Henry Smith Leiper (a surprise visitor) to the closing minutes of worship led by Chaplain John C. Heinrich, missionary to Africa, there were no dull moments at the Mid-West Regional for me. I was stirred by Dr. Alford Carleton's address in which he urged us to think as members of a world-wide Church; to have a concern for all men, even our enemies; to look forward to leadership of the future; and to give a good account

of our own stewardship. Who could fail to be interested in problems of Indian Americans presented by themselves, or in Japan as presented by Board Secretaries, veteran missionaries, and a national, or in our witness around the world as reported by some fifteen missionaries and nationals? Truly it was a great opportunity to learn about "The Responsible Church Around the World."

It was fun to sit with Mary Kimball at many of the sessions; to chat with Louise Galt (Mrs. Ralph) about old friends in the Valley of Virginia and new friends among the Indian Americans of North Dakota; to see again Mary Uline Dunlap who visited the Southern Convention long ago in her capacity as an American Board secretary; to talk with Emmanuel Hedgepeth who is minister of a two-year old church in Bismark, North Dakota, where they expect to "break ground" for their first building soon; and to eat several meals beside Isabel Hemingway, missionary to China and Turkey, who visited our Valley camp last summer.

Money for hotel and meals and for a substitute teacher may be hard to find, but I feel my life was greatly enriched by this experience at the Mid-West Regional meeting. I wish a similar session could be planned for the Southeastern section of our Church.

MRS. WHITE DIES

Mrs. Thomas E. White, widow of the late Rev. T. E. White, died at her home in Sanford, North Carolina, October 8. Funeral services were conducted in the Congregational Christian church of Sanford by her minister, Dr. W. B. O'Neill.

The Rev. and Mrs. T. E. White represented the Southern Convention in mission work in Puerto Rico for several years. Later they lived at Elon and Mr. White taught in the college. When he retired, they moved to Sanford where he died in 1938. Surviving are two daughters, Misses Mary Addie and Nellie White of Sanford.



A Woman of Tomorrow

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

INDIA

- 3—Retired Personnel of the Madura Mission.
- 4—Miss Navamonie Whitin, who has her M.A. degree from Presidency College, Madras, is professor zoology at Lady Doak College, Madras. She was in the U.S. 1954-56, studying at Wellesley.
- 5—Katie B. Wilcox has been a teacher in Madura since 1915, serving at Capron Hall, Orlinda Pierce Memorial School, Lady Doak College. Received Kaiser-i-Hind government medal in 1947.
- 6—Dr. and Mrs. Edward W. Wilder. They both went to India in 1921, he as a doctor, she to do work with Bible women. Married on field in 1923. Since 1948 he has been on leave as Secretary Christian Medical Association of India. Received Kaiser-i-Hind silver medal 1937.
- 7—The National Christian Council of India.
- 8—The Medical Work of Madura Mission (Five hospitals and dispensaries).
- 9—The Marathi Mission, oldest mission of American Board, founded 1813, has ten mission stations. Bombay is principal city.

The Coupon Story

Your Home for Children has had a sizeable amount of money during the past year \$405.69 as a result of our campaign for coupons. This coupon collecting was begun six years ago on a very small scale. It has been increasing every year until during the past fiscal year we received 160,000 coupons. We are told by persons who make this a business that we have a potential of twice that many per year.

The financial aid gathered in is considerable, but that is only part of the story because we make contacts through the campaign which are helpful. Many groups from Maine to California and from Canada to the Florida Keys remember this Home for Children by collecting coupons. Most of our coupons come from churches and friends in the Southern Convention, but every month we are pleasantly surprised with goodly packages of them from beyond our Convention. Congregational churches all across the country are remembering us. And not only with coupons but with finan-

cial contributions and many other Friendly Service gifts.

No coupons are used which require some amount of cash along with the coupon. If we need the things such coupons would buy we can purchase same at wholesale for less than we would with such coupons. Do not send us coupons which are worth a dime on some article, and the like.

We collect coupons from Octagon Soap Products, Kirkman Soap Products, Mrs. Filbert's Products, Lusiane Tea & Coffee, Rival Dog and Cat Food, Borden's Milk, La Rosa Macaroni, Rumford Baking Powder, Linit Liquid Starch, Rancho Soup, Dr. Ross Products, Langendorf Cookies, Pillsbury's Products, Krafts Mayonnaise, Gold Medal Flour, W. A. Davis Milling Co. products, Betty Crocker products, Red Band Flour, Skinner's Products, Fleetwood Coffee, and General Mills products. We need coupons of all kinds bearing the names of those companies. This is a painless way of aiding the Congregational Christian Home for Children, for besides the \$405.69 in cash we have gotten much kitchen and diningroom equipment.

Preparing Youth For Life

Martin T. Garren

The Southern Convention is surely justified in its pride in the work being done at the Congregational Christian Home for Children.

The Orphanage is one of the most important phases of the total program of the Convention. Here the members of the churches of the Convention can give practical expression to their concern for others by sharing their material resources with less fortunate individuals. Here, too, the people of the Convention can help to mold young and impressionable lives into patterns which offer hope for the future.

It is gratifying to know that our Home for Children is being operated on a businesslike basis. Even more inspiring is the evident fact that the Orphanage is preparing young people to become citizens of Christian influence.

Note: Martin T. Garren is the efficient and well beloved president of the Southern Convention of Congregational Christian Convention.



VALUABLE FARM FACTORS

The Congregational Christian Home for Children operates a farm. The farm supplies much of the food for the children and matrons. A large walk-in freezer enables us to store thousands of pounds of vegetables and meats, and the above freezing section enable us to store fruits and vegetables for a shorter time.

The farm produces wheat, corn, oats, and all manner of vegetables as well as chickens, eggs, beef, and pork.

One of the finest factors of the farm is the love of the out-of-doors for boys and girls. Larger boys help on the farm, and larger girls enjoy helping to harvest vegetables and prepare them for daily use as well as for canning and storing.

Our boys and girls are supplied with plenty of place for games, indoor and outdoor. And they are given equipment for the same. They enjoy books, magazines, games, singing, devotional and worship services, Sunday School, public school and trips to nearby parks, shows, and to see sponsors, relatives and friends. And they love their Home.



Assistant Superintendent And Wife

Mr. and Mrs. L. W. Wagoner have been at the Home for Children for a number of years. Mr. Wagoner for thirty-three years as an employee and Mrs. Wagoner was reared here, and attended Elon College after her graduation at high school. When alumni of the Home return here it is a joy for them to visit these old friends, and to talk about the good old days. Mr. Wagoner is assistant superintendent in charge of the farm and maintenance of the buildings. He is also on the town council and has been officially connected with the town government for twenty-five years. The Wagoners have the welfare of the Home and every child reared here devotedly on their hearts.

Staff Christmas Party In The Superintendent's Home - 1956



Mrs. C. E. Perkins and Mr. Perkins, Mrs. L. W. Wagoner, Mrs. Alvertine Privett, Reynold Perkins, Mr. L. W. Wagoner, Miss Meiva Foster, Mrs. Nell Smith, Mrs. Nora Lambert, Mrs. John G. Truitt, Supt. Truitt. Not shown: Mrs. Bessie Stadler, Mrs. Ruby Rash.



MEALTIME IN CENTRAL DINING ROOM

Names Of Children

And Their Birthdays

Michael Adkins	12-25-46
Barbara Jean Arnold	8-15-44
Clara Lee Arnold	4- 3-46
Jo Ann Arnold	7-30-41
Raymond Arnold	7-14-43
Patsy Beaman	3-20-49
Shelia Beaman	2-27-51
Jo Ann Black	1-18-42
Ben Black	12-4- 39
Dianna Bordner	6- 8-49
Ronnie Bordner	5-24-47
Steve Bordner	6-17-50
Billy Burgess	5-22-41
Bobby Burgess	5-22-41
Woodie Byrd	8-17-45
Bobby Byrd	10-21-47
Dianne Cates	9-16-50
Frances Coggins	3-10-44
Joyce Coggins	2-20-46
Peggy Coggins	6-22-47
Brenda Crumpler	8-31-46
James Crumpler	4-25-44
John Crumpler	10-22-41
Larry Crumpler	4-22-45

Bobby Daughtrey	8-10-40
Sandra Ferrell	4- 5-45
Kenneth Ferrell	2-23-43
Angelee Haith	4-24-42
Ella Jean Haith	11- 1-40
Helen Johnson	12-30-45
Sue Johnson	7- 9-42
Sidney Johnson	12-27-43
Alice Kidd	7-16-42
Linda Kidd	7-14-45
Shirley Kidd	9- 2-49
Billy Lamberson	6- 8-47
Billy Joe Lambert	11-16-46
Garland Mecimore	1-13-47
Laverne Mecimore	4-20-43
Phyllis Morningshar	8-28-46
Dewey Morningstar	10- 4-44
George Morningstar	11-23-42
Marlene Privette	11- 3-46
Billy Proctor	10- 7-44
Betty Jean Proctor	4- 7-40
Gerald Rash	5-31-47
Elizabeth Ray	2- 1-48
Louise Ray	2-23-47

Eugene Ray	7- 3-49
Ann Rich	11- 2-43
Wilma Rich	4-19-17
Floyd Rich	6-28-48
John Rich	9-23-41
Jerry Rich	10-19-49
Frances Rowland	10-16-41
Betty Jane Rowland	11- 4-44
M. B. Rowland	8-17-43
Jo Ann Rowland	1-16-40
Peggy Rowland	1-16-40
Clara Spicer	1- 2-43
Dorothy Spicer	9-10-43
Jessie Spicer	6- 7-45
Vicki Smith	1-28-49
Ikey Smith	2-16-47
Ava Turner	9-17-49
Carolyn Turner	4-27-46
Marie Turner	7-24-48
Mary Alice Wallace	1-23-47
Tom Wallace	2- 5-40
James Wallace	4-12-50
Lawrence Wallace	3-14-52
Margaret West	8- 6-53
Tommy West	9- 1-47
Dennis West	6-13-49
Lee West	8- 3-51
Jack Wilkins	1-26-44
Cecelia Wilson	2-26-41
Michael Wise	5- 5-45

The Practice Of Charity And Mercy

Wm. T. Scott

Charity and mercy shown to the helpless and needy were perfect God-like attributes of Jesus' life. These qualities he summoned of his-would-be followers. His Church (His Body) has from the beginning been concerned about the care and understanding of those less fortunate children of God. The care of and concern for the widow and orphan have been high on the list of activities of the Church throughout the centuries, and rightly so.

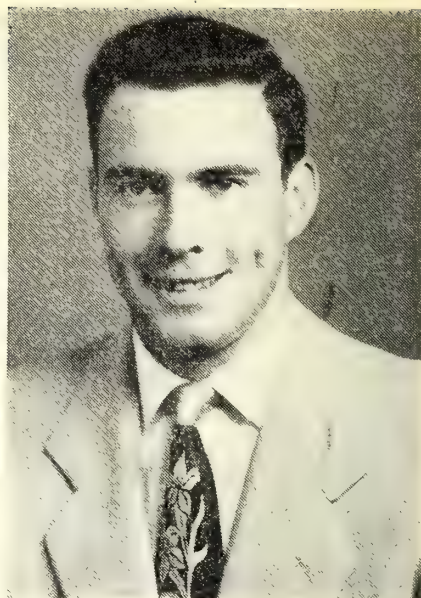
But for circumstances and the grace of God, helplessness and dependence could come speedily to any one of us. The application and regard of the Golden Rule are apt as we face the needs of our Congregational Christian Home for Children. Our attitude and practice of charity, mercy, and the loving spirit of Jesus can and should possess us as we approach the

Thanksgiving offering for our Children's Home. We will be Godlike — Christlike — as we give. In our giving, we will be lifting lives of little children into the arms of Jesus Christ, our Lord.

"My God is Love;
My God is Love,
Tender and deep;
I feel His close, sweet presence
Looking down to see
The beggar-baby
Lying in my arms asleep."

(Kagawa)

Note: Superintendent W. T. Scott, of the Southern Convention, knows the aims and purposes of our Home for Children, serves as an ex-officio member of the Board of Trustees, and gives freely of his counsel and aid.



D. M. McLelland is clerk of Superior Court of Alamance County, judge of the Juvenile Court and a deacon in the Elon College Community Church. He is well acquainted with the spirit and work of our Home for Children.

"WHERE LOVE ABIDES"

D. M. McLelland

One of the religious truths a child learns earliest is that God is love. He may not understand or be able to give a definition of either God or Love, but his need for both is profound and absolutely essential. And while his need continues for the remainder of his days, the man that he is when he ceases to be a child is determined in a larger measure than we ordinarily suppose by the extent to which this need for love was fulfilled during his childhood.

Our Home for Children at Elon College is not simply in the business of feeding and sheltering children who are in need. It is not an institution, but a home — and love is there. Our gifts for the operation of this home are gifts of love. And what gift is greater than love, a portion of the essence of God Himself.

REV. AUBREY W. HEDRICK, pastor of First Evangelical and Reformed Church, Winston-Salem reports that the tithing emphasis in September resulted in 30 signed cards for permanent tithers, 34 tithers for at least September, and others said they would tithe but preferred not signing a card. "Tithing adds life to living."



Future citizens of the United States of America now being trained in our Church Home for Children.

A Home That Is A Home

W. J. Andes

This is our Congregational Christian Home for Children at Elon College. Love abounds — as a neighbor, one can “behold how they love one another.” Faith strengthens — as a pastor, one is amazed at the development of young lives into sturdy and steady living. Christ lives there — they worship Him, not only in scheduled services of worship in their lovely chapel and in the Community Church’s services but as they serve Him each day.

The test comes when the children leave this Home for Children to establish their own homes. Those I

know seek to make a home that is filled with love, faith, and the presence of God in Jesus Christ. The amazing thing is that they tend to work harder than the average young couple to make sure their own home will stand. Ever thankful for the Congregational Christian Home for Children, they are anxious that their own homes be Christian and that their children be raised in the nurture and admonition of the Lord.

Note: The Rev. W. J. Andes, pastor of our children and of the Elon College Community Church, is a beloved and frequent visitor at the Home for Children.

Our Improvement Campaign

In the early fall of 1958 the Home for Children will begin a campaign for \$150,000.00 for improvement and for reserved permanent funds. This campaign has been authorized by the Southern Convention of Congregational Christian Churches, and is to be completed by December 31, 1960. The churches according to the authorization of Convention are to be asked for one-half of the funds, \$75,000.00 and the general public and friends are to be asked for the remaining \$75,000.00.

The Board of Trustees are considering rebuilding the old building, or replacing it with a new one. If the Home meets modern standards it will need a new dining room and kitchen. There is much repair needed on other buildings. The Board and the Convention looks forward to the day when these improvements can be made.

Teen Age Talk . . .

SOAP IS TOO CHEAP

Johnny will soon be sixteen. He already knows how to drive. The law at present forbids it. He can hardly wait for that golden hour when the Inspector says: “O. K., sonny, here’s your license — jump behind the wheel and drive away.”

Johnny has another major problem. He has been bitten by love for the very first time. This new and overwhelming flood drove him to a voluntary bath. The first since he used to splash at will at the age of eight months.

Then it happened. Next morning his mother blessed him out for leaving the soap wrapped in the wet wash

cloth. It was all spongy-like. “Young man, if you haven’t sense enough to save our family soap, I guess your Mom will have to come and bathe you like she used to do.”

Johnny was hurt. He did take a nice bath without being told. He was singing “Tammy” in the most beautiful bathroom tone. He was being cheated by the law. He knew how to drive, but wasn’t permitted even to drive over and see her. Why all the fuss over soap when he was doing what he should toward girl and car — the two mightiest issues in the world. To Johnny soap was too cheap to cause such a fuss — a fuss that made him feel cheap. Parents are peculiar folks.

Of General Interest

Children are received after due investigation and authorization by a committee of the board of trustees. Orphans, half-orphans and destitute homeless children. No children under four years of age are accepted as the best thought in childcare recommends private, or foster home care for little children.

Children are kept until a private home may be found for them, or until their home is re-established, or until they are adopted through the work of The North Carolina Children’s Home Society, which works with our Home in such matters. Some children remain in the Home until they graduate at our local public high school. No child leaves the Home until a suitable position or home is secured for him or her.

Children may have four weekends to visit friends or relatives: Thanksgiving, Christmas, Easter and a two weeks vacation. They may make a one-day visit oftener. They may be visited frequently, but preferably under some circumstances not oftener than once a month.

Children may be sponsored by an individual or class. This proves to be a joy to those doing the sponsoring as well as the one sponsored.

If a parent is living such a one is expected to contribute toward the maintenance of the child.



Your Gifts Give Them A Home

Brahms Concert Enjoyed At Elon

Music lovers of the Burlington and Elon College area were given a rare treat recently when the Elon College music department presented "An Evening of Music By Brahms" in Whitley Auditorium.

It was the first of the annual series of faculty music presentations, with Mrs. Joan Ellis Alley, contralto, of Suffolk, Va., featured as a guest soloist.

Mrs. Alley, who has been heard with great acclaim in numerous concerts in the Middle West and in Eastern Virginia, furnished an auspicious opening for the program and set the tempo of enjoyment at a high point with her rendition of a group of Brahms songs.

In the first of four parts of the concert, Mrs. Alley showed herself well versed in the Brahms style and completely at home in the use of the German idiom by her rendition of "Auf Dem See" (On The Lake), "Die Mainacht" (The May Night) and "Wiegenlied" (Cradle Song). She was accompanied by Prof. Jonathan Sweat, of the Elon music faculty.

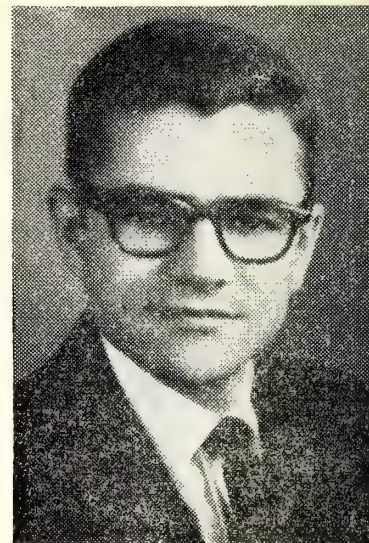
Prof. Fred Sahlmann, long hailed in this area for his complete mastery of the piano, was never better than in

his playing of Variations in Fugue On The Theme of Handel. With the Elon pianist displaying his usual artistry, this tour de force was obviously in strong and capable hands from the first note.

In a third portion of the program, Prof. Blake Godfrey sang a group of Brahms songs, including "An Die Nachtigall" (To The Nightingale), "Die Mainacht" (The May Night) and "O Liebliche Wangen" (Your Cheeks Are So Rosy). Prof. Godfrey appeared to be in unusually fine voice and displayed skill in his handling of the German language. His final song was sunny in spirit and gave a gay lilt to the evening. His accompanist was his wife, Mrs. Bettie Compton Godfrey.

Mrs. Alley, as the featured guest, climaxed the evening program when she returned as soloist in "Alto Rhapsody," in which she appeared with a male chorus from the Elon College Choir. Prof. John Westmoreland directed the chorus, with Prof. Fletcher Moore at the organ and Prof. Fred Sahlmann at the piano. The rendition proved another example of the high standard of music which has always characterized an Elon Choir presentation.

New Elon Faculty Member



PROF. ROY EPPERSON

Prof. Roy Epperson, a native of Mississippi, is a new Elon faculty member this year as assistant professor of chemistry. He received the B. S. degree cum laude from Millsaps College at Jackson, Miss., in 1954. He has just received his Master's Degree in chemistry from the University of North Carolina during the past summer. He won numerous honors as an under-graduate at Millsaps and was a graduate teaching assistant at the University of North Carolina for the past three years. He has also taught during the summer sessions at Campbell College.

Orphanage Boy's Talent For Art Brings College Instruction

By Don Metcalf

A 16-year-old boy at the Congregational Christian Home for Children has shown such unusual talent for art that he has been enrolled in an advanced class in the Elon College Art Department.

Billy Burgess, a 10th grade student at Elon College Public School, is enrolled in the class through special arrangements of the various organizations involved as a result of interest shown by Miss Lila Newman, head of the college Art Department.

Billy has been interested in art since he was 10 years old, but he had not had any previous instruction. He and Miss Newman became friends when he came to the home about eight years ago, as she lives near the orphanage.

Earlier this year, Billy showed Miss Newman some of his work and she began arrangements to make it possible for him to become her pupil.

In order for him to be enrolled in the class, it was necessary to receive the approval of college officials, Elon Public School Principal Kenneth Clem and Dr. John G. Truitt, orphanage superintendent.

It also was necessary to rearrange Billy's schedule at the public school in order that he could attend the morning art class and not miss any high school instruction.

This was all arranged in time for Billy to start attending the art class shortly after the current school term opened, with Miss Newman furnishing Billy's art supplies.

She decided that Billy was too advanced to start in a beginners' class, and thus he was enrolled in the advanced class.

Miss Newman reports that he is a promising student and that he should be able to develop his talent to the point that he can have a career in the art field, if he so desires.

Billy says he thinks he would like

a career in art, possibly as a commercial artist.

He has been drawing mostly with regular pencils and colored pencils by necessity until early this year when a man from his home town of Leaksville provided him with oil paint and canvass to do a painting for him.

In addition to his two hours per week in class, Billy also now spends a good part of his spare time working on his paintings.

He also is fond of baseball and spends the remainder of his free time in following this sport and in doing odd jobs.

Dr. Truitt points out that the boy already is thinking seriously about the future, as he sends all the money he makes in doing these jobs to his mother to be put into the bank at Leaksville.

Billy says he prefers to work with oils, and his favorite subjects are

—Continued on Page 15

The Spirit Of Christian Worship

Background Scripture: I Corinthians 11.

Devotional Reading: Colossians 3:12-17.

Memory Selection: **But let a man examine himself, and so let him eat of the bread and drink of the cup.** I Corinthians 11:28

In order to understand Paul's words in today's lesson (I Corinthians 11) we ought to know the situation in the Corinthian church. It was the custom of the church to have a common meal, a "love feast" (agape is the Greek word) or, to put it in modern language, "A Covered Dish Supper." The folks who came brought their own food, and they partook of a common meal. The rich brought much food, the poor but little food, if any at all. But there was supposed to be enough to go around with everybody having enough. Either before or after the "love feast" the Sacrament of Holy Communion, or The Lord's Supper was observed. Normally it could be a great and good occasion. But there were factions and divisions in the church, and there were great abuses in connection with this common meal. The rich folks ate and drank to excess, while some of the poor folks had nothing at all to eat, or at best, but a little to eat. Furthermore when the Lord's Supper was observed under these circumstances, it lost its dignity and meaning and spiritual power. It is to correct this abuse that Paul wrote the words of today's lesson.

He writes frankly and even bluntly, but withal in a good spirit. He reminds his friends that this is no ordinary event. It is not a common meal as such. It is not like a Service Club luncheon or a Chatauqua lecture. In deed it would be better for the folks to eat at home, and sparingly at that, and then come to the church for the Holy Communion. Or if they desired it, to have the common meal in an orderly and equitable way, each sharing alike and in moderation, and then to observe the Sacrament of Holy Communion. In dealing with the specific problem, as always, Paul announces abiding principles applicable to every age and situation. Let us look briefly at them.

The Lord's Supper Derives Meaning From The Past. It is first of all **A MEMORIAL**. It recalls the last night of our Lord's earthly life, on which he gathered his disciples in the upper room for the Passover Feast and ate with them this meaningful meal. He instituted it as a memorial — "this do

in remembrance of me." It was to be a means of keeping alive in their memory, and in our memory, the Lord Jesus Christ. Furthermore it should remind us of his historic, sacrificial, redemptive act — the giving of himself for our sins on the Cross. The broken bread which we eat is a reminder of his body broken for us. The wine which we drink is a reminder of his blood shed for the remission of sins. It is difficult to understand how any one can partake of this simple sacrament without being reminded of the Lord Jesus Christ.

The Lord's Supper Has Meaning For The Present. It is the culminating act of Christian worship. No other service in our churches holds such meaning or possibilities. For in the Communion Service which is a memorial of something done in the past, we also can have the means of coming into communion with the Living Christ again. He is present, of course, everywhere, but his presence can be especially real in the Holy Communion. Here, perhaps more than elsewhere, we have a sense of penitence, a receptivity of spirit, a sense of gratitude, and a hunger and thirst for righteousness which brings us into close fellowship with the Living Christ. There are spiritual possibilities in the Communion Service that should quicken the spirits of men, and bring us to it in the spirit of eagerness and joy.

The Lord's Supper Gives Meaning To The Future. "As oft as ye do eat this bread and drink this cup, ye do show forth the Lord's death until he come." Even as we partake of the Lord's Supper as a memorial to all that Christ has done for us, and thus with gratitude, we can also partake of

it as a pledge of what Christ will do in the future. In it we can see, not only what we have been, and are, but what we may become. We can come to it — He bids us come to it, not because he sees that we are better than we have been, but because he wants us to be better. "Until the kingdom of God shall come" — there is the pledge, too, of the social aspects of his kingdom. The future belongs to him. We are not fighting a losing battle, or campaign or war. He shall claim all principalities and powers and kingdoms. Of the increase of his government there shall be no end, and he shall rule forever and ever. Amen.

In the light of these, and other facts, it is easy to see why Paul enjoin his friends to continue the custom of observing this Sacrament. He would have them disentangle it from the common meal and make it central in their service of worship. Furthermore he would have them approach it in the right spirit. "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." He is not discussing the character of the worshippers, but their conduct in worship. As one commentator puts it "The unworthiness of the participant is one thing; the unworthy manner of participation is quite another." Many persons fear that their conscious unworthiness makes them unfit to approach the table of the Lord. Instead they should believe that however great their faults, they are welcome to the Table if they come with true repentance and with a desire for new holiness.

There is little, if any danger, that the abuse which Paul corrects will be associated with the modern Communion Service. But there is still need for his solemn words concerning the sacredness and the sanctity of this climactic act of worship, for the necessity of understanding its deeper significance, for the importance of approaching it in the right spirit, and for preparation of mind and heart that will enable one to receive its rich blessings and benediction. "All who approach the sacred Table sincerely sorrowing for sin, and earnestly desiring new strength, can do so without fear, but with confidence that the Lord, in whose presence they can rejoice, is ready to receive, to pardon, and to impart new strength and life. To stay away from Communion because our hearts are cold is to refuse to go to the fire until we are warm."

SUNDAY SCHOOL LESSON

NOVEMBER 3, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

The Alumni Achievement Record

John G. Truitt, Superintendent

The Congregational Christian Home for Children is proud of the record made by those who have been reared, or have spent a year or more, here. Many children who have gone back into re-established homes, or who have been adopted, have shown their good training while they lived with us. So far as we know none who has lived here until he or she was eighteen has been in any serious difficulty.

A long list could be made of those who have achieved outstanding success. For instance one girl who became a home-maker in a new community development was the "spark plug" in the development of a new church. Mrs. Kelly Wilson and her family are charter members of the Lakeview Congregational Christian Church, Burlington, N. C. And speaking of Burlington, Lynn Dorsett is head of the street department of the city. Any home, private or institutional, could well be proud of him.

Clyde Rudd, Greensboro, N. C., graduated here, and completed his college training at our own Elon. He

was president of the student body during his senior year, is now the proud father of a son and three daughters, has a thriving business, and is a member of the board of trustees of the Home for Children.

Thomas H. Andrews, now deceased, graduated here, took additional training at the University of North Carolina, established a thriving construction business, a lovely home, sent his children to college and left an enviable record.

Mrs. Allen E. Gant, a member of the board of trustees of this Home was reared here, is proud of it, and she and her husband, a leader in the textile industry in Burlington and Alamance, show their interest in this home in very realistic ways.

Tom Walton, a little helpless boy who had lost one leg found this his home. Since he could not run and play as the others he was taught to mend shoes. He had a fine spirit, and was a gentle lad. Today he has a very thriving shoe repair shop right in the heart of the city of Greensboro and is considered one of the good business-

men of his community. He has been a member of the board of trustees for a number of years. His good business mind and his great spirit are invaluable.

E. C. McKinney came here a very small boy, graduated, graduated at State College, Raleigh, N. C., and directs the engineering which installs the boilers and furnaces of the plants of the R. J. Reynolds Tobacco Co. He owns his home in Winston-Salem and has a lovely family.

Robert Kinch a young family man is doing post-graduate work at State College, Raleigh, N. C. His sister, Ann graduated here, took training at Rex Hospital, Raleigh, and is now an efficient and well-beloved registered nurse. Their brother, Ray, reared here has a good position and is getting ready to enter college.

This list is getting too long, but on our records are many more of whom at other times we have written and of whom we are very proud. All told, seven hundred fifty-two children have found here help and hope and home. One of them became the superintendent of nurses in a fine hospital, another a naval officer, some teachers, others homemakers, and all of them have been taught the rightness of Christian living and the bigness of Christian conduct.

REPORT FOR OCTOBER 21, 1957 MONTHLY OFFERINGS

Amount brought forward	\$	902.25
Eastern North Carolina Conference		
Mt. Herman	\$	53.00
Pope's Chapel	7.00	\$ 60.00
Eastern Virginia Conference		
Bethlehem (Nans.), S.S.	46.64	
Hopewell	5.00	
Suffolk	368.00	
Bayside	12.00	431.64
Virginia Valley Conference		
Bethel, S.S.	12.20	12.20
Total	\$	503.84
Grand Total	\$	1,406.09

SPECIAL OFFERINGS

Amount brought forward	\$	1,231.60
Women's Christian Fellowship, Hendersonville Church	\$	5.00
Women's Fellowship, Community Cong. Church, Newport, Minn. (Friendly Service Gift)	5.00	
First Cong. Church of Ludlow Center, Ludlow, Mass.	45.00	
Street Paving:		
Mrs. Guy Siler, Greensboro, N. C.	2.00	
Mrs. L. W. Wagoner, Elon College, N. C.	5.00	
J. R. Foster, Durham, N. C.	1.00	
Mrs. L. V. Smith, Durham, N. C.	1.00	
Mrs. T. H. Andrews Sr., Alexandria, Va.	5.00	
A. L. Curling, South Norfolk, Va.	20.00	
Mr. & Mrs. C. W. Edmunds, St. Petersburg, Fla.	25.00	
In Memory of E. M. Long	10.00	
Special Gifts	125.00	
Total	\$	249.00
Grand Total	\$	1,480.60
Total for the Week	\$	752.84
Total for the Year	\$	2,886.69

The Circle Widens

John G. Truitt,
Supt. Church Home for Children

Dear Friends;

Thank you for the contributions this week. They are very much appreciated, and especially am I pleased to have volunteer gifts sent in for the paving of our streets. When you visit Elon you will be very proud of the streets all over town, and you will be glad to see that the Home for Children is not left out. At the time of this writing we have received \$1,983.00 on this project. We now need \$1,497.00. We are over halfway. We received \$25.00 today from Florida — \$1.00 or more, from the folks who read this page will do it.

Also let me call your attention to the contribution from the First Congregational Church of Ludlow Center, Massachusetts, and one from Newport, Minnesota, — "all one body we". Thanks very much.

Now since so much space is being given throughout this special issue to our Home for Children I shall make this writing brief.

Church Conferences

Valley of Virginia	October 29	Mt. Olivet (R)
Eastern Virginia	October 31	Bethlehem (Nansemond)
Eastern North Carolina	November 5	Liberty (Vance)
Western North Carolina	November 6	Union Grove
N. C. and Virginia	November 7	Pleasant Grove

Eastern Virginia

OCTOBER 31, 1957

PROGRAM

Theme: "Christ Is The Answer — To Unity and Progress"

Morning Session — 10:00

Call to Order by President — Mr. W. B. Williams

Hymn — "The Church's One Foundation"

Prayer — Rev. Raymond H. Phelts

Enrollment

Welcome — Dr. R. E. Brittle

Appointment of Committees

Reports

Program — Rev. J. Everette Neese

Executive Committee — Rev. J. Everette Neese

Ministerial Education — Dr. H. S. Hardcastle

Treasurer—Mr. G. Chapman White

Home for Children — Dr. John G. Truitt

Apportionments — Mr. J. Letcher

Eley

Home Missions — Hon. Mills E. Godwin, Jr.

The United Church of Christ — Dr. W. T. Scott

Elon College — Dr. J. Earl Danieley

Conference and Convention Status

Report — Dr. W. T. Scott

Hymn — "In Christ There Is No East or West"

Address — "Christ Is The Answer

— To Extending The Church"

Dr. Stanley U. North

Adjournment for Lunch

Benediction—Rev. G. C. Crutchfield

Elon Boy's Talent for Art

(Continued from Page 12)

landscapes and people. He has given the majority of his pencil sketches to friends.

Billy and his twin brother, Bobby, came to the home about eight years ago, two years after their father died and left their mother, Mrs. Ethel Burgess, with six young children. An older brother, Jimmy, was at the home for about eight years and is now working in Leaksville and staying with his mother.

October 29, 1957

Afternoon Session — 2:00

Call to Order — Mr. W. B. Williams
Hymn — "Blessed Assurance, Jesus Is Mine"

Evangelism — Rev. Jack T. Akin

Stewardship — Dr. Jesse H. Dollar

Summary of Progress in Evangelism and Stewardship — Rev. Fred P. Register

Christian Education — Rev. A. Lanson Granger

Religious Literature — Mrs. William T. Harrell

Foreign Missions—Rev. J. Everette Neese

The Christian Sun — Dr. F. C. Lester

Social Action — Rev. Thomas H. Britton

Report of Nominating Committee
Sunday School Convention — Rev. H. E. Crutchfield

Christian Missionary Association—Rev. Melvin Dollar

Woman's Fellowship — Mrs. Ray Gordon

Report of Laymen's Fellowship
Pilgrim Fellowship — Mr. Tom Murphy

Other Conference Action
Report of Committee on Place — Mrs. I. W. Johnson

Report of Committee on Resolutions

Miscellaneous Business
Closing Prayer Afternoon Session — Rev. W. A. Grissom

FELLOWSHIP DINNER — 6:00 P.M.

Thursday Evening Session — 7:30

The Conference service of Worship and the Observance of the Lord's Supper

Conducting the Service — Dr. R. E. Brittle and the Choir and Deacons of the Bethlehem Church

Address — Rev. Arthur W. Newell, D. D. Minister, St. John's Evangelical and Reformed Church, Richmond, Va.

Benediction

Eastern North Carolina

PROGRAM, NOVEMBER 5, 1957

Morning Session—9:30

Call to Order — President, Rev. Carl E. Wallace

Devotional Service — Rev. Max Vestal

Enrollment

Recognition of Visitors

Report of Program Committee

Appointment of Special Committees

Report of Executive Committee

"Opportunities of Our Women's Fellowship" — Mrs. Robert S. Smith

"Opportunities of Our Laymen's Fellowship" — Mr. Thomas L. Moose

Youth Fellowship — Rex Thomas

Evangelism—Rev. Thomas Madren

Summary — Rev. Fred P. Register

Report of Treasurer — James C. Washburn

Christian Education — Rev. Max Vestal

Social Action — Rev. Gaylord B. Noyce

Missions — Rev. Harvey L. Carnes

Afternoon Session — 1:45

Call to Order
Hymn and Prayer — Dr. Charles F. Pegram

Report from our Superintendent — Dr. W. T. Scott

Elon College — Dr. Earl Danielov

Home for Children — Dr. John G. Truitt, Superintendent

The Christian Sun — Dr. F. C. Lester

Coffee Hour

Hymn and Prayer — Rev. Gale Brady

Apportionments — Rex G. Powell

Address — Dr. Henry S. Leiper,



OUR THANKSGIVING OFFERING

November is our big month. It is the month of our ingathering for the remainder of the fiscal year. The Southern Convention has allotted the Home for Children the two months of November and December. However there are other Thanksgiving offerings received during November, and in December funds are raised for aged ministers, their widows and children. Besides December has its festival of the home, family and friends at Christmas. It is an excellent thing to do a good job during November, for the needy children who are charges of the churches.

All the ministers have been written a letter enclosing a sample of our Thanksgiving envelopes, and a self-addressed postal card with a request that they let us know how many envelopes they will need for their Thanksgiving offering. Envelopes are being

mailed as rapidly as the replies come in.

It is gratifying to know that the ministers prepare their congregations for the Thanksgiving offering. The use of this issue of THE CHRISTIAN SUN should be helpful. Each minister and many others are mailed a monthly bulletin each month giving additional facts and insights into the work being done here.

By the end of December we should raise \$40,000.00 as our Thanksgiving offering. This is figured on what may be expected to come in during the other ten months of the year. That will take each one of us remembering this Home during that period. It amounts to just a little over \$1.00 per member of our churches. Let us give every congregation an enlightened opportunity to contribute.

Goal Of \$40,000 By Christmas

All Churches Please Give Liberally

The

Christian

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Elon College Library X

VOLUME 109

ASHEBORO, NORTH CAROLINA, NOVEMBER 5, 1957

NUMBER 43



Wherever they go — wherever they are — this fall and winter, Americans will see this scene. This theme and illustrations for the ninth annual Religion In American Life Program will appear on outdoor posters, on car cards in buses, in newspapers, magazines, and on television. The theme will be repeated over and over in radio spot announcements. Virtually every American home will be reached in the advertising and publicity campaign, which will be concentrated in November, RIAL Month, and extend into the following months. More than \$7,500,000 worth of advertising time and space will be contributed by American business and the advertising industry through The Advertising Council. At the same time, hundreds of communities in all 48 states will hold local RIAL programs. Urging all Americans to attend worship regularly, the program is sponsored by a laymen's committee composed of members of the major faiths, and is supported by 24 national religious bodies. Robert T. Stevens, president of J. P. Stevens and Co., textile firm, and former Secretary of the Army, is chairman of the program.

Here And There Among The Churches

OUR APOLOGIES To Robert Kinch, Marsh McClelland and Dr. John G. Truitt for labelling a picture of the first-named as being Mr. McClelland. Hope neither gentleman is too insulted, and that Superintendent Truitt will also forgive the error.

PRINCESS ANNE COUNTY COUNCIL OF CHURCH WOMEN met at our Bayside Church on World Community Day at eleven o'clock in the morning.

AUBURN CHURCH NEWS is an attractive eight-page newsletter sponsored by the Young Married Peoples' Class. Reproduced in four colors, the September issue carried a "farewell" message from Rev. and Mrs. Rosser Lee Clapp, and a report of each Sunday school class and church organization.

MR. ROBERT HAYES of Randleman, who attended the national laymen's meeting at Oberlin last August, was the guest speaker for Laymen's Sunday at Pleasant Ridge, near Ramseur, on October 13. Others participating were S. H. Pell, Hilton Beane, Page Craven, Quinton Hicks, H. V. Cox, Jr., J. C. Newell, Will Dunn and Earl Lowdermilk.

CHRISTIAN SUN TO ALL FAMILIES in Pleasant Ridge church, R. 1, Ramseur, N. C., was voted for another year. More and more of our churches are including this item in their budgets. Why not try it? "When we know, we care; when we care, we share." Who knows, this additional information may result in increased giving to your church by its members. \$2.00 per year per family is the church rate.

QUARTERLY LAYMEN'S RALLY was held at Virgilina last Friday evening. Buddy Abernathy of Third Avenue, Danville, is the chairman. Mr. D. M. McClelland of Elon College was the guest speaker.

DR. STEPHEN J. WRIGHT, who has taught at North Carolina College and Hampton Institute and served as president of Bluefield State College in West Virginia, has been elected president of Fisk University, Nashville, Tennessee, succeeding the late Dr. Charles S. Johnson.

REV. AND MRS. GEORGE S. THILKING have joined our Bayside church, of which Rev. Julius Rice is pastor. Mr. Thilking is a minister of the Evangelical and reformed Church, now serving as chaplain in the U. S. Navy. Here is a tangible result of the merger!

ADULT CLASS OF WAKE CHAPEL (Fuquay-Varina, North Carolina) were visitors at the United Church in Raleigh on October 13, and then were entertained at dinner by the adult class of the latter church. This was a return visit, for the Raleigh class visited Wake Chapel last spring.

LAYMEN'S FELLOWSHIP OF PLEASANT RIDGE visited Moonelon October 8-9. Parks Teague of Pleasant Hill was a guest. Following supper, two hours was spent in discussion on prayer and worship. Then came recreation. Early church service outdoors was led by the pastor, Rev. Lynwood Hubbard, followed by Sunday school taught by H. V. Cox, Jr., and then attendance at the Elon College Community church. Here is another good idea, men!

DR. W. T. SCOTT is to speak at Third Avenue Church, Danville, Virginia on Sunday morning, November 10.

LAYMEN'S FELLOWSHIP SUNDAY at Apple's Chapel was observed on October 20. Sermon was by E. H. Thompson. Others participating were Max Elmore, Ted Andrews, Loyd Chrismon, Robert Pritchett, Ernest Murrell and Paul Hardy. The Men's Chorus was directed by Robert Murrell.

LATEST WORD IS THAT REV. RUFUS ANSLEY, minister of our church in Richmond, is still very ill in the hospital following an operation in September. Attractive and informative weekly "Couriers" from the church continue appearing each week. Dr. Dwight Chalmers is supplying the church in the absence of the pastor. Our prayers and good wishes go out to Mr. Ansley for a complete and speedy recovery.

ACTIVITIES AT UNITED, RALEIGH are varied. The October newsletter lists Worldwide Communion service and reception of new members; breakfast seminar for college students each Sunday morning at 9:30, led by the pastor, Rev. Gaylord B. Noyce; monthly discussion group considering "existentialism"; monthly Bible study group called "Friendly Service Circle"; painting church entrances and kitchen by men of the church; square dancing twice a month on Saturday evenings; men's club with monthly luncheon meetings; a church school Hallowe'en party; youth fellowship hayride; and fellowship supper and congregational meeting on October 30.

Volume 109

Number 43

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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A TRAILER PREACHER

This scene was familiar to the people of Bethlehem and Concord churches near Broadway, Virginia, during the past two summers. The trailer stood under the big oaks near the Bethlehem church building, and was the home of Rev. and Mrs. J. L. Neese, who served the church and community. These former workers in the Southern Convention have found it necessary to "take it a bit easy" in recent years and make their winter home in a trailer camp at Bradenton, Florida. Mr. Neese is responsible for Sunday evening services at the camp in the winter while some 3,000 people call this place home. He and Mrs. Neese have renewed acquaintances in Carolina and Virginia and have rendered very valuable service during the last two summers. They are not expecting to return because the work was a little too hard for this eager minister.

RECOMMENDED MINIMUM SALARY for pastors of Evangelical and Reformed churches is \$4,000 per year and parsonage and 11 per cent of the salary for annuity.

MRS. LUCIUS O. LEE, missionary of the American Board in Turkey and Board Secretary for the Near East, died October 27, in Newton, Massachusetts at the age of 92. A pioneer missionary in Turkey she first served in an isolated community for eleven years without a furlough, teaching Armenian girls.

LAST SUNDAY EVENING our two churches in Burlington (First and Beverly Hills) and the two Evangelical and Reformed churches (St. Johns and First) met in the latter for a service recognizing the consummation of the United Church of Christ. Mr. M. Z. Rhodes directed members of the four church choirs in special music for the event.

MRS. RAY GORDON, president of Women's Fellowship of Eastern Virginia, was the guest speaker at the evening service at First, Portsmouth, on October 27, using as her topic "Our Purpose." She also installed the new officers. Mrs. Lena Whitehurst led the worship program.

JOINT WOMEN'S MEETINGS

The women of our First Church, Richmond, were invited by the women of St. John's Evangelical and Reformed Church of that city to be their guests on October 10, for purposes of fellowship and sharing experiences.

Our women were to go to the group which best suited their age. There was a meeting from 10:30 to 12:30 (including luncheon) for mothers of school-age children. The program with tea from 2:30 to 4:30 was for women from sixty to eighty years of age. And then there was a dinner meeting from 6:00 to 8:00 for younger women.

The president of the Women's Guild of St. John's is Mrs. Mariam Minasian, a charming Hungarian refugee.

It is hoped that when our women have the opportunity to extend hospitality or to accept it, we will make the most of these occasions and share with women in our sister denomination.

LOYALTY SUNDAY was observed at Ingram on October 13, at Pleasant Grove on October 20, and at Liberty on October 27, with the pastor, Rev. Bill Rich, preaching on "Witnessing Through our Giving."

YOUNG PEOPLE TO MEET

Ruth Dunn

The North Carolina and Virginia Conference Pilgrim Fellowship will meet Sunday, November 10, from three to five in the afternoon at the Union Christian Church, Virgilina, Virginia.

Miss Mildred Murray, president, will be in charge of the meeting. Miss Rebecca Mann of Suffolk, Virginia will speak on her experiences as a teacher in Japan. Three young people from Elon College will speak briefly on their reasons for choosing a full-time Church Vocation. Rev. Fred Register will speak briefly on the importance of recruiting young people for full-time church vocations. Officers will be elected and installed for the coming year.

REVEREND DANIEL BLISS, formerly chairman of the Prudential Committee of the American Board, was installed as administrative assistant to Dr. Alford Carleton, executive vice president, at the annual meeting in Sioux Falls, South Dakota on October 16.

CONGRATULATIONS TO ST. MARK'S EVANGELICAL AND REFORMED church, near Elon College, which has been chosen Rural Church of the Year by the North Carolina Grange, and to **SOPHIA CONGREGATIONAL CHRISTIAN Church**, which received honorable mention.

THE NORTHWEST REGIONAL Meeting of Congregational Christian Churches met last week in Portland, Oregon, providing opportunity for delegates from Washington, Oregon, Idaho and Montana to learn more about the denomination's home and foreign mission program. This year, for the first time, there was a women's pre-session. Also this year for the first time leaders of the Evangelical and Reformed Church participated.

YALE DIVINITY SCHOOL has recently dedicated five new buildings, a new dean's house and four apartment-style dormitories. The latter provide for single women students and for married couples and their children. Heretofore these divinity students have had to live off-campus. Dean Liston Pope (native of Thomasville, N. C.) observed: "Women are here to stay, in theological education as elsewhere, and so we have built a pleasant place for them to stay in."

We Have No Time To Fight

Christians have no time to fight. They must take time to think, and to pray. Our thinking may not be alike; there are wide differences of opinion on many subjects claiming our attention. When we pray, we gather about the Christ who said the great commandments had to do with love for God and man. In prayer we are drawn together; we feel kinship; we become aware of unfinished tasks commissioned to the Church; we recognize that we are not our own but are redeemed because of the unbelievable graciousness of God. Prayer unifies the person and the community.

We have time to think and to pray. But we have no time to fight. Unity among the forces of right and righteousness is a necessity for our day. Either we join in a united front against unrighteousness, or we fall before the invader of human rights.

Schweitzer, the great missionary, organist and theologian, is reported to have said that this is the most dangerous age the world has known. Anybody might have said that, for the evidence is all about us wherever we turn. Sputnik flashing around our earth every hour and thirty-six minutes is a symbol of the speed that may mean destruction, and can bring great blessing. Armies on duty at public schools in America make us feel a bit too closely related with military powers directing activities in other countries. The revolutions caused by the upsurge of depressed people in all parts of the world keep us jittery, and, unless faith does its perfect work, afraid.

We have no time to fight. Who shall attend what school is not so important as that all shall learn to live together helpfully and happily. The place of the flowers in the sanctuary makes little difference unless they produce beauty in our lives.

Those who work in the Church today may well feel like Nehemiah did when building the walls of Jerusalem. His message to Sanbalat was: "I am doing a great work; I cannot come down."

"To Be Or Not To Be"

"To be or not to be" has been the question for people through all the ages even though it remained for Shakespeare to state it beautifully in his poetry. The first man and woman had to decide whether they would be obedient to the divine command when they walked in the Garden of Eden. Abraham had to decide whether it was better to go in search of a land of promise or to stay in Chaldea. Moses made the choice to be the leader of Egyptian slaves. Jesus chose the Cross because he believed that it stood in the center of God's will, but not until he had prayed three times, "If it be possible, let this cup pass from me." Martin Luther made his choice that was in conflict with the Church he loved because he believed that men "live by faith" and not by command of the Church, and then said, "God being my helper, I can do no other."

It has always been necessary for a person to decide whether to be or not to be. Some want to be students, some industrialists, some socialites, and some decide to

try for nothing. Those who climb the ladder of success do so because they have decided to go that way, and they keep climbing. They take sides. They know what they believe, and what they want to be.

The stimulus for this item was a News Bulletin which has emblazoned across its front page "Your Church Is Not United." For fifteen years the Congregational Christian Churches considered uniting with the Evangelical and Reformed Church. Votes were taken in churches, conferences, conventions, and many times in the General Council, and always with the same results — in favor of the merger. The legality of the union was decided favorably by the courts. Delegates sent by conferences and conventions, with all the authority that such delegates could be given, met in Cleveland, Ohio, last June and went through all the processes of uniting the two denominations. There was no dissenting vote, although former opponents were included in the delegation properly elected to membership.

It appears to be time for us to make up our minds to be or not to be united. From this point it seems like the day of decision is in the past. What needs to be done is to act like we have voted. Having decided to be the United Church of Christ, now let's be the United Church of Christ. Fellowship dinners across the country have given opportunities for good music coming to us from both denominational traditions (very little new to either group), nice historical statements of what our forefathers have wrought, and a glad hand to all who were present. Now it is time to get on with the work, to plan together, to meet together, to give together to pray together, and really to be the United Church of Christ. We have nothing to lose, and much to gain. Delays are of doubtful value, and are often dangerous. It pleases this writer to believe that the leaders of our United Church are moving forward with the merger, and it is his sincere hope that the members of the smaller groups like churches, conferences, and conventions will fall into line rapidly and the United Church will be the United Church of Christ with such dignity and dispatch that those who see its progress will be able to say, "Like a mighty army moves the Church of God."

Stewardship Sunday

Next Sunday is known in our denomination as Stewardship Sunday. In October the laymen had a day, and last Sunday belonged to the women. Sundays are important days, and there are scarcely enough to divide between the various groups, and ideas.

Stewardship Sunday is a phrase with which to find delightful thought. It is the Holy Day for Christians. In it we are to do no work, according to the ancient law of the Sabbath. Sunday reminds us of the resurrection of Jesus. It is not the day for spending money.

And yet, just think of what stewardship applied to Sunday might mean! Rest, worship, evangelism, money — stewardship of all these! At home, at church, in the community — a good steward of the manifold blessings of God! Next Sunday — everybody at church, giving self, service, money. What a day! Think it over, and do something about it.

The Eighty-Sixth Annual Session

of the

Western North Carolina Conference

of

CONGREGATIONAL CHRISTIAN CHURCHES

UNION GROVE CHURCH
November 6, 1957

PROGRAM

Morning Session

- 9:30—Registration
9:45—Call to Order by President L. M. Presnell
Hymn and Prayer — William Joyner
Recognition of Members and Visitors
Report of Program Committee
Appointment of Special Committees
Reports:
Executive Committee — Rev. F. C. Lester
Pastor-at-Large — Rev. L. M. Presnell
Treasurer — I. L. McDowell
Stewardship and Apportionment — Hubert L. Beane
Evangelism — Rev. H. Winfred Bray
Ministry — Rev. F. C. Lester
11:00—Coffee Break
11:15—"Our Home for Children" — Dr. John G. Truitt
11:30—"Our Christian World Mission" — Dr. Henry Smith Leiper
12:15—Benediction and Grace for Lunch — Rev. Clyde Fields
12:30—Luncheon

Afternoon Session

- 1:30—Call to Order by President
"Our Convention" — Superintendent W. T. Scott
1:45—Report on Christian Education — Jack Shoffner
"Our College" — President J. Earl Danieleley
"Our Church Paper" — Editor F. C. Lester
2:15—Report on Social Action — Rev. Bill Simmons
S-T-R-E-T-C-H Period
2:30—Report of Missions Committee — W. H. Hughes, Jr.
Church Builders Club
"Our Conference Summary" — Secretary Fred P. Register
3:00—Reports:
Laymen — H. V. Cox, Jr.
Women's Fellowship — Mrs. J. C. Newell
Pilgrim Fellowship —
Sunday School Convention — Rev. Bill Simmons
3:30—Business Session
Report of Place Committee
Report of Finance Committee
Miscellaneous Business
Report of Nominating Committee
Installation of New Officers — Dr. H. S. Leiper
4:00 Recess

Evening Session

- 7:30—Call to Order by President
Worship Service led by Rev. Avery Brown, Host Pastor
Licensing of Candidates for the Ministry
Hymn
"Evangelism in Our Day" — Dr. H. S. Leiper
Benediction

About * * *

"THE CHRIST OF THE ANDES"

There are many statues of Christ in the Christian world, but in the heart of the Andes mountain, on the borderline between Argentina and Chile, stands the largest and most impressive of all. It is known as "The Christ of the Andes."

This gigantic figure of Christ is 26 feet high, the right hand raised as if pronouncing a benediction upon all the Western Hemisphere, the left hand clasping a cross which extends five feet above the head. The statue, which stands 13,750 feet above sea level, had to be shipped from the sculptor's studio in Buenos Aires 750 miles by air and hauled 115 miles over mountains by mules. Dedication was March 13, 1904.

No other statue of Christ has caused more comment. Its beauty has been sung in verse; it has been photographed; medals depicting it have been struck, and copies of it have been used for jewelry. Small reproductions of the statue have been erected in many parts of the world, and many artists have placed it on canvas.

Prior to 1900, Argentina and Chile were often at odds and frequent armed conflicts took place. Early in 1903 several peace pacts and boundary treaties between the two countries were consummated. One of the treaties received world-wide recognition — a treaty whereby both nations agreed "to submit to arbitration all questions of whatsoever nature which for whatever cause may arise between them, in so far as they do not affect the provisions of the one or the other country." As a perpetual reminder of the peace so auspiciously established between the two countries the statue was constructed.

Of the several plaques on the statue recording important events and achievements of the two countries, one is in the form of an open book about three feet high on which appear two women, symbol of the two nations, standing arm in arm with the other arm outstretched as though to protect the page behind her. Across the top of the book is the legend in Spanish: "He is our peace who hath made us."

For 53 years Argentina and Chile have observed their treaties, lived as peaceful neighbors and have had bestowed upon them the praise of the world for the continued fulfillment of their pledge sealed by "The Christ of the Andes." C. B. Riddle

Committees Report To Women's Conferences

CHRISTIAN SOCIAL ACTION Eastern Virginia

Mrs. J. Everette Neese

"Not he that saith Lord, Lord, but he that doeth the will of my Father which is in heaven."

Christian Social Action is bringing one's social and ecclesiastical practices into line with Christian faith. The whole character of God's revelation of Himself in Christ gives us the foundation for Christian work in Social relationships. Christian social action simply means taking Christ seriously when he said, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me."

Through participation in programs of social action, Church women have the opportunity in practical ways, of putting their religion to work on local, state, national and world problems.

Jesus said, "Love thy neighbor as thyself," and if one has genuine love, he will have concern for others, especially the hungry, the physically and mentally ill, the needy, the disadvantaged, the oppressed; those who fear destruction, unemployment and poverty, and those who suffer from racial segregation, prejudice and hate.

The most pertinent issue facing our churches of the South is that of race-relations. We need to re-examine continuously, in the light of the Gospel, our attitudes and behavior regarding race-relations and commit ourselves to carrying out our Christian responsibilities. May we all seek better ways of applying our Christian principles in our daily associations of home, community and state. Let us find out what churches of other denominations, as well as our own, and other agencies in our communities are doing to improve race-relations; and then let us participate in such efforts.

It is not the lack of reasoning and intelligence that besets us in our Christian social relations, but rather a feeling akin to that the Apostle Paul found among the people of Athens. He reminded them that God had made the world and all the peoples in it; that all people were His children and they must no longer mould gods after their own image, as if God were an Athenian. "If a man loves not his brother whom he has seen, how can he love God whom he has not seen?" Race-relations is only one of our open doors of service.

There are many doors of service for

the women of our Fellowship, but may I stress three main ones.

1. Sharing in a program of Christian world relations by supporting in attendance, offerings and gifts World Community Day on Friday, November 1st. Topic: "Bread, Freedom and Dignity."

2. By strengthening the understanding and support of Christian World Missions in our participation in the World Day of Prayer observance February 21, 1958. Topic: "The Bread of Life."

3. By enlisting more interest and concern in the observance of May Fellowship Day, May 2, 1958. Theme: "A Place to Live." This affords opportunity for special offerings and gifts to be used in our Ministry to the Migrants.

Christian Social Action is, therefore, setting into action the spirit of our Christ in every area of our human relationship. When we pray let it be an earnest and sincere prayer. . . "Thy Kingdom Come, Thy Will Be Done."

CHRISTIAN EDUCATION Eastern Virginia

Mrs. William T. Harrell

The Christian Education Committee in our local Women's Fellowship has a most interesting field of concern in the total educational program of our churches. It is concerned with the process of learning through every method, especially through Family Life, Literature and Visual Aids. To be sure, the committee on Missionary Education, Social Action, Stewardship and Friendly Service are also concerned with the Christian Education of our women, but this only adds to their effectiveness, for each supports and strengthens the others. It explores with parents ways of developing the highest type of Christian family life; cooperates with leaders of children and youth throughout the Church School; develops among women a greater sense of churchmanship-knowledge and appreciation of the church and its task, local and worldwide; educates for leadership; fosters and assists with promotion of study groups in all areas; and stimulates the reading of good books and magazines.

The Chairman of the Christian Education Committee of your local Women's Fellowship should be a member of the program committee for in this

capacity she will help plan programs bringing us education through the use of printed words, pictures, speakers, and in helping us to be more Christian in our family life.

Some suggestions For Christian Education chairmen:

1. Secure from your local president the packet of materials for the Christian Education chairman. Then, study it thoroughly for it contains a variety of suggestions and much needed information on many subjects to help you be an effective chairman of Christian Education.

2. Provide suggestions to the program committee for effective programs on Christian Education.

3. Promote the importance of good reading and urge our women to subscribe to our own magazine "THE CHRISTIAN SUN", our national magazine "Advance", "Guide Posts" and "Missions Today".

4. Secure a list of the names of all the women in your local Fellowship from the secretary, then, contact each one and see if she subscribes to the publications named above. Follow this up each year — try to encourage those not subscribing to do so. "THE CHRISTIAN SUN" and "Advance" should be in all the homes of our churches in the Eastern Virginia Conference.

5. Help those responsible for the literature table or rack in your local church to keep it up to date and adequate at all times.

6. Promote and encourage training for effective service in the educational program of the church.

7. Working with Church Board of Christian Education, make a list of ways the Women's Fellowship may help our Church School and seek to enlist women to do these jobs.

8. There are many good suggestions in the packet prepared by Mrs. David Shepherd of Virgilina, Virginia.

For those who do not care to show the film "A Measure of a Moment," I am suggesting that you use "United Church of Christ." This may be secured from the Southern Convention Office by writing Miss Ruth Dunn, Box 336, Elon College, N. C. See that your church schedules at least one of these during the year.

Will you read carefully the "Christian Education Issue of Guide Posts?" (Sept. - Oct. 1957)

Using these suggestions and others, let us truly learn to give our time, our talent, and our treasure!

MISSIONARY EDUCATION Eastern Virginia

Mrs. Jack Akin,
Acting Chairman

The work of the missionary education chairman in each local Fellowship is to further missionary education and giving in all age levels of the church, to suggest methods of study of the mission fields and to promote the use of the interdenominational mission study books.

This past year the work was carried on by these Department Superintendents: Young People — Mrs. Jack Akin; Children — Mrs. T. Hayes Holland; and Cradle Roll — Mrs. Allen Piland. This coming year there will be a chairman of missionary education — Mrs. Shirley Holland — to coordinate the work on these various age levels and to work with the local chairmen in the Fellowships of our Eastern Virginia Churches.

These are suggested goals and projects for the year ahead.

1. **PRESENT** the themes "Christ, the Church and Race;" and "Japan" so that they may be meaningful and result in prayer for, participation in, and giving to the projects of Our Christian World Mission.

2. **USE** the mission study books on all age levels: Adult, Young People, and Children. (A good plan is for the women to provide the books for the Young People and Children.)

3. **FURTHER** missionary education among our children by sponsoring Cradle Roll Groups, Primary and Junior Missionary Groups. Last year a plan book for the children was compiled by Mrs. Ellis Clark and distributed by the conference chairmen throughout the Southern Convention. It is hoped that such a book may be possible this year.

4. **USE** the five (5) missionary education programs in the Program Booklet "For the Living of These Days" at your local Women's Fellowship meetings.

5. **PROVIDE** information on the work of our Christian World Mission. Use at least one of the six-session study courses:

Your Church and Its Mission to America

Your Church and the World Task
The American Board at Work

(Available from the Missions Council, 287 4th Ave., New York 10, N. Y.)

6. **USE** the new area of work leaflet on "Stewardship and Missionary Education" (in packet) and the Guide for the Committee on Stewardship and

Missionary Education (from Missions Council).

7. **GET** and read "Mission Today" which goes to your minister.

8. **USE** a bulletin board for the display of maps, personality sheets of Missionaries, etc.

9. **HAVE** a Family Night on the Mission Study themes: show movies, slides; have a Japanese banquet, etc.

10. **USE** the American Board Year Book Prayer Calendar.

FRIENDLY SERVICE REPORT VALLEY

Mrs. E. J. Rohart

Because of what you have done through the channel of Friendly Service, orphan children are happier, hospital patients are more comfortable, babies are warmer, entire families are more grateful, immigrants are more appreciative, empty stomachs are fuller, the aged and the shut-ins are more cheerful.

Nineteen churches were given quota assignments. Nine churches reported they met their entire quota. Twelve churches reported extra Friendly Service gifts.

The scope of our work continues to

increase, and as new emergencies arise we want to meet them in a friendly way. This year each church will have one project in each of the four divisions or each church will have a four way assignment—home missions, foreign missions, service committee, migrants.

A continuing project is "Coupons for Orphanage." Appoint a Coupon Chairman and send coupons to Dr. John G. Truitt, Elon College, N. C.

I hope each Fellowship has appointed a Friendly Service Chairman, who has the Friendly Service Packet and who will present the quota to the Fellowship and have charge of a Dedication Service when gifts are collected.

Someone has said that "For the Living of These Days" we need: the meekness of Moses, the patience of Job, the wisdom of Solomon and the faith of Abraham. As your Friendly Service Chairman I suggest that we also need: the hospitality of the Shumanite Woman, the service of Martha, the good works of Dorcas and the sacrificial-love of Mary of Bethany, that we may have a fruitful year in our Friendly Service Work.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

INDIA

10—The United Church of Northern India.

11—**Hazel M. Atwood, R.N.**, served as nurse in Foochow, China, 1921-35; transferred to India, where she has served since except 1942-43 in U.S.; 1946-49, Foochow; Auburndale. 1950-51; assistant nursing superintendent, Pierce Mem. Hospital, Wai, 1951-57; now on pre-retirement furlough.

12—**Mr. and Mrs. Joseph Barnabas** are fine young couple from India. She is daughter of Dr. B. P. Hivale. Studying at Yale University. He was on staff of Ahmednagar College, 1950-56.

13—**Dr. and Mrs. (R.N.) Hale Cook**. He is both a minister and a medical doctor. Has visited Southern Convention as friend of Allen Gleason. He has served in India since 1947. After death there of his first wife he married Margit Mortensson who went to India from Sweden as a nurse for Mission Covenant Church of Sweden. They are serving at Vadala.

14—**Rev. and Mrs. Robert W. Fairbank**. His parents, grandparents and great-grandparents were all Board missionaries! They have visited the Southern Convention and many will remember them. They were married in 1925 and went the next year to Vadala, where he had served as an associate missionary 1920-23. They do general city work in Sholapur, Osmanabad District supervision.

15—**Mrs. Louise G. Fisher, R.N.** She was widowed in 1934 and went the same year to India. She is supervisor of Public Health Unit in Satara.

16—**Mr. and Mrs. Prabhakar R. Gaikwad**. He is director of Nagpada Neighborhood House, Bombay; she is a trained medical worker. They attended the Mid-Winter Meeting last January, when both were studying in New York.

Tomorrow Together

Martin T. Garren

Romans: 12:4-5. "For as in one body we have many members, and all members do not have the same function, so we, though many, are one body in Christ, and individually members of one another."

It is somewhat unusual that a layman should be asked to fill the important role of giving the sermon in a service of installation of a minister. Perhaps, however, it is not altogether inappropriate. Is it not essential that we who make up the church, clergy and laity alike, turn our attention, more steadfastly than ever, to the overwhelming need of spiritual strength and sustenance in these terrible days of our age? Do not we laymen, men and women—have an increasing responsibility in the life of our church today?

I am inspired by the theme of the recent joint meeting of the C. C. Laymen's Fellowship and the E. & R. Churchmen's Brotherhood at Oberlin College. As these components of the United Church of Christ came together to look seriously and prayerfully at the spiritual responsibility of the lay people of our churches today, the men at Oberlin based their discussions and studies on the challenging theme "Tomorrow Together."

Could we not apply this same theme to our thinking as we pause briefly to examine anew the relationship between pastor and congregation and as we consider the joint responsibility of clergy and laity in our common undertakings in the parish and in the wider Christian World Mission? The first Chapter of the Book of Acts shows us that one of the key words of the early Christian church was the word "together."

I — WHAT IS THE CHURCH

It is more than just a building.

It is natural, of course, that when we think of our churches, we should carry a picture of the lovely buildings where we worship God and work with others for the strengthening of his Kingdom.

But the Church is more than a building.

The Church is more than a minister.

Certainly the minister is essential, and his preaching and parish ministry

have much to do with the progress of the local church.

It is quite natural that when we think of our churches, there should come to our minds the figures of those who preach the Gospel and minister to the needs of congregations as Men of God.

But the Church is more than a minister.

The Church is more than a congregation.

A congregation is the fellowship of those with whom we work and worship.

It is a gathering of Christians.

It is a part of the Church.

But the Church is more than a congregation.

The Church is more than a denomination.

A denomination is a fellowship of local churches bound together by common commitment and purpose.

But there are many denominations, and no one of them can claim that it is the church.

The Church is more than a denomination.

What, then, is the Church?

What did we really join on that memorable day when we stood up to be counted as ones committed to Christ?

What do we belong to now as we participate in the work of our local church and its wider ministry?

The Church is a jewel of many facets.

It is composed of all those who exercise repentance toward God and faith toward Jesus Christ, our Lord.

The Saviour came into the world to establish one Church, the members of which belong to various denominations differing widely in doctrine and government.

Yet they form one body, of which Christ is the head.

Paul tells us, in his letter to the Colossians, that Jesus "is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be preeminent."

Christ himself says, "I am the vine, you are the branches."

All the redeemed are brethren and members of the Church.

The Church is spoken of in the

Scriptures as a family which should not be divided against itself.

All the principles, operations, and officers of the Church ought to harmonize in the administration of the Redeemer's Kingdom on earth to the end that all the members can be brought into fellowship and communion with one another.

The Church, then, was established by Christ and has existed down through the ages as his principal means of proclaiming the Gospel and to provide opportunity for fellowship and corporate worship.

As we look closely at the Church, surely we must see that the Church of Jesus Christ is the most important organization in the world today.

The Church is the greatest fellowship on earth.

It is not perfect, and its enemies can readily point out its flaws, but it is the one hope of the world.

Through the Church, Christians minister to others and cooperate with fellow Christians to accomplish the task to which God has called them.

II — THE TASK OF THE CHURCH.

It seems evident that the task of the Church today has been set before us in broad, bold, and dramatic terms.

For instance, let us look at statements by thoughtful men.

When the representatives of 60 nations met in the interest of an international pool of atomic materials for peacetime uses, so that the threat of destruction might be turned into the blessings of peace, a blue-print for the future was described in these words:

"Out of this dark chamber of horrors into the light, to find a way by which the minds of men everywhere can move forward toward peace and happiness and well-being."

When General Omar Bradley was chairman of the Joint Chiefs of Staff, he said in a speech in Montreal:

"We have conquered the secrets of nuclear energy and atomic power as applied to destruction of life and property.

"We have learned all there is to know about death and destruction — but have not yet learned to live."

"We have conquered the secrets of the atom, but have forgotten the truths of the Sermon on the Mount."

Mr. J. Edgar Hoover, Director of the F. B. I., has said on many occasions:

"The only hope for our time is a

return to religious principles and practices."

When General George C. Marshall, in accepting the Nobel peace prize, said that a spiritual regeneration must be brought about before wars can be ended, he expressed what a great many world leaders, some of whom are not themselves especially religious, have come to believe.

This, then, in quotations especially selected because they come from the lips of practical and experienced men of wide vision and great concern, points up to us the tremendous task of the Church in this, our time. Certainly we need no one to dramatize for us the tragic situation in our nation — in our own Southland — today, the need for prayerful, persevering action by Christians.

It seems evident that Dr. Arnold Toynbee, the great historian and philosopher of our day, now a visiting lecturer at Washington & Lee University, has summed-up for us the tragic situation of our time.

Dr. Toynbee points out that about twenty previous civilizations have fallen when they deserted their spiritual heritages.

He goes on to say that the great secret that man must learn today is **humility before his Maker**. This great philosopher warns us that man, to flourish, must get outside himself, quit devoting himself to empty human idols, and realize that the only satisfying end is a spiritual end.

Professor Toynbee insists that the twentieth century has brought the Western world to the crossroads, with the fate of modern civilization depending on whether we make up for our moral lapses of the past — in a kind of selfless dedication to others.

He says further that it was because the West backslid in its Christianity and failed to uphold Christian teachings, that Communism gained its chance to proclaim Christ's idea — social justice for the poor — in an anti-Christian dress.

Toynbee's point of view is that although the West's great technology has created the means to ease the world's poverty, it has failed to do so, and must now redeem itself, by an **outburst of love**, from the fruits of its sin — Communism.

These pictures of the state of the world — and the task of the church — are not pretty.

III — OUR PART, INDIVIDUALLY AND COLLECTIVELY, IN THE TASK OF THE CHURCH

Does not contemplation of this task

cause us a feeling of foreboding?

How can we, in our weakness and with small talents, do our part to help in the big job of curing the terrible ills of the world today?

We can accept our role in this all-important drama by remembering always that **by faith** we can be significant members of Christ's Church. . .

When we accept our responsibilities in the Church of Christ, our allegiance to the church is something greater than allegiance to a building, a minister, a congregation, or a denomination.

Our allegiance is first of all to Christ, an allegiance that is witnessed to the world through an active and participating fellowship within a local church.

First of all, our loyalty to Christ is expressed through our devotion to a local church. That is as it should be. But, that is not our highest nor our final loyalty, for the local church is

MARTIN T. GARREN

Member of First Church,
Greensboro, N. C.

President of the Southern Convention, the first layman to hold this office in 100 years.

but a channel for our commitment to Christ.

Our ultimate loyalty is through our local church to the Church universal, the Christian World Mission, the extension of the Gospel of Christ to the entire world.

Perhaps this picture causes us to wonder even more where we can find the strength and the ability to enable us to assume our rightful responsibility in the tremendous task of the Church of Christ.

Here Bishop Arthur J. Moore has a word for us. That word is "power." Bishop Moore says that when the early Christians sat down to talk together, they talked about their power; when modern Christians sit down to talk together, they talk about their problems.

There is available to us, as Christians, a source of infinite power. Let us always remember that fact. It is up to us to avail ourselves of the power waiting for us. . .

When, in our efforts to carry our full share of the load of responsibility of Christ's Church, we encounter pain, frustration, disappointment, and

hardship, we should remember that a strong and constant faith in God will enable us "to mount up with wings like eagles". . .

world will have this type of faith, we can work together in the Church of Christ to correct the troubles of the world today. We can face "tomorrow together."

We are gathered here tonight officially to install the new pastor of this church. We rejoice with this church as pastor and congregation face "tomorrow together."

I know something of the work, sacrifice, study, and prayer which Rachel and Carl Wallace have put into the preparation of their lives for service. These elements of devotion to a Holy calling have brought them to this place and this time where they can serve this congregation as minister and minister's wife.

For a long time I have admired these fine people for the depth and sincerity of their faith and for their tireless efforts to extend the Kingdom of God. I know that they will render a great service here.

As a layman, I am particularly anxious to talk with the other lay-men and lay-women here tonight about our part in the work of Christ's Church.

There is today a great deal of good preaching — a great deal of brilliant preaching. The shame of it is that it reaches the wrong people. Actually it is heard by the people who already in large measure believe what they are being told. We are re-convincing the convinced.

Therefore, it is up to us as lay members of the church to reach those who should hear the great preaching. Let us invite them into the churches — and let us live in such a way that they will wish to accept the invitation. In short, our witness, coming naturally out of our faith, must be such that the people with whom we come in contact in daily life will want to get from the church what we have obtained there.

We must reach the point where we realize that church membership means that we have joined a functioning, working group and have volunteered for a task. We must realize that as Christians we have appropriate tasks to perform, and we must prepare ourselves accordingly. We must have hearts that are disciplined and hands and minds that are trained. We must take advantage of the many opportunities to get that training.

We should go beyond the concept that nobody needs to confess to a

priest, because he can confess directly to God. We should extend our interpretation of the Reformation doctrine of the priesthood of every believer. We should, of course, accept the truth of Martin Luther's insistence that every man is his own priest. Beyond that, however, we must accept the fact that this doctrine means, too, that as far as the ministry of service to others is concerned, there is no distinction between the layman and the minister.

The word minister is of great significance to Protestant Christianity. It is not accidental that we call our clergymen ministers. Even though they may be trained in preaching, theology, and parish administration, they are actually doing their work because of their desire to minister to others.

We lay people can be ministers, too, in the sense that we minister to others, even though we never preach a sermon. If, in the average church, we should take seriously the notion that every lay person, man or woman, is really a minister, in the sense that his faith demands that he minister to others, we should have a spiritual revolution in a short time, a real revival of religion.

Is this idea practical? John Bunyan was a tinker; Francis of Assisi was a soldier; John Woolman, of the English Reformation, was a tailor. Look what they have meant to the world.

We laymen must get away from the idea of spectator religion and take up the ideals of lay-participation in the efforts and activities of the churches. Our heresy in times past has been to look upon the church as a society in which a few speak and many listen.

Just as in the sports world we have developed a pattern where many thousands, even millions, sit in stadiums, or by television sets, and watch a few, highly-trained athletes perform — so in our spiritual life has arisen the strange idea that the primary religious observance of most people is that of listening to sermons. Sermons may be wonderful, and many of them are, but the notion that listening to human words is an especially religious act is far from self-evident unless we use the inspiration and instruction of those sermons to make our day-by-day witnessing more effective and far-reaching.

Please do not misunderstand me. What I am trying to say is that I feel

that it is essential that laymen — men and women — aid as much as possible in the tremendous job that our preachers are doing — that our laymen realize their potential. Our Christian witnessing must be vital and functioning if we are to realize the potential offered us by our faith.

We need to realize that the Christian witness lies not in some passive attendance, but in sharing the missionary effort at some point in human contact. This will result in more church attendance, and in more genuine practice of the inspiration and instruction gained by that church attendance. This will enable the clergymen to give their time to spiritual leadership, for which they are qualified by calling, education, training, and experience — and will relieve them of many of the chores that we lay people have placed upon them, such as chaffeurage, business administration, money collecting, and the like.

How can we prepare ourselves to bear our witness more effectively? By adhering to the new, or at least revived, idea of discipline in our everyday lives. Today there is a movement over from empty freedom to voluntary discipline in the spiritual life of lay people. Years ago Protestantism stood for absolute freedom. It felt superior to those who lived by rules. However, it was found that the disciplined groups held their young people better.

We know now that because we are weak we need something to get us back into, and hold us in line. We need a plan to live by — to avoid spiritual flabbiness.

Dean Elton Trueblood — you may have noticed that I have been following his philosophy rather closely — suggests a voluntary discipline in seven areas:

1. The discipline of prayers every day.
2. The discipline of Scripture reading every day in an ordered manner.
3. The discipline of corporate worship every week — regardless of what happens — attending church services every week, wherever we are and whatever we are doing.
4. The discipline of proper handling of our money — of returning the just proportion to God.
5. The discipline of proper handling of our time — of giving at least a tithe of our time to God and His work.
6. The discipline of looking upon our daily vocation — the means we

have of making a living — as a Holy calling.

7. The discipline of regular, concentrated study to prepare ourselves to be Christians. Studying to show ourselves approved unto God, workmen who need not to be ashamed.

The great paradox of the Christian religion is that the more faith and love we give to others, the more we have left for ourselves. The more we give away, the more we have; the more we keep for ourselves the less we have. Albert Schweitzer says, "All of us can be rich in love and generosity. And by some working of the universal law, as you give of love, you are given more love and happiness to go on with."

Christianity brings us one of the great discoveries of life — the discovery of the joy and satisfaction that comes from serving others. It is almost impossible to convince people of this joy unless they experience it first-hand.

One of the great sayings of Jesus is that it is more blessed to give than to receive. To appreciate its truth we have to share at a sacrifice. Then we come into the realm of one of the great verities which underlie the moral law of the universe: That to serve is better than to be served; to give is better than to receive.

When we realize that truth, we can bear our witness to the world. Then we can be functioning, participating members of the Christian Church universal.

The best summation I can find of what I have tried to say was given by Dr. Wofford C. Timmons in a worship service at Bethlehem Church, near Suffolk, Virginia, in April 1954, and again at Avon Park, Florida, in February 1957:

"After all is said that may be said, or done that may be done; after all the strategy our wits may contrive; after all the hopes our wealth may bolster; after all the order our military might may secure; even after all our knowledge and skills in science for the abundance of things; the simple truth still remains, that human life is saved only in the consciousness of a cosmic communion such as Jesus set forth at his table, and continues in the fellowship of His Church."

If we believe this strongly enough to be willing to work to express our faith, then we as Christians, clergy and laity alike, can march forward toward tomorrow together.

Project Of The Month

November, 1957

In many churches in our fellowship, a traditional part of the Thanksgiving celebration is the Share Our Surplus Program. Boys and Girls in the church schools have been particularly keen participants in this project. If S.O.S. is not being observed in your church school, this would be a good year to start.

Last year we announced that each dollar contributed to S.O.S. would send 200 pounds of food overseas — when reports came in, it was found that better than 200 pounds of food was shipped for every dollar contributed! Surely no other program can offer so much material assistance for so little. Lest this encouraging report inspire complacency, let us consider the present situation. Church World Service has received requests from nine new countries for a share in America's over-abundance of food — the response of our churches in the current appeal will determine whether these needs can be met.

Remember that contributions to S.O.S. are for the administrative, distributive and transportation costs of sending overseas stocks of surplus foods owned by the U. S. Government. Unless the food is released by voluntary funds, it will remain in storage indefinitely. Hungry people in this country are cared for first, and food which is sent overseas represents the tremendous "leftover" after these needs are satisfied. The sole support of S.O.S. is the churches who participate in this program, and it is the Congregational Christian churches who have from the beginning led other denominations in contributions to S.O.S. This gives us a high standard to maintain, a real responsibility to uphold.

This year, as in previous years, the Missions Council and the Congregational Christian Service Committee have prepared a special mailing to all pastors of Congregational Christian Churches. Included in the packet is a special poster for children called "Throw Out the Lifeline" and other factual information, and display material for bulletin boards. Offering envelopes and small leaflets for individual mailings to adults are available. Check with your minister as to what plans your whole church has made, and write to the Missions

Council, 287 Fourth Avenue, New York 10, New York, if you do not have these attractive helps.

Contributions may be sent to Southern Convention Office, Elon College, N. C.

The main portion of the house at Mount Vernon, home of George Washington, was not built by the first President, but by his brother Lawrence who bequeathed the 800-acre estate to George. It was also Lawrence Washington who named the estate for Admiral Vernon of the British Navy.

Prayers At Mid-West Regional Meeting

By Rev. John C. Heinrich, Missionary to Africa

O God, the Fountain of life and the Sun of our souls; enlighten our minds and direct our hearts, that in our desires we may conform to thy holy will, and in our prayers may seek those things thou lovest to bestow.

O thou who slumberest not nor sleepest, look down with compassion upon the whole brotherhood of men. Promote their peace, their liberty, their welfare, in all things temporal and eternal. Visit the poor, the sick, the heavy-laden, and the dying with thy help; equip us also to minister to them in thy Name. Awaken the spirit of love in men's hearts, so that class shall not array itself against class, but all men shall be united in upbuilding thy kingdom of justice and righteousness; for Jesus' sake. Amen.

Almighty and eternal Father, who hast made of one blood all nations of men for to dwell on all the face of the earth, and hast sent us to tell the wonder of thy love to all races and nations; lift up thy countenance upon us in this hour, that we may behold thy glory, receive thy power, and enter into thy kingdom. So enlarge our minds and deepen our hearts, we beseech thee, that our love may embrace all thy children; until thy light and thy truth shall shine in all the earth as the brightness of the day, and the gospel of thy grace become the salvation of all; through Jesus Christ our Lord. Amen.

Most merciful Father, who by thy Son, Christ our Lord, hast called us to go into all the world, carrying the gospel to every creature; make us mindful of the privilege that is ours, and faithful in the fulfillment of thy command. O thou who lookest with compassion on the multitudes, let the cry of thy needy ones come to our ears. Rebuke our indifference. Constrain us by thy love to labor for the kingdom of brotherhood and peace which thou hast committed to our hands. We remember before thee all thy servants who are bearing witness to thy gospel in their various stations. Strengthen and sustain them with the joy of thy presence and by a blessed fruition of their ministries. And seeing, O Lord, the urgency of human need, and how our efforts halt, lay thy hand upon thy whole Church, that our sons and daughters may ever offer themselves in thy service for the triumph of thy kingdom; through Jesus Christ our Lord. Amen.

O thou, whose Spirit reachest unto the ends of the earth, who didst send thy word to speak in the prophets and live in thy Son, and hast appointed thy Church to be witness of divine things in all the world; revive the power and deepen the purity of our present testimony, we humbly pray. Through the din of earthly interests and the storm of human passions, make the still small voice of thy Holy Spirit to be heard in all our hearts. This we pray in the Master's name who taught us when we pray to say . . .

Our Father, who art in heaven:
Hallowed be Thy Name, Thy Kingdom come, Thy will be done, on earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Physics At Elon

A. L. Hook

Ever since the days of Galileo Galilei (1564-1642) man has been making assertions about the behavior of inanimate objects and then undertaking to prove the assertions by experiment. By making a number of careful observations and correlating the data, certain conclusions can be made with a high degree of accuracy. By this method "physical laws" may be established.

Prior to the turn of the century such a procedure was called NATURAL PHILOSOPHY. Today that part of science which has to do with the study of energy and matter is called PHYSICS. Let me hasten to mention the fact there is no well defined line where Physics stops and Chemistry begins.

Mankind has experienced several "ages" in the development of the type civilization we are familiar with — such as the stone age, nomadic, agriculture, bronze, iron and electric age. We are now entering the "push button" age. This age is recognized in

so many of our conveniences as found in: communication, (telephone, radio, television); transportation, (automobile, railway, airplane, ship, submarine); in the home: heating, cooking, airconditioning; entertainment — motion pictures, etc. All of these conveniences have been developed by the application of the principles of Physics. The study of Physics leads to a greater appreciation of our many wonderful conveniences. It seems the trend is to make real today the fiction of yesterday.

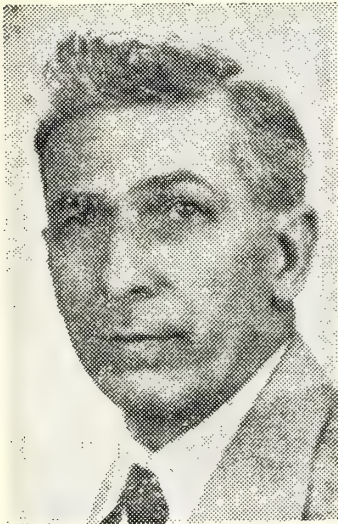
Just as soon as we complete one phase of development for the use of mankind, then it is time to turn our attention to further development by new research to find out new ways to produce and harness energy. Such new projects create new employment for the ever increasing thousands of potential employees. Witness in the last few decades, the automobile, airplane, and atomic industry. Consider the implications of the artificial satellite projects of this and other countries.

The courses in Physics offered at

Elon College are designed to give the individual liberal arts student a greater appreciation of the physical world in which we live as well as giving an opportunity for those who plan an engineering or professional career the technical knowledge required of undergraduates for their particular professions.

The courses in Physics offered at Elon include the following: General College Physics (prerequisite for all other courses in Physics except Household Physics and Aviation), Atomic Physics, Mechanics, Thermodynamics, Optics, Acoustics, Electricity & Magnetism, Electronics, Photography, Meteorology, Household Physics, and Aviation. The Calculus is required for a major in Physics.

DR. J. EARL DANIELEY was the speaker on Laymen's Fellowship Sunday at the morning service at Third Avenue, Danville. MR. VAN BARKER of South Boston spoke at the evening service.



Prof. A. L. Hook

Professor A. L. Hook has been a member of the Elon College faculty since 1914, serving in a variety of capacities, including dean and registrar, although science is his major field of interest. Winchester, Virginia, was his "home church." His wife, the former Jessie Dawson, is the daughter of a Christian Church minister. They have four daughters and an even dozen grandchildren. Loyalty to the Church is one of the fine characteristics of the Hooks.



Miss Cleve Gayle, of Virginia Beach, Virginia, reigned as Homecoming Queen over the annual Elon College Homecoming observance on last Saturday, and had Miss Pat Chrismon, of Reidsville, North Carolina, as her chief attendant and Maid-of-Honor for the occasion.

Misses Gayle and Chrismon were chosen for the Homecoming honors by vote of the Elon students in a special campus election. They had honored roles in the coronation ceremonies, held at the half-time of the Elon-Western Carolina football game.

Other members of the royal Homecoming party included sponsors chosen by various Elon campus organizations and dormitories, and the entire court was presented a second time at intermission of the annual Homecoming Ball in Alumni Memorial Gymnasium on Saturday night.



Concerning Spiritual Gifts

Background Scripture: I Corinthians 12-14.

Devotional Reading: Ephesians 4:4-16.

Memory Selection: So we, being many, are one body in Christ, and every one members one of another. Romans 12:5.

Folks sometimes facetiously say, "You can get folks out of the country, but you can't get the country out of the folks." Paul would probably agree with the philosophy of that statement. For although the members of the Corinthian Church had come out of paganism, it was proving difficult to get the paganism out of the folks. As pagans, and as residents of pagan Corinth, they had taken part in, or were seeing strange and fantastic aspects or expressions of worship. The pagans who worshiped idols practiced fanatical, frenzied rites — they became highly emotional, they spoke in unknown and unintelligible tongues, they fell into swoons, they gloried in madness, and claimed "divine inspiration" and "supernatural powers." And the Corinthian Christians, or some of them, were emulating them in their ecstatic experiences and in the frenzies and trances. They laid special store, and prized highly, "speaking with tongues."

Now Paul is suspicious of the whole business. He intimates that, indeed he states that, God operates not thru the things men cannot understand, but thru the things men can understand. God speaks thru the illumined mind, thru the quickened spirit, thru the active reason. God does not ask us to leave our minds; or to check our intelligence, when we enter the church door. God wants intelligent, humble, sincere worship, not frenzy, gibberish, emotion run wild. To be sure emotion has a place in religion — we are to love God with our hearts. But we are also to love him with our minds and with our wills. There are some people, members of churches or sects emphasizing the things which Paul wrote about, who think that a man does not have any religion unless he shouts, and works himself into a frenzy, jumps and rolls, and "carries on" in general. It was to set the matter right that Paul wrote this section of his letter to the Corinthians.

MANY GIFTS — ONE PURPOSE

"Now there are diversities of gifts, but the same Spirit, differences of administrations, but the same Lord, diversities of operations, but it is the same God which worketh in all." "Think of how varied and diverse are

the gifts of God to men! How many and how varied are the physical and mental and spiritual talents he has given to men! No two people possess the same gifts in the same proportion! But they all come from God, and are given to men according to his wisdom and his grace and his purpose. Some of these gifts, which we may classify as spiritual gifts are listed and discussed in today's lesson. They are divided into three general classes or groups: (1) **spiritual gifts having to do with the intellect** — the word of wisdom, and of knowledge — and Paul puts them first. (2) **Spiritual gifts having to do with the will** — faith, an active, dynamic, adventurous thing which is the product of the indwelling presence of the Holy Spirit; the gift of healing, the gift of prophecy, the ability to discern spirits — all these gifts are possessed by people today. Let no man scoff at "faith healing" in our modern world. Why should God not heal today as always. There are many healings by faith today, and many have the power to cast out demons, to help men to find the power to break the bondage of sin, and the tyranny of the devil. And there are those who have "the power to discern spirits" — they have the spiritual sensitiveness or awareness which enables them to tell which prophets are of God and which are not. (3) Last of all, Paul lists **spiritual gifts related to the emotions** — the ability to speak with tongues, and the interpretation of tongues. He probably put that last because it was last in his idea of importance. He says in another place that he would rather speak five words in a tongue that people could understand, than to speak ten thousand words in an unknown tongue! Gifts, talents, abilities, — what a bewildering

variety and composition. A great diversity.

But with one purpose. "But these all worketh that one and the self-same Spirit, dividing to every man severally as he will. **"But the manifestation of the Spirit is given to every man to profit withal."** Every man is to accept as a sacred trust the abilities and talents God has given him, and to use them in such a way as will enrich the common life of humanity. One may wonder sometimes why God did not give him as many, or as large talents as he gave his fellowmen. That question is academic. The thing for every man to do is to discover and develop the talents God has given him, and then to use them "to profit withal." Every man has some ability, some capacity, some talent. No matter who he is or where he lives, he can use it for God. What a difference it would make in the life of the Church and of the world, if people accepted their varied gifts, the highest and the humblest of them, as trusts from God and used them for God! This is the purpose for which they were given. This is the highest mission of men.

MANY MEMBERS — ONE BODY

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Think of the human body — what a number and variety of things compose it — eyes, ears, noses, mouths, arms, legs, feet, heart, lungs, stomach, nerve cells, bones, muscles, an endless number and variety. Many members, but one body. And basically speaking, each member depends upon every other member. When one suffers, all suffer with it. When one is well, all share its good health.

As the body is composed of many members, so is the Body of Christ in like manner composed of many members. There is but one Body of Christ — His Church. There are many members of that Body, Churches of varied faiths and creeds and practices, but Christ is the Head of the Church, and that Church is the Body of Christ. Basically in Him there are no divisions of color or class or creed or culture. If a man becomes a member of a local Church, he of necessity becomes a member of the Universal Church of Christ. And every man in the world who is a member of any Church is his brother in Christ. "By one Spirit, we are all baptized into one Body, whether we be Jews or

— Continued on Page 14

SUNDAY SCHOOL LESSON

November 10, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

About Our Home For Children

Dear Friends,

The Annual Meeting of our Board of Trustees was held today, October 28. Our year closed September 30, the auditors examined our books and their report along with the farm and superintendent's reports were received and approved by the Trustees.

Board Members present for the meeting were: V. R. Holt, President, Dr. H. B. Kernodle, Vice President, Clyde W. Gordon, Secretary, D. L. Boone, Sr., Rev. R. E. Brittle, Dr. J. P. Cross, Mrs. Allen E. Gant, M. M. Johnson, Mrs. J. H. McEwen, N. Carl Monroe, Clayton A. Pugh, J. L. Read, Clyde W. Rudd, Rev. W. W. Snyder, I. H. Vickery, Thomas W. Walton, Rev. Mack V. Welch and Dr. Wm. T. Scott, Ex Officio member of the Board.

The Board appointed its Campaign Committee and decided to launch the campaign next Fall for \$150,000.00.

Mr. Carl Monroe made an extensive report on proposed improvements which will, among other things, include a new dining room and kitchen, and general repair of the other buildings.

We have a fine group of men and women on our Board. They are interested in our Home for Children and help us in many, many ways. One member answered our meeting notice letter: "I had a business appointment in New York on October 28, but the Orphanage comes first. You can count on me to be present." I believe that he expressed the general sentiment of the Board and it really is a pleasure to work with fine people such as these.

Following the meeting of the Board a delicious luncheon was served by Mrs. Smith, our dietician, and several of the girls who work for her. Mrs. Truitt and the staff members were also present for lunch.

Rain last Thursday, Friday and Saturday stopped the work on our streets, but this morning the big machines were working again and the noise they make is "music to our ears." We are eagerly awaiting the day when the work is completed and our streets and driveways are in order.

Today about 25 of our children are in bed with Asiatic Flu. Three doctors from Burlington came and examined

the children and prescribed medicine and rest. We are most grateful to Dr. W. D. Rippy, Dr. Wallace Kernodle and Dr. Talbert King for helping us care for our children.

In case you're wondering why this letter doesn't sound like Dr. Truitt — there's a good reason — he didn't write it. Dr. Truitt left this afternoon for Church Conferences in the Valley of Virginia and Eastern Virginia and he asked his secretary to write his letter to THE CHRISTIAN SUN. So, next week you will be hearing directly from your friend,

John G. Truitt, Superintendent

(Continued from Page 13)

Greeks, whether we be bond or free; and have been all made to drink into one Spirit." How inconsequential and indefensible are our petty divisions in the Churches, based on points of creed, or procedural practices, or distinctions of color. We are all one in Him, if we are in Him at all. To be sure each faith has some contribution to make to the larger faith. Just as the life of the world is the richer because of the different races of men, just so is the life of the Church the richer because of the varied gifts and contributions of the people who make up the Church. But beneath all our diversities of faith and works, there is a unity of the Spirit.

REPORT FOR OCTOBER 28, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$ 1,406.09
Eastern North Carolina Conference		
Chapel Hill	\$166.00	
Clayton	21.00	
Ebenezer	50.00	
Henderson	23.00	
Pleasant Union	25.00	
Shallow Well	74.50	
Turner's Chapel	101.00	\$460.50
Eastern Virginia Conference		
Liberty Spring, S.S.	2.50	2.50
North Carolina and Virginia Conference		
Concord	15.00	
Graham, Prov. Mem.	39.00	
Union (Va.), S.S.	5.00	59.00
Hines' Chapel Woman's Fellowship (for street paving)		25.00
Western North Carolina Conference		
High Point, First	15.00	
Randleman	21.00	36.00
Total		\$ 583.00
Grand Total		\$ 1,989.09

SPECIAL OFFERINGS

Amount brought forward		\$ 1 480.60
Mr. & Mrs. H. B. Newman, Henderson, N. C.	\$20.00	
Philathea Class, Suffolk Christian Church	5.00	
Woman's Fellowship, Palm St. Church, Greensboro, N. C.	20.00	
Melrose Highlands Congregational Church, Melrose Mass. (Friendly Service Gift)	5.00	
The Women's Guild, Rochester Congregational Church, Rochester, Minn. (Friendly Service Gift)	30.00	
Street Paving:		
E. L. Morris, Sr., Dundalk, Md.	1.00	
George W. Sloan, Durham, N. C.	10.00	
Special Gifts	15.00	
Total		\$ 106.00
Grand Total		\$ 1,586.60
Total for the Week		\$ 689.00
Total for the Year		\$ 3,575.69

DEACONS ORDAINED AT POPE'S CHAPEL

Ethel M. Holmes

Pope's Chapel Christian Church had a most impressive ordination service on October 13, for three new deacons. They are Messrs. Howard Conyers, George Kearney and Ben Perry from Pope's Chapel and James Cash from Oak Level.

The service was arranged and presided over by Rev. E. M. Powell, pastor of the two churches. Rev. T. Fred Wright, pastor of Warren County Christian churches, preached the ordination sermon, his subject being "The Duties of A Deacon." It was a sermon to which much thought and research work had been given and was skillfully prepared and impressively delivered.

The ordaining prayer was made by Rev. R. Eugene Tally, pastor of New Hope and Beulah churches. Other very appropriate prayers were made by Deacons John A. Hall and I. H. Vickery from the Henderson church and Deacon J. I. White from Oak Level. After the ordaining prayer the beautiful ritual of the "laying on of hands" was performed by the three ministers present and the deacons from Pope's Chapel, Oak Level, New Hope and Henderson Christian churches.

The beauty of the service was greatly enhanced by special music rendered by the following friends: A duet by Mrs. Moore and Mrs. Stevenson of Mt. Vernon Baptist church; a duet by Messrs. James Cash and Milard Dickerson of Oak Level; and a solo by Mrs. Stevenson.

A STUDENT AID FUND is being established by the Churchmen's Brotherhood of Beck's E. and R. Church in Davidson County, North Carolina, to assist in the education of any young person from the congregation who answers the call for full time Christian service. A splendid idea!

FIRST RECIPIENT OF THE DOUGLAS HORTON SCHOLARSHIP, established by friends of Dr. Horton in appreciation of his services for seventeen years as Minister of the General Council, is Paul Dettman, our teacher for five years in American College, Madurai, India, who is in this country on a year's furlough.

BEULAH LAYMEN SERVE

Kathleen Perry

We have some fine laymen in Beulah church, for which we thank God. On Sunday morning, October 20, at our worship service they had a chance to report to the people just what they were doing in the community. Mr. W. C. Barham gave a report of what they did when there are sick and needy around about us. We are hoping this report will help the other men to see what they can help to do in the community.

The flowers in the church on Laymen's Sunday were given by the laymen of the church. After service they were sent to some of our sick members: Mrs. John Pearce, who has been confined for over a year; Mrs. Morris Scarboro, who had just returned from the hospital; and Mr. and Mrs. Franklin Barham.

On October 15 the laymen went to the Murphy House in Louisburg where they had supper. Following the good fellowship of the supper they held their regular meeting in which they elected the following officers: Preston Perry, president; Ervin Watkins, vice president; Haywood Raybon, secretary; Erby Barham, treasurer.

May we all work with them and God bless them in the coming year.

THE LIVING WORD IN JAPAN is a free film which may be booked through The American Bible Society, 1035 Central National Bank Building Richmond 19, Virginia. Free book-marks suggesting Bible readings from Thanksgiving to Christmas may be ordered from Rev. I. Stuart McElroy at the same address.

INAUGURATION CEREMONIES for Dr. J. Earl Danieleley as president of Elon College will be held March 9-11, according to announcement from a special committee of the trustees, which includes Reid A. Maynard, Thad E. Eure, George D. Colclough, Mrs. J. H. McEwen, Mrs. Frances Wilkins and Dr. George Alley.

AN ELON FRESHMAN in 1975 is the prediction of George D. Colclough, secretary of the Burlington, N. C., Chamber of Commerce for his grandson Clayton Philip Mann, who was born on October 2. No doubt, Grandfather G. C. Mann of Cypress Chapel, also an Elon graduate, would share this hope for the future.

THE DEPARTMENT OF THE URBAN CHURCH of the National Council of the Churches of Christ in America has recently announced the appointment of Rev. Meryl H. Ruoss as executive director. He is a minister of the Evangelical and Reformed Church.

GIVING IN AMERICAN churches during the past year was more than a billion dollars, according to a report of the National Council of Churches. The total amount for the 52 denominations in the Council was \$1,041,908,161, which is more than for any previous year. Local churches used 81.1% for themselves, and gave the other 18.9% for missions and benevolences. \$69,609,916 went for foreign missions. The average per capita gift was \$56.74 which was a gain over the average for last year, which was \$52.88.

One of the oldest and most venerated trees in the world is the Holy Bo tree on the island of Ceylon. Its planting dates back to 250 B. C.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

MEMORIAL GIFTS

MEDITATION GIVEN AT NORTH CAROLINA WOMEN'S FELLOWSHIP CONFERENCE

THE AUTUMNAL BUSH

Mrs. Paul J. Squires

(Member of Palm Street Church, Greensboro, N. C.)

Moses, standing upon the slopes of Mount Horeb, saw a bush that was ablaze with fire, yet not consumed. Every autumn, as nature robes herself with the gorgeous garments of transformed foliage, we also see a bush that burns with fire, and yet is not consumed. During this month country hillsides will blaze with colors such as no human painter can produce — fiery reds, golden yellows, unfading evergreens, somber browns — all mingling together in one gigantic flame, which well represents the season.

As Moses stood upon the slopes of Horeb, he heard the voice of God speaking to him from the midst of the burning bush and telling him that he stood on holy ground. We, too, when standing on the holy ground of Autumn, can tune our ears to the voice of God in nature, for there are "tongues in trees, books in the running brooks, and good in everything."

Should we not pause at this glorious season of the year to hear what God is saying? If we do, we will know these things:

God is speaking to us about Harmony. In nature all things go together. The feathers of a bird, though they be of varied sizes and colors, all unite to make a comely coat. The flowers of the meadow blend into a pleasing tapestry, and the unrestrained hues of the autumnal bush live and mingle with one another in closest agreement and harmony. No human artist could exercise enough skill with brush and tints to put together so harmoniously the loudly screaming colors and the soft suffusions as they are mixed and blended by God in nature.

Man should heed this message from nature. Industrial disputes which threaten to paralyze the economy of our country, intolerance and prejudice which divide group from group, an atomic race which menaces the human race, are in clashing contrast to the harmony of nature. How crass man seems when we compare his bitterness and strife with the splendid mingling of autumnal colors. Surely, if the non-human leaves of trees and bushes can harmonize their differences, men with minds and hearts and souls, with reason and affection, can achieve understanding and brotherhood. How eloquently God pleads for peace and how beautifully He shows the way.

God in the autumnal bush is also speaking about Perfection. God created a universe and did not pause

until he had finished it with exquisite coloring. He created the earth with brooks and lakes, inland seas and long river systems, mountains and hills, flowering meadows and enchanting forests, rugged peaks and jagged gorges. But he was not satisfied with these splendid accomplishments until he had splashed them with colors.

Poor man never finishes anything. He outlaws war — and then wages it. He forms a League of Nations — and does not join it. He creates a United Nations — and vetoes it. He passes the Eighteenth Amendment — and repeals it. An autumn hillside should make man feel very humble, for an autumn hillside is holy ground which man desecrates except he repents of his own standards and tunes his life to the standards of God.

Continuation is a third word which God speaks from the autumnal bush. How can this be? A burning bush is in the process of destruction. Likewise, autumn marks the end of nature's life. It is the fall of the year. The earth is getting ready for winter. The leaves wither and drop away. The grass turns brown. The year is over and cold, dead winter is about to descend. No wonder Thomas Hardy said, "Give me the roughest of spring days rather than the loveliest of autumn days, for there is death in the air."

But does Autumn mark the destruction of nature's life? We read in the Scriptures, "The bush burned with fire, and was not consumed." It is like that with the autumnal bush. Autumn is not the consummation of life, but the renewal of life. It is the season of sowing. The rotting fruit which seems to die upon the ground is really burying its seed. Autumn is a time to plant.

We need God's cheerful message of continuation. God will not die. His will shall not be confounded. His Kingdom must come. His bush burns with fire, but it is never consumed. So God urges us not to surrender to winter but to prepare for spring.

The message of autumn, then, is a message not of death but of everlasting life; not of despair, but of hope; not of defeat, but of victory; not of conclusion, but of continuation.

Finally, the autumnal bush is God speaking a word about Himself. What is God if He is not that which we find in nature? God is harmonious. God is perfect. God is eternal. Yes, God is Autumn.

The

Christian Sun

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Elon College Library

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

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NUMBER 44



PASTOR AND PARSONAGE

Rev. R. E. Newton standing in the Leaksville parsonage is a reminder of the 81 other ministers of the Southern Convention who find joy and comfort in homes furnished by the churches. Parsonages are comparatively new for Convention churches, but are of very great help to the ministers and their families who serve the churches. Rev. Rosser Lee Clapp and family now enjoy the Leaksville parsonage while Rev. and Mrs. Newton bask in sunshine at Pomona Park, Fla.

Organ of the Southern Convention of Congregational Christian Churches.

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Here And There Among The Churches

UNION RIDGE OFFICERS AND TEACHERS of the Sunday school paid a visit to First Church, Greensboro, one Sunday this fall to observe that church school in action. This is one method of "teacher training" which may have far-reaching results.

PILGRIM FELLOWSHIP CANTOON is the name given to the remodeled farmhouse on the property of relocated First Church, Norfolk. Young people are welcome there from 7 to 12 on Friday evenings with Mr. and Mrs. Harvey Rogers as hosts.

A WEEK-DAY KINDERGARTEN is being sponsored by the Board of Christian Education of the Bayside church, Norfolk, of which Rev. J. Everette Neese is minister. Mrs. Lonnie Bowden is the teacher.

MEN'S THURSDAY EVENING BIBLE STUDY is one of the activities at First Church, Norfolk, of which Rev. Olin Pendleton is pastor.

MAX TUSSEY, AN E. AND R. STUDENT at Union Theological Seminary, whose home church is in Lexington, N. C., is the student assistant for this year at our First Church, Richmond. He is a graduate of Catawba. At present he is working with the Sunday evening youth group.

THE SHEPHERDESS is an interesting quarterly magazine "published for the minister's wife" at Emory University, Georgia. The summer issue contained an account by Rev. Carl R. Key, of the Bible Hymn Festival held at Lake Junaluska, North Carolina. The price for the magazine is two dollars per year, or 60c an issue.

TWO INTERNATIONAL STUDENTS at Elon College spoke at the World Community Day Service at Apple's Chapel. The program was followed by a "get acquainted" time.

A TEEN-AGE CLUB is the latest organization at Beverly Hills, Burlington, where Rev. W. W. Snyder is pastor. This group meets at the church on Wednesday evenings from seven to nine o'clock.

THE FOURTH GENERAL ASSEMBLY of the seven-year-old National Council of Churches will meet in St. Louis, Missouri, December 1-6. Dr. W. W. Staley was one of the founders of the Federal Council of Churches, a forerunner of the present National Council.

THE OFFICE OF COMMUNICATION is the first agency within the United Church of Christ to achieve full integration, for it now handles public relations and radio and television policy and programming for the United Church as well as for both the Evangelical and Reformed and the Congregational Churches. It also produces "Off to Adventure", the first religious television series for children, now seen on 89 television stations throughout the United States. Rev. Everett C. Parker is director of the Office of Communication.

A NEW TRANSLATION OF THE APOCRYPHA was issued on the fifth anniversary of the Revised Standard Version of the Bible. It was also translated by a committee under the chairmanship of Dr. Luther A. Weigle. The Apocrypha are the fifteen books and portions of books which appear in the Latin Vulgate, but which are not in the Hebrew Bible.

JOINT THANKSGIVING SERVICE for our church and the E. and R. church in Raleigh will be held at the latter (814 Dixie Trail) on Wednesday evening, November 27. Rev. Gaylord Noyce will be the speaker. **FIRST THANKSGIVING SERVICE** for Beverly Hills, Burlington will be held on the same evening.

DR. MYRON FOWELL, assistant minister of the Massachusetts Conference, is leading a fight in that state against gambling, as director of the Department of Social Relations of the Massachusetts Council of Churches. He declares: "We want the churches and the public to know more about the cancerous effect of the 'something-for-nothing' boom."

LEILA ANDERSON, PILGRIM CIRCUIT RIDER, reports: A young deacon in one of the churches I visited operates an oil station and garage. He grew up in one of our smallest churches far out on the edge of his conference. Every person who has worked for him since he started his business has joined our church. He believes in God and the church and the responsibility of each person to tell others. With such as these we share around the world.

GIFT OF A FAMILY BIBLE to President Eisenhower on October 15 marked the distribution of a half-billion volumes of Scriptures by the American Bible Society since its founding in 1816. Approximately 51 per cent were distributed in this country, and the others to 60 countries in 200 languages. The society was established under the leadership of Elias Boudinot, president of the Continental Congress.

Volume 109

Number 44

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheville, North Carolina

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NEWPORT NEWS REPORTS a total of 577 members, with 53 received this year, a net gain of 26; spent for current purposes \$22,218.03; benevolences, \$7,203.12; and church building, \$36,496.18. Dr. Jesse H. Dollar is the pastor.

REV. E. M. POWELL is to be pastor of Mt. Gilead, Oak Level, Pope's Chapel and New Elam churches during the coming conference year. He has been serving the last three churches and Damascus.

MISS JOYCE MYERS, Elon College student, showed slides and told of her work with migrants at the Burlington, First Church's Women's Fellowship meeting on November 4. Sounds like a good program available for other churches near Elon!

ELON COMMUNITY CHURCH BROADCASTS its morning services this month. Topics for Rev. W. J. Andes under theme "My Times are in Thy Hands, O God" are: Thy Redeeming Hand, The Heavy Hand of God, Thy Guiding Hand, and Thy Benevolent Hand.

STUDY COURSE FOR LAYMEN of First, Burlington, began last Sunday evening and will run for four Sundays. Pastor H. E. Robinson will lead discussion based on Nevin Harner's book "I Believe." This was planned by laymen's committee consisting of A. D. Cobb, Jr., and C. C. Ward.

WANT A PUMP ORGAN? Mr. S. H. Basnight of Chapel Hill is interested in purchasing and giving such an organ to some deserving church in the Eastern North Carolina Conference. He suggests that a "deserving church" might be one with 100 per cent subscriptions to **THE CHRISTIAN SUN**! If your church is interested, please write Mr. Basnight, Route 1, Chapel Hill, North Carolina.

HAPPY HOME CHURCH held its first Every-Member-Canvass on October 20, following a training session led by Rev. Fred Register the previous week. Results make the pastor, Rev. Weldon T. Madren, and his people very happy: Thirty men canvassed, visiting 113 homes; 142 people pledged a total of \$10,236.60. This ought to give encouragement to some churches which have not yet planned for a systematic approach to Christian stewardship.

CO-TEACHER PLAN for all classes other than adults is in operation at First Portsmouth. Each class has two co-teachers, who rotate teaching month by month.

REV. W. J. ANDES spoke at Reidsville last Sunday and will speak at Palm Street, Greensboro on November 27 for their Thank Offering service. One-third of the Thank offering of the women goes to the building fund of the Elon College Community Church, of which Mr. Andes is pastor.

MRS. W. E. WISSEMAN of Greensboro will present "Christ, the Church, and Race" at a special meeting of the Raleigh Women's Fellowship on November 13 at eight o'clock in the evening. Women from other churches are invited to attend.

DR. JOHN MACKAY, president of Princeton Seminary, was the speaker for the union service in Raleigh, North Carolina on Reformation Sunday, November 3. It was held at Meredith College auditorium, with the Meredith choir and the Shaw University chorale providing special music.

REV. JOHN BOWERS, formerly of Greensboro but now serving in Indiana, recommends Rev. C. Elliott Gardner, 617 N. West Street, Lebanon, Indiana as a visiting evangelist. Mr. Garner has been one of our pastors, but is now engaging in evangelistic work.

FIRST, RICHMOND on the last Sunday in October had 71 in church and an offering of \$430.50. Wish all our churches had that good an average per person every Sunday, and we would have no financial worries. The pastor, Rev. Rufus Ansley, who has been very ill, expects to be with his church people on December 6 for Parish-Wide Supper and December 8 for Loyalty Sunday.

S. O. S. stands for **SHARE OUR SURPLUS** when applied to church money. Read all about it in "Project of the Month" in last week's issue of the **SUN**. One dollar contributed will send more than \$200 worth of surplus food from the United States to needy people around the world. The government furnishes the food—church people pay transportation and distribution charges. Here is a real bargain in which all people will want to share. Send money to Southern Convention Office, Elon College, North Carolina marked "S. O. S."

KOBE COLLEGE NEWS

Because Miss Angie Crew, long-time member of the staff at Kobe College, Nishinomiya, Japan served on the staff of the Southern Convention during the war years, members here feel closer to that institution than to many other mission schools. The Kobe College Corporation publishes a news letter, the November issue of which includes these items:

Enrollment totals 1742 this year, with 842 of those in high school department.

A student caravan from Kobe to Okinawa visited 23 places in two weeks, with the purpose of interesting women and children in Christianity. Three hundred people were reached with the message.

Mr. Junichi Nakamura, registrar and teacher of English, is attending Duke University this year. (Here is a chance for a good speaker!)

LIBERTY SPRING SUNDAY SCHOOL held its annual Workers' Council banquet on November 6 at the church with Dr. H. S. Harcastle as guest speaker.

DR. ROGER SHINN of the Vanderbilt University Divinity School will be the guest lecturer at the Convocation and Training School for Southeast Convention ministers at Wadley, Alabama, November 18-22. Dean is Rev. Charles W. Bell, Roanoke, Alabama.

MRS. JOHN BRIGGS of our Reidsville church was the World Community Day chairman for the Reidsville Council of Church Women. The union service was held in our church, with Mrs. F. C. Lester of Asheboro speaking.

INTERESTING TO READ that the Women's Society in Rev. William P. Smith's church in West Richfield, Ohio, is having in November Angie Crew's program from the national program booklet, "Following Christ in Japan." Miss Crew is a native of West Milton, Ohio, and has visited First, Portsmouth, Virginia, the church which Mr. Smith served in the Southern Convention.

WALTER A. GRAHAM will assume his duties as president of Southern Union College, Wadley, Alabama, on January 1. Inaugural ceremonies will be held April 12. A new home for the Graham family (which includes Mrs. Graham and five children) is being erected near the college campus.

Conferences Are Closed

The five Conferences of the Southern Convention have held their annual sessions within the past two weeks, and now are closed until a mid-year session next spring, or until next fall. For more than a century such conference sessions have been held. Time was when the sessions lasted for almost a week. Now it is a bit difficult to get attendance for one full day. The night session becomes almost entirely local.

Reports made to the Conferences have not been tabulated so we cannot yet be sure as to increases in membership and finance. However, there are sure to be losses in some places while there are great gains in others. It is to be hoped that the gains are greater than the losses.

Your editor enjoyed the program and fellowship in four of the meetings. The fifth was missed in order to attend a meeting of the national Commission on the Ministry. The general impression of the editor is that churches are on the upgrade, that ministers and leaders are aware that these are serious times through which we are passing that there is searching of heart to know what is right to do in a changing world, and that faith still glows brightly among the followers of the Master. We most certainly are not doing all that is needed to save a world that is ready to explode, but we are searching for more effective ways to do that which we believe to be the will of God. The fellowship that is always delightful, and sometimes perhaps a bit frivolous, this year appeared to run through deeper currents. We are standing closer together, and searching more seriously for intelligent solutions to the racial, national, cultural, and spiritual problems of the world. And well we may. For the world is now at our front door.

Ministerial Standards And Standing

In a free Church like ours standards and standing for ministers become real problems. Committees on the Ministry, composed of ordained Elders (as we call them), examine candidates on their call, their moral character, their abilities, and their educational qualifications, and then make recommendations to our Conferences. By vote of Conference a candidate may become a member of what we call the Biblical Class (in other areas it is In Care of the Conference), may be licensed to preach, may be granted Conference Ordination, or may be ordained as an Elder. When the Conference vote is completed by a proper dedication by the officials the minister becomes a member of the Conference. All such recognition is for one year except ordination as an Elder, which is for life if conduct is good.

The denominational standards require that educationally a person must finish college and seminary before ordination. The Southern Convention recommends the same standard. However, because the seminary training of our ministers has just been in progress for one

generation — the first man so trained is still living — the usual practice is to ordain after college graduation.

The Evangelical and Reformed Church practice is to license one a year before seminary graduation, and to ordain only after seminary graduation.

Some of our people are worried about what the practice will be in the United Church of Christ. The Commissions on the Ministry in both E. and R. and C. C. denominations have had several united sessions, one of which was at the end of October. Both groups are concerned that the ministry shall be of high quality, and both are eager that the churches shall be served by people who are dedicated to ministering in the spirit of Jesus. There is a coming together of the minds of the people on the two commissions until it is even now difficult to tell one from the other by the ideas they express. While specific plans must await the adoption of a Constitution for the new Church, it appears to be the mind of the responsible leaders that ministers and churches will be free from undue restraint and that there will continue to be an orderly method of selecting, training, and making available to the churches dedicated men and women who will serve with devotion and effectiveness.

So far as this writer can discern from meeting with the Commissions, we of our area have nothing at all to fear concerning the ministry in the United Church of Christ, and may well pray for the hastening of the day when all the ministers of both previous denominations will be available to all of the churches in the United Church of Christ because they are members of the one United Church. Standards and standing in the United Church will most likely be so nearly what they are now that we will have difficulty in telling any difference. The freedom of the church to call and the minister to answer is guaranteed by the Basis of Union. Whatever part the Conference will have in this matter will be whatever the Conference people vote, and not what the General Synod may advise.

The Printing Of Minutes

It is the custom of the Conferences to have their minutes and statistics printed in what we call the Southern Convention ANNUAL. This makes possible the reading of reports by those who could not hear them in Conference session and the promotion of the year's work on the basis of what was voted by Conference.

The latter can be true only if the ANNUAL is printed in time for people to use it during the year. If it comes from the press six months after Conference, the value is almost nothing except as a historical document.

Of course the minutes cannot be printed until they are prepared and presented to the proper officials for printing. This process appears to be far too slow. Sometimes it lasts for half a year. Secretaries ought to do better. This year one secretary sent his minutes to the Convention Office the night the Conference ended. Statistical tables must go later. The purpose of this writing is to urge, to URGE Conference officials to send their minutes to the Convention Office post haste. Let's have an ANNUAL this year that has value for use in the year's work. Thanks, secretaries. Move those minutes! The printer is waiting for copy.

About * * *

THE CHANGING PATTERN OF RURAL LIFE

Rural churches have long supplied most of the country's ministers, other church leaders, public and private school teachers, and a host of others who are proud to be known as sons of the soil.

From rural sections have come a majority of national leaders, including several presidents. A roll call of the background of the members of Congress would reveal that most of them had their beginning with some type of farm life.

But the source of this leadership is changing. During the last decade nearly 500,000 family farms ceased to exist as such. In the same period there was an increase of nearly 100,000 farms grossing \$10,000 and upward. Farming with labor-saving devices is rapidly coming to be more and more big business with fewer workers per acre.

No one knows as yet whether the change will eventually be for better or worse, but it opens a new field for psychologists and others who delight in giving reasons for the conduct of men when their environment is changed.

This changing pattern of farm life is having a direct bearing on the rural church, not yet in all areas but in an

HAMPTON ROADS UNION of our churches is sponsoring a "get-together" of young people's groups in that area on every fourth Sunday afternoon. November 24 at Newport News the topic will be "Getting Along with My Parents." Sessions last from three to five o'clock.

REPORT FROM CHRISTIAN TEMPLE shows 72 members were received during Conference year, 12 died and 17 transferred, making a net gain of 43 with a present membership of 719. Also that a budget increased about \$10,900 over the previous year has been met.

PULPIT EXCHANGE IN EAST-ERN VIRGINIA is slated for next Sunday, according to announcement in Rev. G. C. Crutchfield's Mt. Carmel bulletin. He will preach at First, Portsmouth and Rev. Jack Akin of Great Bridge will preach at Mt. Carmel.

November 12, 1957

ever-increasing number of sections of the country. Many small farmers, being unable to finance costly modern farm equipment, have sold their land to large farm operators and moved to industrial communities where jobs are plentiful and wages high. In many instances farmers who leave the soil do not take their church membership with them. Large farm operators are often city dwellers with their church connections there.

Small farm communities have vir-

tues of utmost importance to the American way of life, and the country church is definitely a part of that way. But with the gradual decrease in the number of farm workers because of economic conditions and other factors, membership in rural churches may also decrease. These shifts could eventually have telling effects. "The little brown church in the vale" should peer into its future.

C. B. Riddle

Education Week — November 10 - 16

PRAYER FOR TEACHERS' DAY

Keep us, Oh God, thankful for our Teachers, with their untiring efforts and unselfish devotion to our children.

Let us be done with criticism of today's education and devote our time and efforts to helping the teachers with their heavy responsibilities.

Help us to put away pride and selfishness and to meet the teachers more than half way with only the teachers' problems at heart.

May we never be hasty in judgment and always remember the teachers are devoting their lives' work for us.

O Lord, we pray that every one in all walks of life will take time to celebrate Teachers' Day.

Give us the wisdom to realize that without our teachers we could not prepare our children for the future ahead. Teach us, Oh Lord, that we should give thanks every day for this land of opportunity where our children can be taught freedom of thought and freedom of speech.

May we strive to help our children and others around us to love and respect our teachers as they so richly deserve. And by doing this it will make each day a brighter one for them.

And, Oh Lord, we thank Thee, for this Teachers' Day.

Amen

—Mrs. Lark Newsome, Star, N. C.
In North Carolina Clubwoman

Will Nancy get to be a teacher?



Nancy's smart and Nancy likes school. She already has her heart set on being a teacher—but it looks as though she's going to be an awfully disappointed young woman.

To be a good teacher, Nancy needs first-rate schooling *right now!* But Nancy and a lot of other promising youngsters live in communities where the schooling is inadequate, where there's a dangerous shortage of classrooms, teachers, up-to-date textbooks. Result? A not-very-bright future for a lot of very bright kids.

Let's be sure this doesn't happen to the children in *our* schools. Join with other good citizens to back up our School Board, attend PTA meetings and school conferences.

For a free booklet telling what *you* can do, write to: Better Schools 9 East 40th Street, New York 16, N. Y.



**We must have
first-rate schools**



New Officers

Pictured above are the new leaders of the Burlington District of the North Carolina Women's Fellowship. They are Mrs. K. D. Register, district superintendent, wife of the minister of Union Ridge church; Mrs. W. D. Rippey, assistant superintendent, a doctor's wife, who is a member of Beverly Hills church, Burlington; and Mrs. Banks Garrison, secretary, Route 3, Burlington, a member of Bethel church. These women were elected at the Rally last spring and were installed on October 1 at the North Carolina Women's Fellowship meeting in Asheboro.

Mrs. H. D. Lambeth, Sr.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

INDIA

- 17—The Eighteen Schools of the Marathi Mission.
- 18—Margaret G. Hammakar was trained in kindergarten work and theology at Oberlin. She went to India in 1925 and is principal of Mary Harding Kindergarten Training School, Sholapur, associate principal Woronoco School, and has been a member of Bombay State Pre-Primary Board of Examinations.
- 19—Katharine Mix, R.N., went to India as assistant nursing superintendent, Pierce Memorial Hospital, Wai in 1929. She was detained in U.S. 1952-56, but is now back in India.
- 20—Rev. Joseph L. Moulton has many friends in the Southern Convention. He has served in the Marathi Mission since 1918. He is now doing evangelistic and supervisory work in Ahmednagar and Supa Districts. Mrs. Moulton died last December. She will be remembered as a rally speaker in our area.
- 21—Lillian Picken has also visited the Southern Convention. Since 1919 she has been a "ball of fire" in the Marathi Mission. She has done evangelistic educational, social and women's work in Satara and promotes Bible study through the Mission.
- 22—Rev. Edith F. Preusse is another member of the Marathi Mission who has visited in our area. Since 1944 she has been a teacher there, now being on the staff of Ahmednagar Girls' High School, and doing religious ed. and youth work in city.
- 23—Miriam E. Rogers has taught in Marathi Mission since 1937, now being associate principal, Mary Harding Kindergarten Training School and principal Woronoco School, Sholapur.

THANK OFFERING AT SHALLOW WELL

Mrs. H. S. Clark

On Sunday morning, November 3, the members of the Shallow Well Women's Fellowship Sanford, North Carolina, conducted the worship service while the pastor was on vacation.

"Threads of Service and Love," the Thank offering program, was presented under the direction of Mrs. Beryl Campbell. A very appropriate setting was arranged before the altar, featuring the open Bible. Close by a large map of the world was set up with ribbons leading from the open Bible to the map, showing the areas of the world where our Woman's Gift is helping to carry the Gospel of Christ. The ribbons represented our "Threads of Service and Love."

Mrs. Robert Watson gave the invocation. Other women taking part in the program were Mrs. Billy Thomas, Mrs. Lila Mae Campbell, Mrs. H. S. Clark, Mrs. Jack Watson, Mrs. Woodrow Marsh, Mrs. Elsie Griffin, and Mrs. James Watson.

The service was well attended and a Thank Offering was taken by the ushers: Mrs. Ervin Mansfield, Mrs. Melvin Phillips, Mrs. Harold Mansfield, and Mrs. Estelle Batchelor.

With threads of love to the work within our Conference, of service to the work across our nation, of Christian hope to women around the world, and our own commitment to a life of service our lives, our time, and our treasure. . . we dedicate our "Woman's Gift."

Members of OUR RALEIGH WOMEN'S FELLOWSHIP were guests of the Women's Guild of the First Evangelical and Reformed church in that city on November 5, when Dr. Banks Peeler, president of that denomination's Board of National Missions, was the speaker.

SPECIAL ACTIVITIES for November at Pleasant Grove (near Paces, Virginia) include: Meeting of church school teachers and officers at parsonage when a filmstrip "The Teacher Prepares" is part of the program; entertainment of North Carolina and Virginia Conference; and party for young people (ages 12-20) at the parsonage on November 15. Rev. W. A. Rich is the pastor.

Our Father's Business

John A. Boland, Jr.

(Given on Laymen's Sunday in Burlington, First, Church)

This is Laymen's Sunday and very truly more men will be engaged in their Father's business than ever before, standing in their own pulpit, praying, participating in services in various ways and practicing Christian principles as testimony of faith. Our Father's business, the work of the Christian Church deepening the spiritual lives of all of its people is big business and should be treated as such by all men. The Church demands big men as consecrated and faithful stewards of our Father's Business.

We in North America live in an industrial civilization. Business is essential to our lives; business determines our material welfare and has an important influence on our emotional welfare. We have a higher standard of living than any other nation in the world and have grown into the habit of looking forward to an increasing standard of material welfare. Additionally, we have developed and maintained strikingly higher degrees of personal freedom — and for more of our people — than have existed elsewhere in the world. This has been possible only because we have made ourselves the most productive society that the world now knows or has ever known. We have long since recognized and accepted the economic doctrine, that we can have only as much as we produce.

The alert businessman is keenly cognizant of the fact that time is the scarcest and most expensive commodity any business enterprise has. The tycoons of the 19th century built an empire with 60 hours and longer work weeks. Modern business must perform even greater miracles in 40-hour weeks. An increasingly higher standard of living and constantly greater degree of leisure time has been achieved only through a marked and rather spectacular improvement in productivity per man hour. Because of the great importance of productivity to our material well-being, our adopted system of freedom of enterprise makes constant improvement in output per unit input a condition of business survival. Thus it has become essential that managers provide themselves with carefully engineered standards against which to accurately

measure performance and with frequent balance sheets and profit and loss statements to periodically measure results.

Our Father's business, the work of the Christian Church, is a big business of providing for the spiritual needs of all its people. It should be treated as such by all men. Its productivity requirements are not unlike the business whose objective is the satisfaction of material needs. If we are to enjoy a standard of spiritual living comparable to our material standards, we must make the business of the church the most productive in the world and recognize the fact that we can have only as much spiritual well-being as we ourselves produce.

Christian man hours — time — is the scarcest and most valuable commodity that the church has. If in our Father's business we could measure the productivity per man hour considered so important to survival in an industrial enterprise and which has increased some 30 per cent nationally over the past 10 years, I dare say that it is no greater today than it was 10 years ago. Unhappily, we do not have the carefully defined standards against which to measure daily progress. Our spiritual accounts are not so frequently audited and our profit and loss statement is not published periodically to focus our attention on good or poor results. Christianity depends upon faithful stewards and consecrated men for its productivity and has less tangible but nonetheless real standards of performance. Our Father's business prospers or fails in direct proportion to its productivity as determined by our individual and collective contribution of time, treasure, and talents.

A story is told of a group of GI's quartered in a bombed-out German village at the end of World War II who pitched in to help clean away rubble and repair shattered homes. The biggest job was the church.

Slowly they patched up the roof and ruined walls. Finally, they put together the shattered fragments of the statue of Christ.

They did a wonderful job. The statue looked like new when they replaced it on its pedestal. Just one thing was missing: the statue had no hands.

Unable to find the marble hands, the GI's wrote this line on the pedes-

tal: "I have no other hands than yours."

American GI's are widely noted for their resourcefulness and surely lived up to their notoriety in writing this exceedingly appropriate line. It pointedly expressed the thought that I have been attempting to convey. Our Father's business, the work of the Christian Church, is in our hands and we can expect it to be as successfully productive of spiritual welfare for all of our people as we individually and collectively choose to make it. The economic doctrine of having only as much as we produce also applies to the work of the church.

In ancient literature is found this little story: Three men were in a boat, none of whom could swim. When they got out to midstream one man took out an auger and started to bore a hole in the bottom of the boat. The other two shouted, "What are you doing?"

"Tend to your own business," he said, "I am boring a hole beneath my seat only, and not beneath yours."

"But," shouted the other two, "we are all in the same boat."

This story is 2,000 years old. It is as true, if not truer, than when it was written. We are indeed all in the same boat in the work of the Christian Church and if our Father's business of deepening the spiritual lives of all its people is to be a successful and solvent enterprise, we must work together willingly and co-operatively to make it so.

In any business, physical plant and equipment are important to its efficiency. Also, progressive management is essential, but enlightened business leadership everywhere recognizes that the most important ingredient is achieving the ever higher productivity necessary to provide for a constantly rising standard of material welfare in the minds and hearts of people.

In our Father's business the very best of physical facilities have been provided. All around us there is evidence of new churches, expansions, and renovations. Witness the expansion and improvement that has been effected in our own church in recent years, the latest of which is the redecorating of this beautiful sanctuary. We can justly be proud of the excellent physical plant that we have provided here for the conduct of God's business. We can be thankful for our strong, faithful, and devoted pulpit. These are indeed important to the ef-

—Continued on Page 15

Church Is Big Business; Big



ROSEMONT CANVASSERS — 98 OF THEM

The Conversion Of Currency

"Lay up for yourselves treasures in heaven. . . for where your treasure is, there will your heart be also."

Jesus' saying may be put the other way as well: "Where your heart is, there will your treasure be." Where your genuine concerns are, there will your energy and resources go. "Money talks."

Life regularly calls my bluff and yours by presenting us with decisions that reveal the inner man. Look beyond my words, then, to the family budget, to find my real concerns. Children's welfare? Yes, a good per cent. A roof overhead; food on the table? Yes, a heavy percentage. The political community, through taxes? Inevitably. The needs of my family, and of the community and of the world for a strong Church and vigorous Christian truth? . . . All these are the Christian's concerns. What does your budget say?

History tells us that among the

Franks, whole armies were sometimes given baptism at one time. But many warriors, the story goes, went into the water with their right hands held high, so that they did not get wet. Then they could say, "This hand has never been baptized," and they could swing their battle-axes as before. Halford Luccock suggests that the modern counterpart of this partial baptisms is found in those who enter the

church fellowship but leave their wallets behind.

This month, particularly on Stewardship Sunday, November 10, we need to think about the conversion, the baptism, of our currency so that there may be the work of the whole man in the Church. Our larger budget reflects, our intentions; where our heart is, there must our treasure be.

Gaylord B. Noyce
United Church Letter

Tipping And Tithing

Now it came to pass on a Day at Noon that the Pastor was a Guest of a certain rich man at a popular restaurant.

Now, when the end of the meal was at hand, the Waiter brought unto the Host the Check. And the Host examined it, frowned a bit, but made no comment.

But as we rose to depart, I observed that he laid some Coins under the edge of the Plate.

Now, this Parable entereth not into the Merits or Demerits of Tipping. But as I meditated on the Coins that became Tips, I begun to think of Tips and Tithes. For the proverbial Tip should be at least a tenth, lest the Waiter turn against you. It came upon me that few church people treat their God as well as they honor their Waiter. For they give unto the Waiter a tenth, but unto God they give whatsoever they think will get them by. Verily, doth Man fear the Waiter more than he Feareth God?

— First, Richmond, Courier

Serve Through The Church



BEVERLY HILLS CANVASSERS — 60 OF THEM

TEN COMMANDMENTS FOR STEWARDSHIP:

1. Thou shalt remember that churches cannot operate without money to meet expenses.
2. Thou shalt pledge thy share to meet regularly the financial needs of the church.
3. Thou shalt make contributions which match thine income and expenditures.
4. Thou shalt not permit secrecy of pledges to cloak inadequate gifts. God knows your true ability.
5. Thou shalt not value the total gift as too much of a sacrifice.
6. Thou shalt not offer worn-out alibis for ungenerous or unpaid obligations.
7. Thou shalt not speak of church giving as charity but as a great investment.
8. Thou shalt not put the things of Christ into last place.
9. Thou shalt remember that all of us would be pagans but for Christ and the Church.
10. Thou shalt remember that the church budget should be pre-pledged.

— Pleasant Ridge (R) Bulletin

BEVERLY HILLS

Walstein W. Synder

This is the third year we have had an Every-Member-Canvass and it was the best yet in every respect. Due to the mild recession we have had in textiles and hosiery I was afraid we might not reach our goal of \$18,044.00, but instead we have pledges now totaling \$19,873.00. The

spirit and attitude of our whole membership toward the total program of stewardship was very good as is evidenced by this figure. We have 81 men in our church and 60 of these went out on the Canvass. We felt this was far above par. Three years ago Fred Register came and did a most excellent job in laying a sound and firm foundation for Christian Stewardship and since it has not been too hard to build there on.

A Pledge For Loyalty Day

"My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the Love of God is revealed, and the Unity of God is perceived.

"It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections, and the foretaste of Heaven.

"I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support and to heed its laws.

"It claims the first place in my heart, the highest place in my mind, the principal place in my activities; its unity, peace and progress concern my life in this world and in the world to come.

"I owe it my zeal, my benevolence, and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

"I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting Communion, by contributing to its support, by meeting with my fellow-members, by watching over their welfare, and by joining them in prayer and praise and service.

"All of this solemn promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier."

— Christian Temple News

Dedication Of Asheboro Church

The culmination of a dream of eighteen years occurred on October 27 with the dedication of the Asheboro Congregational Christian Church, of which Rev. Clyde Fields is pastor. For it was on October 29, 1939, that twenty-eight charter members formed a church organization in Asheboro under the leadership of Rev. A. Lanson Granger, Jr. Five others joined before the charter membership closed that Christmas.

A lot was bought and church building plans drawn — and then came the war years with "no church building allowed." Mr. and Mrs. Granger served until September 1, 1943, Rev. and Mrs. Charles Cecil Thomas served the church from August 1, 1944 - December 31, 1945.

During the pastorate of Dr. F. C. Lester (July, 1946 - September 1, 1956) a church building was erected and paid for, with the aid of mission groups in our denomination.

Since Mr. Fields arrived a year ago the "finishing touches" have been given to the building with the in-

stallation of chancel furnishings, floor tile, carpet and worship centers.

And so, a plant worth approximately \$75,000 was dedicated to the worship of God on the last Sunday in October.

The first pastor, Mr. Granger, preached the morning sermon, and Dr. Lester preached the afternoon dedicatory sermon. Others taking part in the dedication service in addition to the pastor, Mr. Fields, were Martin Garren, president of the Southern Convention; Rev. L. M. Presnell, president of the Western North Carolina Conference; Rev. Lawrence Leonard, president of the Asheboro Ministerial Association and pastor of the local Evangelical and Reformed Church; Dr. Earl Danieleley, president of Elon College; and Dr. W. T. Scott, superintendent of the Southern Convention. Special music was furnished by the three church choirs.

The newest project of the Asheboro church is the construction of a parsonage, which is well underway.

LAITY AT AMELIA

Mrs. L. S. Penny

The laymen of Amelia Church, near Raleigh, North Carolina conducted the service on October 20 in honor of Laymen's Sunday. It was a very inspiring hour with each layman taking part.

The talks were taken from the books of Luke and Romans. Linwood Penny gave a talk on "More Men" and Tiny Daughtry ended with a talk on "Better Men."

The laymen had as their project a mimeograph machine, and were able to present us with our first printed programs on that Sunday.

It is wonderful to know we have such willing and capable men in our church.

The Women's Fellowship of Amelia church was fortunate in having our district superintendent, Mrs. Robert Smith of Durham, come to visit us at our last meeting. We were also glad to have Mrs. D. M. Estes come with her.

Mrs. Smith discussed and answered questions on our different departments of work. This was very helpful to us.

Everyone enjoyed the meeting and also the social hour which followed.

Women's Sunday At Liberty Spring

Emily Harrell Lynch

The Women's Fellowship of Liberty Spring Christian Church, near Suffolk, Virginia, conducted the eleven o'clock worship service Sunday, November 3, with Mrs. Wesley Harrell, vice-president, presiding. The service was as follows:

THEME: "Let Your Light Shine"

Organ Prelude — "A Memory"	Clarke
Call to Worship	
Hymn — "God of Grace and God of Glory"	
Invocation and Doxology	
Responsive Reading	Mrs. E. F. O'Berry
Gloria Patri	
Scripture Lesson	Mrs. C. E. Nichols
Prayer	Mrs. J. Edward Harrell, Jr.
Anthem — "God Will Take Care of You" by Ellis	Women's Chorus
Thoughts for the Day:	
"My Year of No Giving"	Mrs. Rudolph Badger
"Let Your Light Shine"	Mrs. W. P. Tucker
"No Churches From the Skies"	Mrs. James C. Lynch
Offering and Dedication of Thank Offering which will go for the new Elon Community Church	
Offertory — "Morning Meditation"	Frick
Hymn — "My Jesus, I Love Thee"	
Benediction	Mrs. Wesley Harrell
Organ Postlude — "Onward With Thee"	Lorenz

MRS. MARY DENISON FIEBIGER will be the guest speaker at the CHRISTIAN TEMPLE on November 17. Her father, Dr. W. H. Denison, was once the pastor there. Mrs. Fiebigler of Grinnell, Iowa, is in this area attending a meeting of the Executive Committee of the General Council of Congregational Christian Churches.

MRS. F. H. JOHNSON, for twenty years secretary of Mt. Carmel church, Walters, Virginia has retired from that responsible job. It happens that her husband, for twenty-three years a deacon, is also retiring from that position because of a new system of rotation of deacons. However, it is noted on the bulletins which list church officials that Mr. Johnson is a trustee and the chairman of the finance committee.

THIRD AVENUE, DANVILLE'S Willing Workers' Class held a service in the city jail on Sunday afternoon, November 3. Last Wednesday night the annual meeting of the church was held, with election of officers, acceptance of a budget, and vote on change in By-Laws involved.

What Do We Believe?

Forty-four years have passed since Congregationalists have had occasion to examine their beliefs. That was in 1913 when the present structure of our General Council was adopted including the so called "Kansas City Creed", which was adopted as a statement of "beliefs widely held among us."

In general Congregationalists do not like to quarrel about doctrine. Indeed we have so little preaching on theology, and make such small use of creeds that there are those who say that we do not believe in anything.

It is going to be a good thing for us that the United Church of Christ is to have a Statement of Faith. Acting in accordance with the provisions of the Basis of Union, the Uniting Synod appointed a competent commission to prepare such a statement, which, when it is adopted, is to be regarded as "a testimony, and not as a test of faith."

Much has happened since 1913. In a very real sense the "Old Time Religion" isn't good enough for us today. Yes, it is true that "Jesus Christ is that same, yesterday, today and forever." But the way our ancestors knew and understood Him, is no substitute for knowing and understanding Him for ourselves.

If, after its deliberations, the Commission decides that everything that needs to be said has already been said in any one or all of the historic confessions from Nicaea to Kansas City — well and good — but this listener, at least, will be greatly surprised.

One of the best phrases in the Kansas City Confession derives from John Robinson's farewell sermon to the Mayflower Pilgrims: "To walk in his ways, made known, or to be made known to us." For forty-four years we have been saying that. Now we have a chance to act as though we meant it, and see whether in that time God has been making His ways more clearly known. I suspect we are going to find that He has.

At any rate here is a real opportunity to re-examine our Christian faith. If the work of the Commission stirs up discussion and renewed interest in theology, it may be one of the best fruits of the United Church of Christ.

Dr. William N. Tuttle in
Florida Congregational News

WAVERLY DISTRICT LEADERS MEET

Mrs. Marshall Brittle, Secretary

The superintendents of the Women's Fellowship of the Weaverville district met October 30, in the home of their leader, Mrs. J. Franklin White, to discuss the program in the local societies. The new departments were major concerns. The presidents were greatly helped by Mrs. Ray Gordon of Suffolk, president of the Eastern Virginia Women's Fellowship, and Mrs. Garland Spratley of Dendron, vice-president of the Women's Fellowship of the Southern Convention.

It was agreed that the Bible study, promoted by the leader of Spiritual Life, will be more effective if it is separate from the regular meeting.

The leader of Christian Stewardship is to promote the use of the Thank Offering boxes, and is to be sure that all members of the society have boxes.

The department of Christian education gets our literature into the homes. Ministers receive MISSION TODAY. Other publications are ADVANCE, THE CHRISTIAN SUN, and GUIDE POSTS.

The Missionary Education leader is to be sure that Juniors and children get missionary information, and that the study books are presented. Those who will review the book on Japan are a niece of Mrs. Johnson in Waverly and Miss Reba Mann of Portsmouth.

Heritage And Adventure

I am here!

But still a question broods within
That will not die!

Why here?

Above the noise of earthly din
There sounds this cry.

You were not always just here;
You came from out a vast procession,

To where you are now;
Infinite influence, priceless dear,
Urged upon you in endless succession,
Fulfilling their vow.

If there be something backward
From whence we have slowly moved,
Why not something equally forward,
By which our growth be proved!

I am here!

But only as for a starting-place;
The goal is onward, beseeching;
Why stay?
The voice within urges on the race—

Stirring, insistent, reaching!

Wofford Colquitt Timmons

A Litany Of Rededication

Rev. John C. Heinrich, Missionary to Africa

Minister: To a more perfect and joyful obedience to the command to love God with all our heart and soul and mind and strength

Congregation: We do now, relying on God's grace, rededicate ourselves.

Minister: To the effort to establish and maintain personal disciplines of prayer and Bible study

Congregation: We do now, relying on God's grace, rededicate ourselves.

Minister: To do the work in life to which we have been called heartily and as unto the Lord

Congregation: We do now, relying on God's grace, rededicate ourselves.

Minister: To a more careful stewardship of our time and talents and money

Congregation: We do now, relying on God's grace, rededicate ourselves.

Minister: To the task of raising up from among our own sons and daughters an adequate ministry for our local Churches and for our total Christian World Mission

Congregation: We do now, relying on God's grace, rededicate ourselves.

Minister: To the difficult task of seeing ourselves, our Churches and our communities as others see them

Congregation: We do now, relying on God's grace, rededicate ourselves.

Minister: To the task of feeding the Church of God, which he has purchased with his own blood, such spiritual meat as will redeem its weaknesses, unify its divisions, and make it a perfect instrument for presenting to the world the unsearchable riches of Christ

Congregation: We do now, relying on God's grace, rededicate ourselves.

Business Concerns Help Colleges

President J. Earl Danieley

The growing strength and effectiveness of the North Carolina Foundation of Church-Related Colleges is revealed by figures which show the ever-increasing financial gifts that are coming to the state's privately endowed institutions through the efforts of the Foundation officials.

The foundation was formed in 1953 to provide a medium through which business and industry might more easily and effectively offer broad support to independent higher education in North Carolina. The need for such support has been more generally recognized by both business and educational leaders in recent years.

No less than 26 church-related colleges in North Carolina are affiliated with the Foundation, which launches its appeal to industry and business through the efforts of college administrators and officials. Within a four-year period since its organization, the Foundation has received for distribution to its member colleges a total of \$363,402, a fund which has come in gifts from corporations, partnerships, individual businessmen and from family and industrial foundations.

Indicative of the growing strength of the Foundation itself and of the interest in its work on the part of North Carolina business is the fact that almost half of the entire four-year total was given in the last of the four fiscal years, which ended April 15, 1957.

The 1957 Fiscal year donations amounted to \$180,144.03 from 135 business enterprises and individuals. This is equivalent to the income from an endowment of \$4,500,000 and it represents the salary of 47 faculty members, which meant that it provided the cost of education, over and above what the student pays for 900 of the state's boys and girls.

The contributions to the Foundation have been steadily increasing in both number and volume since 1953, but they must increase at a more rapid rate if they are to keep pace with the evergrowing demands being made upon the state's colleges.

The first year of the Foundation's existence saw 32 gifts totaling \$10,065, and this grew in 1955 to 70 gifts that totalled \$63,075. There was a jump to 110 gifts in 1956, totalling \$110,117.97, and that in turn in-

creased to 135 gifts that made up last year's total of \$180,144.03.

Both the college administrators and businessmen who are advisors of the North Carolina Foundation are very appreciative of the support accorded thus far, but needs are indicated by the fact that combined operating expenditures of the 26 member colleges are \$10,458,589.

The Foundation includes both senior and junior colleges in the membership. Listed in alphabetical order, they are Atlantic Christian, Belmont Abbey, Brevard, Campbell, Catawba, Chowan, Elon, Flora MacDonald, Gardner-Webb, Greensboro, Guilford, High Point, Lees-McRae, Lenoir Rhyne, Louisburg, Mars Hill, Meredith, Mitchell, Montreat, Peace, Pfeiffer, Presbyterian Junior, Salem, St. Mary's, Warren Wilson and Wingate Colleges.

Home Economics At Elon College

Mary G. Butler

Home Economics at Elon College is designed to prepare young women for home-making, to provide adequate training to meet the requirements for a teacher's certificate and to offer foundation courses for those wishing to enter other fields of Home Economics.

The girl who majors in Home Economics at Elon College will have a good general education, including English, biology, chemistry, foreign language, sociology, physics, psychology and art. She will have studied textiles, interior decoration, child development, home management, budgeting for family security, clothing construction, costume design, nutrition, dietetics, clothing selection and care, food preparation, meal service, and family relations.

Courses in Home Economics at Elon are open to all students interested and are often chosen as electives by both boys and girls. Students in religious and primary education find a course in child development very helpful in their later work. The physical, mental, social, and spiritual development of the child is studied. In connection with this course a nursery school has been set up in order that the college students may work with and observe these children throughout the course.

MERGED OR UNITED?

The United Church of Christ is a union of two fellowships, not a merger. When two liquids are mingled you can no longer distinguish the original elements. When two or more fibers are twisted into a rope, their strengths are combined, but the strands are separate and visible.

The United Church of Christ has four main strands: Congregational, Christian, Evangelical and Reformed. It may be generations before its members forget their ancestry. No matter. We shall pull together. We shall make a united witness to Christ, whose call it is we have answered in joining our hands and our hearts in the United Church of Christ.

Robbins Ralph, Superintendent
Florida Conference

Favorite courses of boys and girls with matrimony in mind are House Planning and Furnishing and Economics of the Home. House Planning and Furnishings deals with a study of art structure, good spacing, tone relations, and color arrangements as applied to planning, decorating and furnishing a home. It also includes a survey of architectural elements, period furniture, decorative treatments and materials. Economics of the Home deals with the use of time, energy, money, and property.

Girls interested in their own personal development prefer to take Clothing Selection and care. This deals with factors influencing personal appearance, buymanship, care of clothing, and aesthetic and economic principles of wardrobe planning.

The girl who chooses Home Economics as a career has no problem finding a position. The demand for Home Economics has exceeded the supply. Financial rewards vary widely. Home Economics teachers command the same as teachers in any other subject and in business salaries may be higher depending on talent and initiative. Personal rewards for girls in Home Economics are matched by no other training. Her education is never wasted. It is in constant use no matter what life brings.

The Resurrection And Our Faith

Background Scripture: I Corinthians 15

Devotional Reading: I Corinthians 15:50-58

Memory Selection: **Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. I Corinthians 15:58.**

FOUNDATION STONES OF OUR FAITH

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried." . . . This was one of the basic themes of Paul's preaching — Christ died for our sins, and died according to the Scriptures. There is mystery here — there have been many attempts to explain it, and some attempts to explain it away, but it still stands as one of the foundation stones of the Christian faith, and the essence of the gospel, the GOOD NEWS. Christ gave himself a ransom for all, Christ died for our sins. In today's lesson Paul does not do more than state this fact. He is concerned for the present with another fact, equally as important, if not more important than this one — Christ's resurrection.

"For I delivered unto you first of all that which I also received. . . that Christ was buried, and that he rose again the third day, according to the Scriptures. "Paul did not, of course, have the account of the resurrection as given in the gospels — they had not been written when he wrote this letter. But the Resurrection was a duly attested and accredited fact. There were many eye-witnesses to the fact that they had seen Jesus Christ alive after his crucifixion and stay in the tomb. Peter saw him, the eleven saw him, and on more than one occasion, James saw him, the apostles saw him, on one occasion five hundred people saw him — we have no record of this in the gospels — and last of all Paul himself saw him. All this was not circumstantial evidence; it was first hand, eye-witness evidence, which would be accepted in a court as valid and vital evidence. The Resurrection of Jesus Christ is a stubborn, historical fact, rooted in history.

It is interesting to note that apostolic preaching emphasized this fact as basic to the Christian faith. When the apostles met to select a successor to Judas, they made as one of the conditions of his election that the man "must be ordained to be a wit-

ness with us of the resurrection." (Acts 1:22) And Peter's preaching was based on this same central and basic fact of faith. Indeed the emphasis in the early church was on the resurrection of the Lord Jesus Christ.

IF CHRIST BE NOT RAISED FROM THE DEAD! ! !

Some folks in the Corinthian church were confused about the matter of Christ's resurrection. And some pagans in the city were denying it. They scoffed at it, as do many modern sophisticates, devotees of materialism. "If Christ be not raised from the dead! Paul asks in rhetorical fashion. There must have been a catch in his voice when he thought of the awful consequences of the denial of that fact. If Christ be not risen, if there is no resurrection, then, Christ did not rise from the dead, his preaching had been vain and untrue, their faith was also vain, and founded on a lie, a ghastly lie, the dead would not rise, men were still in their sins, those who had died in faith in Christ had perished, and they were of all men most miserable, if Christ had not risen from the dead. He could have added that there would not have been a Christian Church, that large sections of the gospels would have been deleted, and that Christianity would have lost its dynamic power and redemptive influence.

BUT CHRIST HAS RISEN FROM THE DEAD!

"But now is Christ risen from the dead, and become the first fruits of them that slept." Attention has already been called to the unimpeachable witness that has been borne to that effect. The resurrection is an

established fact. The Lord Jesus Christ came alive again from the tomb. That was one foundation stone on which they could build their faith. The gospels later recorded some of the details of what Paul here asserts, and offers as a rock on which to build a faith.

To be sure, like the gospel writers, although he attests to the FACT of the resurrection, he does not tell us of the HOW of that great event. Nobody did because nobody could. That is one of the great mysteries of our religion. But there is a helpful analogy, says this man. Just as a man plants a seed of corn or wheat or other grain in the ground, and that seed dies, and in the dying brings forth a new grain, so also is the resurrection of the dead. It is sown a natural body, but it is raised a spiritual body. And as a man bears the image of the earthly, he shall also bear the image of the heavenly. God gives us a body as it pleases him. We shall have a body, but it will not be a body like our present bodies. There will be some vehicle thru which the spirit of man can continue to express itself. Never mind about the form; rejoice in the fact. Do not bother about the how of the resurrection; believe in the fact of it.

WHEREFORE. . .

This fellow Paul was a most practical fellow. He always relates his doctrines to life. He will write at length about some great doctrine, discuss some great truth about religion, consider some great principle, and then he always writes, "Therefore", "therefore", "therefore." He is always saying that religion is related to life, that creed must be expressed in conduct, that performance is related to profession, that because something is true, something ought to follow. Read his letters and see how often the word "therefore" appears in them. It is thus in connection with the treatment of the resurrection — there is a "therefore" or "wherefore." Wherefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." If Christ is alive again, it ought to make a difference. We should not become weary in well doing, for we are on the winning side, nothing done in his name or for his sake is wasted, our work is not in vain. Furthermore if Christ is alive and we too are to live, we ought to

— Continued on Page 15

SUNDAY SCHOOL LESSON

November 17, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Superintendent

Truitt Is Ill

Dear Friends:

Again this week Dr. Truitt is unable to write his letter to you as he has flu. Last week while in Virginia to attend the Valley and Eastern Virginia Conferences he became ill, had to return home and has been confined to his home since. We hope that he soon will be feeling much better and will be able to come back to work.

Most of our children have had or now have flu. On one day last week we had 59 of the 78 out of school. Most of the children returned to school today but a few of them became ill over the week-end and so our matrons are still doing nursing duty. We were very fortunate in that only one matron, Mrs. Stadler, became ill last week when there were so many children to be cared for. We have many things for which to be thankful — the faithfulness of our matrons, for they were working under a great strain last week, and the helpfulness of several Burlington doctors who gave of their services and medicines to help our children in this time of need.

We are now in the "Orphanage Period" — November and December, the months set aside by the Convention for the Home for Children to make a special drive for funds with which to operate through the year. We have sent our Thanksgiving envelopes to a number of churches that will receive special Thanksgiving offerings for the Home for Children. You can express your thankfulness for your home and many other blessings with a gift to help us provide a home, care and training for children in need.

Our children's program, planned and directed by Mrs. Privette, will visit in some of our churches during November. This Sunday, November 10, they will visit Burlington, First and Burlington, Beverly Hills, on November 17 they will go to Happy Home and on November 24 the program will be presented at Shallow Ford.

We trust that Dr. Truitt will be able to write you next week.

Melva Foster,
Secretary to Dr. Truitt

REPORT FOR NOVEMBER 4, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$ 1,989.09
Eastern North Carolina Conference		
Christian Light	\$30.00	
Fayetteville	9.00	
Hope Mills	10.90	
Lee's Chapel	29.00	
Mt. Auburn, S.S.	5.40	
Plymouth	23.00	
Wake Chapel	37.01	\$144.31
Eastern Virginia Conference		
Windsor, S.S.	10.00	10.00
North Carolina and Virginia Conference		
Berea	25.00	
Bethel	6.13	
Burlington, Bev. Hills	26.00	
Durham	44.57	
Gibsonville	40.00	
Hebron	10.00	
Kallam Grove	45.00	
Long's Chapel	99.00	
Pleasant Grove	37.00	332.70
Western North Carolina Conference		
Albemarle	24.00	
Grace's Chapel	31.00	
Liberty	58.00	
Pleasant Union	16.35	
Providence Chapel	12.00	
Shady Grove	38.00	
Smithwood	5.00	184.35
Virginia Valley Conference		
Newport, S.S.	17.90	
Winchester, S.S.	10.00	27.90
Total		\$ 699.26
Grand Total		\$ 2,688.35

SPECIAL OFFERINGS

Amount brought forward		\$ 15,86.60
Philathea Class, Reidsville Church	\$ 20.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Ladies' Aid Society, Goodall Memorial United Church, Benardston, Mass. (Friendly Service)	5.00	
Women's Fellowship, Pilgrim Cong. Church, Benson, Minn. (Friendly Service Gift)	5.00	
Carolina Power & Light Co., Raleigh, N. C. (dividend)	1.50	
Mr. & Mrs. C. S. Clayton, Charlotte, N. C.	100.00	
Women's Fellowship, Shallow Ford Church	25.00	
The Olive Chapel Cong. Christian Church, New Carlisle, Ind. (Friendly Service Gift)	5.00	
In Memory of Benjamin O. Holland	10.00	
In Memory of Rev. B. H. Lowdermilk	5.00	
Street Paving:		
Thomas W. Walton, Greensboro, N. C.	10.00	
Mr. & Mrs. L. H. Fields, Durham, N. C.	1.00	
Burton's Grove Ladies' Aid Society	10.00	
Mrs. P. N. Gay, Wakefield, Va.	10.00	
Miss Ann Kinch, Raleigh N. C.	5.00	
Mrs. J. H. Jones, Warwick, Va.	1.00	
Mrs. S. H. Scott, Winston-Salem, N. C.	15.00	
Thanksgiving Offerings:		
Henry L. Moore, Elon College, N. C.	15.00	
Mrs. Emma H. Chamberlin, Windsor, Conn.	11.00	
Special Gifts	494.49	
Total		\$ 753.98
Grand Total		\$ 2,340.58
Total for the Week		\$ 1,453.24
Total for the Year		\$ 5,028.93

The Christian Sun

Burton

Praised Merger

Dr. Henry Smith Lieper, speaking to the North Carolina and Virginia Conference, quoted from a former secretary of the General Council of Congregational Christian Churches, Dr. Charles Emerson Burton, a significant statement concerning the union of the Congregational Churches and the Christian Church. In a time when opposition to the union into the United Church of Christ is so strong, it may be well to refresh our minds concerning past leadership. Here is the statement:

"Let me express my strong conviction that we have given a demonstration of the possibility of practical Christian unity which is successful far beyond anything we had a right to hope for, (in so short a time), and (to) express the further conviction that we intend to make this testimony of our faith in Christian union a living example before the churches of America that it is possible for denominations of diverse origin and experience to unite in fullness of Christian life. If that testimony can be given with strength it will be worth many times its cost in awkwardness of handling organization and in any possible temporary losses in personal experiences of Christian Fellowship."

It is also noteworthy that Dr. Burton recommended formal action on the part of the denomination to call to a new post a man whose sole duty it would be to seek out and cultivate all possibilities of organic union with favorably disposed sister denominations.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

live as if it were true. We are not creatures of time, we are creatures of eternity. We are not to set our affections on the things of this world, but on Christ and on things above. We are not to say that "we will never see our loved ones again" as so many people thoughtlessly say in the time of bereavement. We are not to fear death, for if we believe in him who is the resurrection and the life, we too shall live. And we shall all have one another again. Wherefore let us be of good cheer and of good courage. God has begotten within us a living hope by the resurrection of Jesus Christ from the dead.

OUR FATHER'S BUSINESS

(Continued from Page 7)

efficiency of the church, but whether it is to provide for an increasingly higher level of spiritual well-being for all its people depends upon the minds and hearts of those who make it up—you—and me. Our Father's business is our responsibility; we must provide its leadership.

I should make it clear to you that I do not count myself among those laymen who have done their full share to make the business of the church a going concern. I do not appear in this pulpit this morning under any illusion that I was invited to speak to you on Laymen's Sunday in recognition of prior contributions. Contrarily, I accepted the invitation with the hope that doing so might make up in some small measure for past neglect of my church responsibilities.

To those who have not had the high privilege of standing in this pulpit I can report that everything looks perfectly beautiful from here. Also that among other things one quickly acquires a deeper admiration for those who appear here regularly. We are indeed blessed in this church to have a preacher who loves to preach, but more importantly, loves those to whom he preaches. I can say that from his pulpit the point of view is different. The perspective is changed. From this vantage point it is rather like being up on the mountain looking down into the city and observing how it is divided. As laymen engaged in the business of the Christian church we must see its needs and our responsibilities from the mountaintop in order to clarify our viewpoint, recognize, and divide the problems into

manageable parts and conquer them one by one as we pursue the objective of the church — an increasingly higher standard of spiritual well-being for all of its people. And we must ever keep before us the doctrine that we can only have as much as we produce.

I am a Rotarian, a wonderful world-wide organization dedicated to "Service above Self." Recently, the District Governor visited and spoke to the local Club about community service. His address was most inspiring as he prodded the membership to increase its productivity in terms of service to the Burlington community. Near the end of his stirring remarks he facetiously observed that he rather doubted that what he had said would have much effect as he had found the minds of Rotarians to be pretty much like concrete—thoroughly mixed and permanently set. I suspect that I might be in somewhat that position this morning. If I have accomplished nothing more, I hope that I have given you reason to go away somewhat more thoughtful and serious about the business of the church.

A Christian church is a body or collection of persons voluntarily associated together, professing to believe what Christ teaches, to do what Christ enjoins, to imitate his example, cherish his spirit, and make known his gospel to others. Our Father's business is big business, demanding consecrated and faithful stewards to keep it solvent. It is time we lifted up our heads! It is time we appreciated how completely our Father's business is in our hands. We have a job to do, and a thrilling job it is. We have the opportunity, the responsibility, yes, the sacred duty, of proving to all men that our Father's business can accomplish more than any other business on earth.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift
to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

MEMORIAL GIFTS

A PIANO DEDICATED AS A MEMORIAL

Mrs. M. Z. Rhodes

On Thursday evening, October 17, the Lila B. Sellars Sunday School Class of the Burlington, First, Church met for a service of special dedication. In memory of Mr. and Mrs. J. M. Fix, Joseph and McGee Fix a beautiful piano was given to the class by Mrs. Mary Fix Hooper, Mrs. Carrie M. Fix Therrell, Miss Eleanor Fix, and Mrs. "Ted" Fix Tennant.

Following a greeting to members and guests by Mrs. Clarence Warren, class president, Mrs. Ed King presented the piano on behalf of the daughters of the J. M. Fix Family to the Lila B. Sellars Class. Mrs. W. R. Sellars, recalling past years of devoted service on the part of the Fix Family, accepted the gift for the class.

Dr. Henry E. Robinson, pastor of the church, led in a service of dedication in which the class had a part, and closed with a dedicatory prayer.

Memories of the past and inspiration for today were found in the beautiful musical program which marked this dedication. Those taking part were Mrs. R. W. Brannock, Pianist, Mrs. Fred K. Gilliam, Soprano Soloist, and Mrs. J. A. Woodall, Violinist. The program was divided into two parts. Part one consisted of the most loved compositions of the Fix Family, and was dedicated to Mr. and Mrs. Fix, Joseph and McGee. The second part was dedicated to Mrs. W. R. Sellars, who for about 42 years has been a beloved teacher of the class.

The program was as follows:

Part I

Humoreske (Dvorak)
The Old Refrain, (Kreisler)
To a Wild Rose, (MacDowell)
By Mrs. Brannock.
Into the Night (Edwards)
The Star (Rogers)
By Mrs. Gilliam

Part II

Tramerei, (Schumann)
Andantino (Lemare)
Mrs. Woodall
Serenade (Schubert)
Clair de Lune (Debussy)
Mrs. Brannock
Bless This House (Brahe)
Mrs. Gilliam

Following the program, a social hour was enjoyed in the "Social Room" of the church.

Dedication Thoughts

In the world today there is noise. Many unpleasant and grating sounds reach the ear. Sirens, horns, whistles, trip-hammers, power mowers, and rattling trains put our nerves on edge. Sometimes it has been our misfortune to hear the crashing of steel as two vehicles come together not only to cause financial loss, but to wound, maim, and even take the lives of people. In such a world as now surrounds us we need lots of music, music to counteract the raucous confusion that plagues us, music that speaks a harmony to our souls, that plants a melody in our hearts.

The beautiful and useful instrument which we dedicate tonight will bring harmony and joy into many hearts care-worn by the toils and the trials of the world. It will stand in this room as a symbol of music and of all the great composers who have made so rich a contribution through their creative art to the children of men across the years. This piano will stand, also, for the loyalty and love of the Fix family toward their church to which it has been faithful through the years. It will be a reminder for many years to come of the lives and the faith of the members of the Lila B. Sellers Class which have been and will be a witness for Christ in this community.

ACT OF DEDICATION

With these thoughts in our minds let us dedicate this piano on this October evening, the seventeenth, nineteen hundred fifty seven.

LEADER: To the removal of discord and the bringing in of harmony,

PEOPLE: We dedicate this instrument.

LEADER: To the destroying of hatred and the growth of understanding,

PEOPLE: We put this piano in use.

LEADER: To the carrying out of God's Word as taught in this class,

PEOPLE: We place this piano in use.

LEADER: To the memory of all loved ones whose lives have blessed us and whose efforts have prospered the Church,

PEOPLE: We consecrate this gift.

PRAYER OF DEDICATION

Oh Lord, we pray that our act of dedication may come from our hearts with sincerity and love. Let all who sing, who play, who lead, and who take away a song in their hearts do so with a spirit of thanksgiving for the joy of the Christian life.

May all that is done in this hour lay firm foundations upon which to establish Thy Kingdom in human hearts to the end that Christ may be exalted here and everywhere. We make our prayer in the name that is above every name, Jesus Christ our Lord. Amen.

The

Christian Sun

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Elon College Library X

VOLUME 109

ASHEBORO, NORTH CAROLINA, NOVEMBER 19, 1957

NUMBER 45

Elon College Library



NATIONAL LEADERS IN NEWPORT NEWS

History was made in Newport News, Virginia, last week when the executive committee of the General Council met for the first time in the South. Members of the committee seemed to enjoy southern hospitality, which included fried chicken and Smithfield ham.

Shown above (from left to right) are Dr. Fred Hoskins, minister and secretary of the General Council and Co-president of the United Church of Christ; Dr. Fred Buschmeyer, former secretary of the General Council and now director of the Washington office of the National Council of Churches; Mrs. Mary Fiebiger, vice-chairman of the executive committee; Mr. George B. Hastings, moderator of the General Council; and Dr. Jesse H. Dollar, member of the executive committee and minister of the host church.

Here And There Among The Churches

RICHARD COOK of Danville was the speaker at our Third Avenue church on last Sunday. He is a chaplain in the United States Army, and is soon leaving the States for three years of duty in Germany.

REV. RUSS SHAFFER, pastor of First Portsmouth, preached at Cypress Chapel on last Sunday as part of the Eastern Virginia Conference exchange program on that day.

E. H. RAWLES, retiring treasurer of the Suffolk Christian Church, was presented with a silver tray at the October quarterly conference. It was inscribed: "Presented to Emmett H. Rawles in grateful recognition of more than forty years of devoted service as Treasurer of the Suffolk Christian Church, October 9, 1957."

A NEW COMMUNION SERVICE was dedicated at Bethlehem (Nansemond) on World-Wide Communion Sunday. The trays were presented by Dr. and Mrs. F. L. Overton and the plates by Mr. and Mrs. T. H. Dilday. The church greatly appreciates these gifts.

REV. WILLIAM T. SCOTT, JR. of Durham, was the guest speaker at the Chapel Hill Laymen's Fellowship meeting recently. The topic for discussion was "A Christian Looks at Politics." A major item of business was the enlistment of visitors for the Every-Member-Canyass which was held last Sunday. Dale Evarts and Jesse Basnight were responsible for refreshments. The laymen's president, Col. Holland L. Robb and Mrs. Robb represented their church in Burlington at the "Fellowship Evening" with the Evangelical and Reformed Church.

MORE THAN THREE HUNDRED WOMEN met in the Suffolk church on October 23 to hear Mrs. W. E. Wiseman of Greensboro speak on "Christ, the Church and Race."

MR. GEORGE HASTINGS, who is the layman moderator of our General Council, spoke at the Suffolk church on last Sunday morning.

CHRISTIAN MISSIONARY ASSOCIATION of the Eastern Virginia Conference will meet at Bayside church, Norfolk, on Tuesday, December 3, at ten o'clock in the morning.

ACHIEVEMENT DAY for the Norfolk County Home Demonstration Clubs was held on November 7 at our Great Bridge Church. The pastor, Rev. Jack Akin, provided the devotional, and the Ladies' Bible Class served dinner.

WOMEN'S FELLOWSHIP SUNDAY was observed at Great Bridge, Norfolk, at the morning worship hour with Mrs. McClain giving "The Purpose of the Woman's Gift" and Mrs. Ernest Waterfield leading in the service of dedication of the Woman's Gift Boxes. Ushers were Mrs. George Berger, Mrs. John Frost, Mrs. W. F. Brantley and Mrs. Myrtle Overton.

LOYALTY WEEK was observed at Union church, Virgilina, last week with Rev. J. Frank Apple of Henderson speaking on Thursday evening, Rev. Lowell A. Smoot of Liberty Vance on Friday, a loyalty pledge service on last Sunday morning and a visit by Every-Member-Canyass committee members that afternoon to homes of members who could not attend church. Dr. D. W. Shepherd is the pastor.

LAYMEN'S FALL RALLY for Eastern Virginia will be held next Sunday at Newport News church, with Dr. Earl Danieleley and Rev. Kenneth Kohler as featured speakers. The program begins at four and closes with a banquet at six o'clock.

WILLIAM E. PETERSON of St. Louis, Missouri has been elected as new Director of the National Laymen's Fellowship, succeeding Walter Graham. His address is 10 West Lockwood Avenue, St. Louis 19, Missouri. Matters concerning the Laymen's Fellowship should be directed to him after December 15.

THE UNITING SYNOD was "re-lived" at the First Evangelical and Reformed Church, Burlington, when St. John's E. and R. and our First and Beverly Hills churches united for a service on November 3. The program followed that of the actual Uniting Synod, with hymns, prayers, and the presenting of the Christian emblems being led by the ministers of the four churches. They report a great event, which could be duplicated elsewhere.

GUILD WORKSHOPS for women of Evangelical and Reformed churches in the Southern Synod were held at First Church, Asheboro, on November 7 and at Beulah church, near Lexington on November 8. Mrs. Ralph Holland of Worcester, Massachusetts was the visiting speaker. In addition to workshops on each of the six departments and for officers, there was a skit "This We Are," which purported to be a meeting of women of United Church in 2057, looking back to 1957. Mrs. F. C. Lester represented the Congregational Christian women at both meetings.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Women's Guild Quadrennial

The Fourth Quadrennial Meeting of the Women's Guild of the Evangelical and Reformed Church is meeting this week in St. Louis, Missouri. The theme is "Even So Send I You." The president and one delegate from each regional and synodical women's guild in the nation will be voting members. One hundred Congregational Christian women have been invited. Those attending from the Southern Convention include Mrs. W. B. Williams, national president, Mrs. F. C. Lester, Southern Convention president, Mrs. Garland Spratley, Southern Convention vice president, Mrs. Ray Gordon, Eastern Virginia president, and Mrs. W. E. Wisseman, chairman of the Southern Convention mission board.

Mrs. Guy A. Benchoff of Woodstock, Virginia, national president of the Guild, delivers the keynote address today on "Chosen Deliberate-

ly." Dr. James E. Wagner, president of the E. and R. Church, opened the session this morning with a meditation and will close it on Friday with a service of installation and commitment.

Others sharing in the program include Dr. Mary Ely Lyman, who will give the Bible meditations; Rev. Lillian S. Gregory, who will give the communion meditation; Dr. Harold Wilke, who will moderate a panel on work of the Church; Dr. Theodore Gill, editor of the CHRISTIAN CENTURY; Mrs. Theodore Wedel, president of United Church Women; Mrs. David Baker, editor of THE CHURCH WOMAN; and Miss Alice Mallet, overseas guest from Ghana.

WORD COMES FROM WENTWORTH Christian Church, near Raleigh, that they are hoping to do a great work the coming year with a half-time pastor. They seem to be very well pleased with their pastor, Rev. Carl Dixon, whom they call the "little preacher." The Laymen and the Women's Fellowship are very enthusiastic about the program of the church there.

INTERNATIONAL STUDENTS AT APPLE'S CHAPEL

The Women's Fellowship of Apple's Chapel, near Gibsonville, North Carolina, observed World Community Day in a different way this year. The service was held on the evening of November 3, and the worship service published for the United Church Women was used. The speakers for the evening were three foreign students from Elon College. Miss Erna Batiwalla and Mr. John Bede told of their homeland, Pakistan. Mr. John Ling told about Borneo. Their talks were very interesting and made all who were present more "missionary minded."

For several weeks the church people had been asked to bring clothing for refugees of various countries. The altar was lined with boxes of clothing. An offering was taken. This and the clothing were dedicated with the solo, "Something for Thee" and a prayer.

After the service everyone was invited to the educational building for fellowship and refreshments. The students were kept so busy talking they had little time for refreshments! It was a real pleasure to have them with us for the World Community Day Service. We were also delighted to have Mrs. W. W. Sloan from Elon College. For those churches who have not entertained international students, the Apple's Chapel women heartily recommend it.

ROSEMONT CANVASS

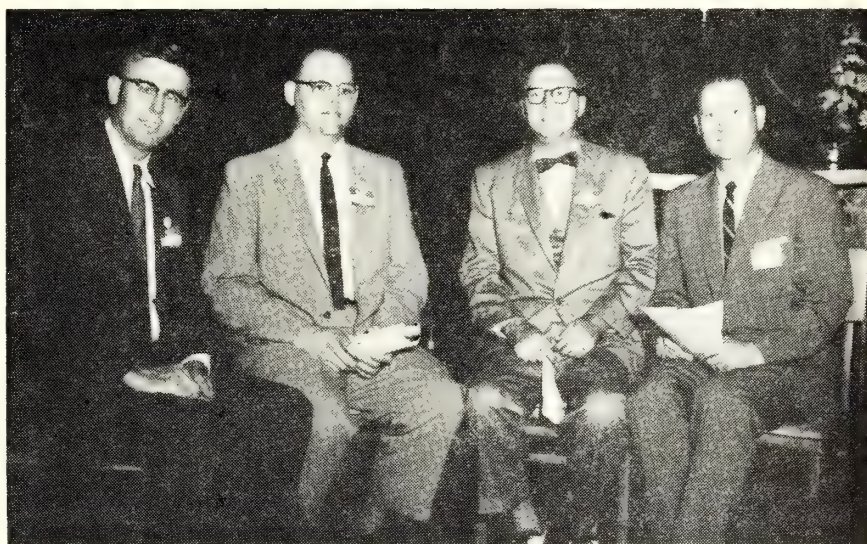
Last week's SUN carried a picture of the men of Rosemont church, South Norfolk, Virginia as they were ready to start on their Every-Member Canvass on September 15.

The pastor, Rev. Melvin Dollar, tells us that these ninety men attended training sessions the week before, had lunch together after the morning service, then went in pairs to the homes. The budget amounted to \$34,000 and they received \$35,620 in pledges. Twenty percent is being given to benevolences.

"WOMENS FELLOWSHIP SUNDAY" OBSERVED AT NEW HOPE

Mrs. Andrew Denton, president, led the opening worship at New Hope Christian Church near Louisburg on November 3 during which time several members of the Women's Fellowship participated. The Declaration of Purpose was given and also in brief, plans and goals for the new year's work. Rev. R. E. Tally brought the morning message, "Divine Encouragement" from Philippians 4:19.

The Simpson Desert in Australia is so large that not until 1928 was it crossed, and then only by airplane.



LEADERS OF LAYMEN

These men served as moderators of the National Convention of the Laymen's Fellowship and the Churchmen's Brotherhood which met at Oberlin College in Oberlin, Ohio, last August. They are, left to right, Professor Harvey Wilke, Purdue University, Lafayette, Indiana (E. and R.); Dr. Earl Daniele, Elon College, North Carolina (C. C.); Mr. Roderic Dietz, a lawyer from State College, Pennsylvania (E. and R.); and Mr. Dale Peak, an airlines executive from Salt Lake City, Utah (C. C.).

Pastors And Parsonages

The picture on the front page last week reminded us of the pastors and parsonages we know so well. There are eighty-two parsonages for our Congregational Christian pastors in North Carolina and Virginia. They probably cost a million dollars; they are tax free; and they are used by ministers without rental. It is now the custom for the churches to pay for utilities — lights, water, heat, and telephone. These are essentials for a minister, and are tax free when paid by the church.

A fair estimate is that more than half of these parsonages have been acquired or built by the churches within the past 20 years. When this writer began work with the Convention in 1938, parsonages were scarce. Churches were in bad repair, or became so during the war period in the early 40's, and pastors' salaries were very low indeed. A look at our present situation shows the need for greater improvements, but in comparison with only a few years ago our churches are definitely on the upgrade.

Some of the parsonages are new, modern, beautiful, and comfortable. They may be much better than the men who occupy them would have secured for themselves, if they had been in another profession. The churches are to be commended for the progress they have made in trying to care for the people who serve them.

There is another step beyond the parsonage in the care of the ministers. This we have not taken. It is good to care for the men and their families while they are working for the benefit of the congregation. This is surely appreciated by all who share the parsonages. But what is to go with the men who live beyond the time they can serve churches? Must they all arrange to go to heaven immediately after the churches retire them? That might be fine, but it does not appear to be the way the Divine Father plans the life of his children. They stay with us in retirement. But they may get to be the forgotten people; neglected; hungry. When will the churches "have a care" for those who have cared for them? Homes for the aged are equally as important as homes for the active.

Schools, Again

Elsewhere in this paper there is a page about schools. It may not make us happy to compare the schools of these United States with schools in other countries, and especially in Communist countries, but it will do us no harm to know what is happening in our world. In fact the facts may take away some of our useless and dangerous pride and give us a new sense of reality.

Americans have become frightened by the knowledge that Russia has sent up a satellite to zoom around the earth in outer space before rich America attained this

scientific knowledge. It will wreck our pride, so it seems, if the Russians beat us to the moon. We did not think the Russians were nearly so intelligent as we.

Take a few minutes to compare their schools with ours. It is easy to see who is learning most. Of course we do not want all the regimentation they have, but education, scientific discovery, the road to the moon, will not likely be the portion of those who do their homework with the TV bellowing out some story of crime. Neither will schools overcrowded with pupils and "crip courses" turn out scientists.

An honest look at our needs will certainly humble us and inspire redoubled effort to give the coming generation education the like of which the present generation never had.

The Next Giant Step

In his first report to the nation since Sputnik crossed our self-content, President Eisenhower said: "What the world needs today, even more than a giant leap into outer space, is a giant step towards peace."

With that we all agree. But then we clamor for the leap into outer space, and scarcely "inch along" toward establishing peace. We will want our nation to spend a couple of billion dollars within a year to make the leap, but, unless we change greatly, there will be much hesitance about spending as much as usual for the step towards peace.

The President has called a great scientist to lead the way in preparing for the leap into outer space. We are all excited about the meetings being held to plan to sprint ahead of other countries in the race to reach the moon and other planets beyond our own. But nobody has yet been called to mobilize the forces for peace, the giant step that we all believe is more important for the safety of our world than the race into outer space. We need someone to lead us to discover the vacant spaces in our own lives, spaces that should be filled with understanding, with respect for human beings that are said to be just a little less than angels, with love for God and man, with a will to serve rather than destroy, or desert, the beautiful world with its myriads of people we have not yet learned to know and love. Outer space may prove to be of much less value than inner space.

The churches have the challenge to redouble their efforts. They hold the key to international peace. They train the people in human worth; they relate all people to the one God; they send messengers to serve in all nations that will permit their presence, and are represented in all nations. The giant step towards peace may, and probably must, be made by the Church. We better get busy; and keep our minds on people here on this planet, the people for whom Christ died. From "out there somewhere," He came to dwell with men. Don't forget the men!

Our Valley Of Virginia Conference

A Roving Editor

Our Virginia Valley Central Conference held its 109 th annual session at Mt. Olivet church in Rockingham County, on the scenic highway between Elkton and Harrisonburg. The day was beautiful, attendance was good, reports showed progress and hope, speeches were inspiring, food was plentiful, graciousness was evident.

Dr. Stanley North represented the denomination intelligently and delightfully. The evening address was a real treat. The Convention officials were there to present their claims and causes. Conference officers did their jobs well. It was a good Conference session.

Perhaps as good a way as any to report is to give the recommendations passed, especially those that concern the activities of the local churches. Here they are in abbreviated form.

1. Aid Wisslers and Wood's Chapel in their united building program with the hope of making this a Conference Center.

2. Use the Every Member Canvass as a means to strengthen the churches financially and spiritually.

3. Raise the standards of Stewardship by closer fellowship among the churches.

4. Accept the Apportionments as a goal for the new year.

5. Hold a workshop on Evangelism again this year.

6. Two weeks leading up to Easter should be used for Evangelism.

7. Each church set aside a time to study Evangelism, especially personal evangelism.

8. Study church roll to revive it rather than to revise it.

9. Cooperate with the E. and R. Churches in leadership training schools.

10. Each church appoint a CHRISTIAN SUN committee to secure subscriptions.

11. Churches work faithfully and prayerfully with the E. and R. churches in forming a strong United Church of Christ in this area.

12. Accept the goals and challenges presented by the committees and try to attain them.

13. Develop the art of worship

through public services and Sunday Schools.

14. Cooperate to improve housing, relations between faiths, races, and nationalities, and in other community programs.

15. Study Christian Faith and Freedom to discover the bearing of Christian faith on civil liberties.

16. Seek to discover what the Christian religion teaches about racial separation.

17. Study America's responsibility in our contemporary world — What should Christians do to help people

win economic security, health, and the dignity due them as the Children of God?

18. Seek an answer to the question, What is the responsibility of the Church for family life, mental health, and the care of the aged?

OFFICERS ELECTED

President, Clarence Phillips, Broadway.

Vice-President, Rev. Silas E. Madren, Elkton.

Secretary, Rev. Rosser Lee Clapp, Route 1, Luray.

Assistant Secretary, Miss Dorothy Foltz, Route 3, Luray.

Treasurer, O. W. Andes, Harrisonburg.

About * * *

AN ARTIST WHO DIED WITHOUT HONOR

Those who have visited the United States Capitol and viewed the amazing variety of medallions, panoramas and portraits on its walls and ceilings have been enchanted at the handiwork of an artist. The nearly 5,000 square feet of concave fresco in the top of the Capitol dome are filled with human figures so lifelike that many of them appear to be floating in clouds.

In other parts of the building are portraits of famous men and scenes depicting the early days of the republic. There is no other collection of art like it, and many who have seen masterpieces in European galleries give their full praise to this display of art in the Capitol of the United States.

Behind this panorama of creations is the ages-old tragedy — lack of appreciation of and honor for many persons who contribute so much to the wealth, health and happiness of others. The man unappreciated and given no honor in the United States Capitol art case was Constantine Brumidi, Italian-born artist, who came to this country in 1852 and immediately applied for citizenship. He died in poverty in 1880.

All this spells tragedy, but there is more to the sad story. Brumidi was commissioned to decorate the Capitol over the protests of many American artists. After he began his work, protests continued and a committee was authorized by Congress to report on the work of the artist.

"A plain coat or two of whitewash is better, in the opinion of this committee, than tawdry and exuberant ornaments with which many of the rooms and passages are being decorated," was a part of the committee's report. But what the committee thought less attractive than a "coat or two of whitewash" are now considered masterpieces of art. Congressional leaders who had criticized Brumidi's work while it was in progress paid lavish tribute to the "poor and quiet old man" on his passing.

When Brumidi embarked, in 1855, on his 25 years' labor, he made the statement "I no longer have any desire for fame or fortune. My one ambition and my daily prayer is that I may live long enough to make beautiful the Capitol of the one country on earth in which there is liberty."

Brumidi, a short time before completing his task, fell from a scaffold and was permanently injured. But by working on sketches from his bed and by instructing an assistant, one of the world's finest groups of paintings was completed and is enjoyed by millions every year.

A lone friend claimed Brumidi's body when death came as a result of his fall. His body lay in an unmarked grave until 1952 when, in the presence of the Ambassador of Italy, United States Government officials, and a host of others, a suitable shaft was unveiled over the mound that contains the earthly remains of the artist who was not honored while living.

C. B. Riddle

Let Us Give Thanks!

"Make a joyful noise to the Lord, all the lands'. Serve the Lord with gladness! Come before His presence with singing!

Know that the Lord is God! It is He that made us, and we are His; we are His people, and the sheep of His pasture.

Enter His gates with thanksgiving, and His courts with praise! Give thanks to Him, bless His name!

For the Lord is good; His steadfast love endures forever, and His faithfulness to all generations." Psalms 100 (R. S. V.).

From the early days of recorded biblical history we find God's people setting aside time, and gifts, for praise and thanksgiving to their God who provided for their every need.

Have you ever stopped to consider the numerous things for which we should be "thankful?" Not just at "Thanksgiving Time" but all through the year. When we look around and see so much sickness, both physical and mental, do we bother to "Thank God" that we have good health? Also for our homes, churches, schools, and so many other things that we do not have space to mention.

We can worship when and how we please, but there are many who cannot. Do we stop to give thanks? I am afraid too many of us are to "lax" in saying "Thank You" to our Heavenly Father for the many things he makes possible for us. Take inventory of yourself and see how you stand on this issue.

How many of us are guilty of not extending the small courtesy of saying "Thank You" to our fellow-workers, members of our families, our friends, when they do a kind deed for us? Too many of us seem to take these small acts of kindness for granted. Have you ever thought what the two small words "Thank You" could mean to someone? Even the smallest child when he obeys a request welcomes a "Thank You."

Thanksgiving Day is a day of feasting, so many people think. Should it be necessarily? Family gatherings are a fine thing. But why shouldn't the family go to church and give thanks that day as well as gather around the dinner table.

It is a good thing to give thanks. Let us give thanks to the Lord with our whole hearts. Let us be glad and exalt His Holy Name and sing praises to Him.

"Now thank we all our God,

With heart, and hands, and voices,
Who wonderous things hath done,
In whom his world rejoices;
Who from our mothers arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today."

A THANKSGIVING STORY

Mary was in deep thought as her Mother walked through the room. She had been thinking how awful it was to have home work over the holidays. Mary was supposed to write a theme on "Thanksgiving". Hoping her Mother could be of help, she asked her what she would write if she had to write a theme on Thanksgiving. Mary's Mother suggested that she use the Pilgrims and Indians as her subject. But Mary had used that one last year. The next suggestion was about the big football game and their plans following the game. These were not right things it seemed. For Mary wanted to write about things for which she was thankful. She knew she was thankful but did not know what for. So Mother and Mary began to do some very serious thinking.

Mother said to Mary: "I remember something my father once told me which I shall never forget." He said:

"I complained I had no shoes until I met a man who had no feet."

This really set Mary to thinking. "Man without feet" — Of course there was Johnny who had polio and was still in a wheel chair. Mrs. Smith who had been shut-in for a year. Sammy couldn't hear or talk. Susie's grandmother couldn't see so Susie would go over and read to her. There was Lydia who couldn't play games because of a fever she had a few years ago. Jack had no friends because his father was serving a prison term. Sally had speech difficulties so all the children made fun of her.

That was enough for Mary's thoughts. She picked up her pencil and began to write.

"It was a man without feet who helped me know what Thanksgiving is about." And so Mary looked with satisfaction at her first sentence and continued to write.

Have you given this subject serious thought? How many things do you have to be thankful for? Remember always to give "Thanks."

"We gather together to ask the Lord's blessing,

He chastens and hastens his will to make known;

The wicked oppressing now cease from distressing,

Sing praises to his name — he forgets not his own."

— Newport News Church News

Because I Have Been Given Much

Because I have been given much

I, too, must give;

Because of Thy great bounty, Lord,

Each day I live.

I shall divide my gifts from Thee

With every brother that I see

Who has the need of help from me.

Because I have been sheltered, fed,

By Thy good care,

I cannot see another's lack

And I not share

My glowing fire, my loaf of bread,

My roof's safe shelter overhead,

That he, too, may be comforted.

Because love has been lavished so

Upon me, Lord,

A wealth I know that was not meant

For me to hoard,

I shall give love to those in need,

Shall show that love in word and deed;

Thus shall my thanks be thanks indeed.

— Harold W. Friedell

It's Not Too Late - To Get Your Mission Study Books

If you have not obtained the interdenominational mission study books for your Women's Fellowship, Young People's or Children's group you can still get them from **The Pilgrim Press** 14 Beacon Street, Boston 8, Massachusetts. These are the ones for study in 1957-58:

HOME THEME: "CHRIST, THE CHURCH, AND RACE"

ADULTS: "The Kingdom Beyond Caste" — Liston Pope. Paper \$1.25, Guide 50c.

YOUNG PEOPLE: "Seeking To Be Christian In Race Relations" — Benjamin E. Mays. Paper \$1.00, Guide 50c.

JUNIOR HIGHS: "Room For Randy" — Jesse Jackson. Paper \$1.25, Guide 50c.

JUNIORS: "The Swimming Pool" — Alice Cobb. Paper \$1.25, Guide 50c.

PRIMARY: "The Apple Tree House" — Anne M. Halladay. Paper \$1.25, Guide 50c.

WORLD THEME: "JAPAN"

ADULTS: "Cross and Crisis in Japan" — Charles W. Iglehart (for review). Paper \$1.25, Guide 50c.

"This Is Japan" — William Axling (for reading). Paper 50c.

YOUNG PEOPLE: "Ten Against The Storm" — Marianna and Norman Pickard. Paper \$1.25, Guide 50c.

JUNIOR HIGHS: "The Full Circle" — Yoshiko Uchida. Paper \$1.25, Guide 50c.

JUNIORS: "Kenj" — Gertrude J. Rinden. Paper \$1.25, Guide 50c.

PRIMARY: "Hana's New Home" — Lois Eddy McDonnell. Paper \$1.25, Guide 50c.

KINDERGARTEN: "Children of Japan". Paper \$1.25.

"Surprise For Robin" — Jeanette Perkins Brown. Paper 75c.

DENOMINATIONAL MATERIAL

"In Our Time". 50c.

"Our Work and Workers in Japan" 20c.

"Skylines in Japan" 5c.

"Mission in Brotherhood" 35c.

These can be used by local church groups in many ways:

1. In adult study groups, as
 - a. a basic study book for members of a group
 - b. resource material for class leaders
 - c. supplementary material in groups where interdenominational books are being studied
2. In men's and women's and youth

- groups as program material
 - a. for reports
 - b. resources for skits, conversations, panel discussions, and role-playing
3. For individual and group reading for both adults and youth
4. For church libraries
5. Resource materials for ministers and teachers

GENERAL HELPS

"Fun and Festival From Japan" — Alice E. Gwinn and Esther L. Hibbard. Paper 50c.

A fine assortment of games, songs, program ideas, and other authentic material that will enrich fellowship hours.

SIX-SESSION STUDY COURSES

"Your Church and the World Task"

20c. Leader's Packet 50c.

"Your Church and Its Mission To America" 20c. Leader's Packet 50c.

"The American Board at Work" 20c. Leader's Packet 50c.

The American Board Year Book 50c.

A Workday in Missionary Education. 1c.

Mission Today—bi-monthly. Limited distribution through ministers. Additional copies 10c.

Mrs. Jack Akin, Chairman
Missionary Education,
Women's Fellowship of the
Southern Convention

PF ACTIVITIES AT SHALLOW WELL

Mrs. Max Vestal

The Shallow Well Senior and Junior High Pilgrim Fellowships have been very active during the last church quarter. Both groups worked together on their Work Day for Christ projects. They met at the church and waxed the floors of the educational building, planted shrubbery in the church window box, and washed cars. The day's work brought in \$30 which was given to Our Church Home for Children. Two weeks later the Senior High participated in a rummage sale which netted \$40.

The two groups have paid \$35 on their apportionments, bought a Christian flag for the educational building, made a toy chest and blocks for the nursery, helped with the harvest sale, and many other useful projects for the church.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

INDIA

- 24—**Social and Medical Work of the Marathi Mission** (Seven social centers and four hospitals).
- 25—**Anant Rakhamaji Sasane** has taught in high schools and managed Trade Apprentice Hostel, Sholapur; taking special course in Religious Education at Boston University 1956-57.
- 26—**Rev. and Mrs. Winfield Q. Swart** were married in India in 1928, both having gone there in 1926 as teachers. He now does district work in rural churches and she does educational and women's work in Vadala.
- 27—**Mr. and Mrs. G. Ross Thomas.** A businessman with a master's degree in Business Administration from Harvard, he and his bride went to India in 1928. He has served as Madura, Maratha, and Ceylon Mission Treasurer and is now treasurer of Ahmednagar College, while Mrs. Thomas assists at Inter-Mission Business Office and is associate treasurer of the Missions.
- 28—**Mrs. Eleanor Tishkins** was a minister's wife in U. S. 1933-54; after his death she went for three-year term to Marathi Mission where she serves as treasurer and advisor of Sisal Fibre Industry, Ahmednagar.
- 29—**Rev. and Mrs. Gifford H. Towle.** He is a minister and an agricultural specialist and since 1939 has done rural work in Vadala, director of Visual Aids for Marathi Mission, and director of rural extension project sponsored by World Neighbors.
- 30—**Rev. E. Loleta Wood** went to India in 1918 and was ordained in 1946. She now represents the Marathi Mission on staff of United Theological College of Western India, Poona, and is secretary of the Marathi Mission.

The 20 Commandments For Russian School Children

The U. S. NEWS & WORLD REPORT for November 15 carries a long article, illustrated with pictures, concerning the three "R's" in Russian education. The caption under a picture of seventh graders says: "These children already have had training in biology, foreign languages, physics, algebra, geometry, and chemistry. When they finish the eighth grade, they will have had five years of physics and advanced mathematics."

A further statement is that school children in Russia are required to memorize 20 "Rules for Pupils" and may be expelled for failure to observe them. Here are the rules.

It is the duty of every school child—

1. To acquire knowledge persistently in order to become an educated and cultured citizen and to be of the greatest possible service to his country.
2. To study diligently; to be punctual in attendance; and not arrive late at classes.
3. To obey the instructions of the school director and the teachers without question.
4. To arrive at school with all necessary textbooks, and writing materials; to have everything ready for the lesson before the teacher arrives.
5. To come to school clean, well groomed, and neatly dressed.
6. To keep his place in the classroom clean and tidy.
7. To enter the classroom and take his place immediately after the bell rings; to enter and leave the class-

room during the lesson only with the teacher's permission.

8. To sit upright during the lesson, not leaning on his elbows and not slouching; to listen attentively to the teachers' explanations and the other pupils' answers, and not to talk or let his attention stray to other things.

9. To rise when the teacher or the director enters or leaves the room.

10. To stand at attention when answering the teacher; to sit down only with the teacher's permission; to raise his hand if he wishes to answer or ask a question.

11. To take accurate notes in his assignment book of homework scheduled for the next lesson, and to show these notes to his parents; to do all the homework unaided.

12. To be respectful to the school director and teachers; when meeting them, to greet them with a polite bow; boys should also raise their hats.

13. To be polite to his elders, to behave modestly and respectfully in school, on the street, and in public places.

14. Not to use coarse expressions, not to smoke, not to gamble for money or for any other objects.

15. To protect school property; to be careful of his personal things and the belongings of his comrades.

16. To be attentive and considerate of old people, small children, the weak and sick; to give them a seat on the trolley or make way for them on the street, being helpful to them in every way.

17. To obey his parents, to help them take care of his small brothers and sisters.

18. To maintain cleanliness and order in rooms, to keep his clothes, shoes, and bed neat and tidy.

19. To carry his student's record book with him always, to guard it carefully, never handing it over to anyone else, and to present it upon request of the teachers or the school director.

20. To cherish the honor of his school and class, and defend it as his own.

Billy: Scientist in 1988?



Billy's a bright, likeable kid. Seems as though he's always puttering around his basement doing experiments with his chemistry set. You might say he's the neighborhood's budding young scientist.

Yes, Billy could probably be a famous scientist some day. But right now, his chances are pretty slim.

In Billy's community there is a scarcity of classrooms, of teachers, and of good textbooks. Result? Billy is short-changed on his schooling.

Let's be sure that this doesn't happen to the children in our schools. Join with other good citizens to back up our School Board. Make it a point to attend PTA meetings and school conferences.

For a free booklet telling you more about the important part you can play, write to: Better Schools, 9 E. 40th St., N. Y. 16, N. Y.



We must have first-rate schools

The Christian Sun

Our School Problem

The dimensions of the school problem, the load it imposes on local resources are nationwide. And yet the modest school-aid bill endorsed by the President was defeated without a fight in Congress and the prospects for its early passage next year look dim. It is being fought, for one thing, by the vigorous efforts of the United States Chamber of Commerce, whose president, Philip Talbott, . . . said that claims of a shortage of classrooms, of a national emergency in education, are "greatly exaggerated." . . . It is hard to convince the people who will not look or listen. But we wonder if the U. S. Chamber of Commerce has sent out a committee of its members in the past week, to watch the children surging into schools, to talk to

parents coping with double shifts, to interview teachers with 50 children in a room, to get the viewpoints of superintendents who are already wondering where they will put next term's influx. If they want to study a typical community, let them come to Louisville. . . we can show them an area that has taxed itself to capacity, that has voted bond issues for new construction and that doesn't know where it will get the money to keep pace with the need. If our predicament is "utter nonsense," then perhaps the Chamber might find an alternative for us, other than closing the schools and turning the children out to pasture. Certainly, local school districts the country over are facing dilemmas almost as acute as that.

— Courier-Journal, Louisville Ky.

Burlington District Women Meet

Mrs. Banks Garrison, Secretary

Mrs. Kenneth Register, chairman of the Burlington District of the Women's Fellowship, held a meeting for other district officers and local presidents Sunday, November 10, at Union Ridge church. There were 20 present, representing 13 churches.

Mrs. H. E. Robinson, North Carolina president, had charge of the devotion, bringing a message from the fifth chapter of Matthew.

Mrs. W. W. Sellers, representing the Historical Society, presented the plan whereby local church women would have a permanent place in the Church History Room at Elon College in which to keep a report of their activities. The importance of each society having a historian to keep a record of achievements was stressed.

Mrs. Register gave to her local presidents the program of work outlined for the year. Much information was passed on concerning our work and the best way of doing it. Dates to keep in mind: Spring Rally at Beverly Hills, April 10; School of Missions, June 17-20; fiscal year of our women's work to be from September 1 to August 31.

Mrs. W. J. Andes, representing the Council of Church Women of the Elon area, discussed World Community Day, World Day of Prayer and May Fellowship Day.

Of much interest was the discussion of the constitution of the N. C. Fellowship of Congregational Christian Women, particularly the outline of the six areas of work.

We of the Burlington District ap-

preciate so much the interest our chairman is showing in the local groups, and are looking forward to a big year working together.

WOMEN SPONSOR EVENING PROGRAM

Mrs. Marion Moss

The Women's Fellowship of the First Congregational Christian Church, Portsmouth, held its first monthly program meeting of the new church year, on Sunday evening, October 27, with Mrs. H. D. Whitehurst, chairman of the Christian Education Committee, presiding.

The worship program "Seek Ye The Glory of God" was presented by Mrs. Whitehurst. Mrs. Raye Gordon, President of the Eastern Virginia Women's Fellowship gave a very interesting and informative talk on the work of the Conference, after which she installed the officers of the local Society.

Immediately following the service, a coffee hour was enjoyed in the social hall of the church.

This is the third year First Church has presented programs with missionary emphasis on the fourth Sunday evening of each month. They are well attended and a variety of talent and leadership has been employed to make them very helpful. In January there will be a book review, with the Shelton Memorial members as our guests. Each year our two churches share their book reviews and it has been a fine experience for both groups.

THANK-OFFERING AT SOUTH NORFOLK

The Women's Fellowship was in charge of the evening worship service at the South Norfolk Congregational Christian Church Sunday, November 3, when their Gift Box Offerings were turned in and dedicated.

Following the usual call to worship, "Gloria Patri", invocation and Lord's Prayer the congregation joined in singing "We've A Story to Tell to the Nations." Scripture Response: "Missionary Day — The Waiting Harvest" and hymn: "O Zion Haste". The Woman's Gift Dedication Service, "Threads of Service and Love," was used with Mrs. J. L. Pierce, President, as the leader and assisted by Mrs. Harvey Bunch, representing the National Chairman; Mrs. C. M. Robinson, representing Congregational Christian Women of Virginia; Mrs. Dewey Harrell representing the National Work; Mrs. Clifford Meyer representing Our Christian World Outlook; and Miss Beatrice George representing Personal Commitment.

During the singing of the hymn "We Give Thee But Thine Own" the individual gift boxes were brought to the altar and placed in the large replica of the Gift Box. The service was impressive as it unfolded its far-reaching impact around the world as the "red threads" reached out across the map of the world which was placed at the altar and as the "white thread" of dedication was placed on The Bible, thus connecting the deeds of love and service with the hand of God through sharing and personal dedication to building Christ's Kingdom around the world.

A dedication litany and unison prayer closed this part of the service.

The film: "New Frontiers of Faith" was shown bringing a great challenge to Christians and their faith.

The closing hymn was "Take My Life and Let It Be."

The benediction was given by the Pastor, Rev. O. D. Poythress.

PRESIDENT EISENHOWER SAYS —

The custom of reading the Bible together has brought strength to many families. United in a vital faith, parents and children can accomplish great things for good.

From Thanksgiving to Christmas, during the period when millions of believers in lands around the world join in reading the American Bible Society's suggested list of passages from the Bible, a mighty promise is held before our eyes. As the Bible's message is made available in 1,100 tongues reaching into the most distant corners of the earth, we are given the strength to continue our work toward that greatest objective of all: peace on earth, good will toward men.

FRIENDS OF THE WORLD COUNCIL will have their annual meeting on December 10 at Brick Presbyterian church, New York City. Speakers will include Dr. Samuel McCrea Cavert. Mr. Charles P. Taft will preside. This is an organization of individuals and churches which support the Council directly. The Ashboro church is one which includes the World Council of Churches in its budget.

Next Steps In Union

PLANS ADOPTED BY THE EXECUTIVE BOARD OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES AND APPROVED BY THE CONFERENCES

I. Status of the Union

A. In Cleveland, Ohio. June 25-27, 1957, representatives of the General Council of Congregational Christian Churches and the Evangelical and Reformed Church met and there acted to form the United Church of Christ, upon the Basis of Union with Interpretations.

No Congregational Christian Convention, Conference or Local Church, by virtue of the action of the General Council of Congregational Christian Churches, is in or out of the Union except in the sense that it has been related to the General Council in fellowship.

By its own initiative, vote, declaration, or participation, a body may indicate its relationship to the United Church of Christ.

B. Constitution

At the Uniting Synod of the United Church a Constitution Commission was appointed, consisting of an equal number from the Congregational Christian and the Evangelical and Reformed denominations. This Commission will prepare a Constitution to be submitted to the General Synod of the United Church, and the General Synod shall declare it in force when it shall have been ratified by not less than two-thirds of the former Congregational Christian Churches voting, and by not less than two-thirds of the former Evangelical and Reformed Synods.

The votes by the local Congregational Christian churches and the Evangelical & Reformed synods on the proposed Constitution are a primary step in the method being used by the United Church of Christ for adoption of its own Constitution.

The Constitution is to be based on the principles set forth in the Basis of Union with Interpretations, and is in no wise to abridge the rights now enjoyed by the churches. It will define and regulate as regards the General Synod, but will describe the free and voluntary relationship which the churches, Conferences, and Conventions shall sustain with the General Synod and with each other; the Constitution must provide that each congregation (church), Conference and Convention shall have the right of retaining or adopting its own charter, Constitution, By-Laws, and other regulations which it may deem essential and proper to its own welfare. This right includes the holding and operation of its own property, and the calling of a pastor by a local church.

II. The Union On The Convention Level

A. Legal Name and Designation

It is recommended that for the time being the legal name of the Convention not be changed, but it may declare itself in cooperation with the United Church of Christ.

(For example, the name and letterhead of the Southern Convention might be, "The Southern Convention of Congregational Christian Churches — in cooperation with the United Church of Christ.")

B. Possible Immediate Steps to Be Taken For Implementing the Union On the Convention Level.

1. Creation of a "Council on Cooperation" by the Southern Convention, Southern Synod, and Potomac Synod.

a. To discover areas where we can begin cooperative work — such as Church Extension, Young People's work, Summer Conferences, Laymen's and Women's work, etc.

b. Study opportunities and difficulties of any possible realignment or reorganization of the Convention and Synods (such as geography, financial structure, institutional support, etc.).

c. Keep in touch with National Committees, Commissions, and officials.

III. The Union On The Conference Level

It is recommended for the time being that the Conferences retain their present legal name, but it may be that a Conference would desire itself

SUGGESTIONS FOR FRIENDLY SERVICE PROJECTS FOR CHILDREN

Books, Toys, Dolls:

Fort Berthold Churches, c/o Rev. Ralph Galt, Mandaree, North Dakota.
Hume Child Development Service Center, c/o Mrs. Daisy Blanchet, 319 North Tonti St., New Orleans, La. (Negro Dolls would be very much appreciated as some have never had a doll).

Crayons and Pencils:

Micronesia, c/o Miss Louise Meebold, Truk, Caroline Islands, Trust Territory of the Pacific, U. S. A. (U. S. Postage Rates)

Japan: c/o Mr. John F. Fairchild, 13, Hachiyamaoho, Shibubuya-ku, Tokyo, Japan. (School type crayons desired)

Books:

(Story Books for Children) Congregational Christian Home for Children, Elon College, N. C. c/o Dr. John G. Truitt.

Note: Books should be sent as printed matter. Inquire at the post office for book rates. Be sure to wrap carefully and include names and addresses of senders or of the group sponsoring the gift.

Mrs. Clyde Fields,
Friendly Service Chairman
Southern Convention Women's Fellowship

P. S. The above projects would make nice Christmas gifts and could be done in a White Christmas Service.

MRS. WILLIAM HAZEN, veteran of 42 years of missionary service with her husband under the American Board in India, died in Lancaster, Massachusetts on November 3. They developed the "Traveling Ashram," which included a minister, doctor, nurse, and teachers who made camping tours of months' duration, visiting isolated villages. They also worked among the lepers and with illiterates.

THE PASTOR AT ASHEBORO, Rev. Clyde Fields, spoke to the men of the church at the Sunday school class hour last Sunday and will speak to all the women at the same time next Sunday. The Pilgrim Fellowship is studying stewardship and the budget on these Sundays. "Roll Call and Canvass Sunday" will be observed on December 1.

CHURCH HONORS PASTOR

Mrs. Hassell L. Chandler

Members of Long's Chapel Congregational Christian Church, near Haw River, N. C., honored their pastor, Rev. W. M. Loy at a birthday dinner on Sunday, November 3, following the morning worship service. The dinner was held in the church hut. Colorful flower arrangements were used. Following dinner, the honored guest was showered with birthday gifts.

Mr. Loy has been pastor at Long's Chapel four years. He has stimulated interest and developed an expansion program for the church and Sunday school. There has been growth in church membership, fellowship, and in the spiritual life of the people. There is also more effective organization and efficiency in the Sunday school and its work.

The members and various organizations of the church have worked together under the faithful leadership of their pastor to increase the building fund substantially the past year and plan to double the amount next year.

Long's Chapel observed its seventieth anniversary on November 10. Rev. Mr. Loy has doubled the membership during his four years as pastor. The church has outgrown its facilities. We hope to build a new church in the near future.

NEW FILMS AVAILABLE

ON THE THRESHOLD is the feature film for 1957-58. Black and white sound movie, 33 minutes. This is the first sound motion picture on the mission of the United Church of Christ. We are indeed "On The Threshold" of an enlarged mission that challenges the full dedication of devoted men and women throughout the churches.

THE YOUNGEST CHURCH. This is a black and white sound documentary (17 minutes), which is an actual reproduction of the activities of the Uniting General Synod at Cleveland, Ohio in June, 1957.

NEW FRONTIERS OF FAITH. Those who saw at the Uniting Synod the presentation by the Board of Home Missions of the homeland agencies will be glad to know it is available in this sound color film.

SPLIT LEVEL FAMILY is a new, fine film on Christian Stewardship in the family. It has been recommended as the best one available in Stewardship. (28½ minutes)

All of these films may be reserved by writing Miss Ruth Dunn, Box 336, Elon College, N. C.

November 19, 1957

in cooperation with the United Church of Christ, similar to the recommended action on the Convention level.

It is important that lines of cooperation on the Conference level be through the Convention, because the E and R Church has no organization comparable to our Conferences, but only comparable to our Convention.

A. Dual Membership Churches in Conferences

For the time being, in some instances it may be desirable for a church to have a relationship with both a Conference of the Southern Convention and a Synod. In such cases, provision should be made for Dual Membership, for Fellowship and Program purposes, with the understanding that offerings and structural relationship be directed toward the parent fellowship. (It is assumed that for the time being, there would be no change in the present financial structure for such dual membership churches.)

B. Dual Ministerial Standing

In the event that a Congregational Christian Church calls a minister of the Evangelical and Reformed Church, said minister would request ministerial standing with the Conference in which the church holds membership. Such standing would not change his standing with the Evangelical and Reformed Church. He would hold dual ministerial standing. In such instances and cases, Annuity payments would properly be made by the church to the Evangelical and Reformed "Pension" fund.

Should a Congregational Christian minister be extended a call to an Evangelical and Reformed Church, he would apply to the Synod for the "Privilege of Call," the Synod would waive examination, and the usual one year of probation, and the minister would be given "Privilege of Call," and membership in the respective Synod. Such standing would not change his Congregational Christian standing. He would hold dual ministerial standing. In such cases, Annuity payments would properly be made by the church to the Congregational (Christian) Annuity Fund.

IV. The Union On the Local Church Level

A. Legal Name and Designation

It is recommended for the time being that the legal name (or the name by which the church has been known for any length of time) not be changed, but that the local church declare itself in cooperation with the United Church of Christ in every way possible and by including the United Church of Christ title (after authorized vote of the church) somewhere in its designation, such as

1. First Congregational Christian Church

— United Church of Christ —

2. First Christian Church

— United Church of Christ —

3. First Congregational Church

— United Church of Christ —

*4. Second United Church of Christ

*This is a step which some Congregational Christian Churches have already taken, but for legal reasons, it is not recommended at this time. If a church elects, however, so to change its name, it should be done in a legally called business meeting, so advertised, and specifically stating that the name is a successor to the former name, and that the church is in fellowship with Conference of the Southern Convention of Congregational Christian Churches.

5. Second United Church of Christ

— Congregational Christian —

6. First Christian Church

— (Congregational Christian) —

— United Church of Christ —

7. For churches organized after June 27, 1957, and aided by the Congregational Christian Board of Home Missions and the Evangelical and Reformed Board of National Missions it is recommended by those organizations that these new churches bear the name, United Church of Christ, and in some instances they would bear the title, United Church of Christ with Congregational Christian and/or Evangelical and Reformed in parenthesis. For example:

Trinity United Church of Christ

— Congregational Christian —

— Evangelical and Reformed —

It should be noted particularly that any local church may retain its present name without reflecting approval or disapproval of the United Church

— Continued on Page 15

Department Of English And Dramatic Arts

BY DR. JAMES HOWELL

To quote from page 83 of the current Elon College catalogue, "All courses in English are arranged to promote a precise and practical knowledge of both oral and written usage."

During the past ten years it has been the constant aim of the department to meet the changing needs of each new generation of students. Many changes have been made with a view to broadening the offerings in the literature and composition phases of the program in those fields which appeared to need strengthening. On the other hand, certain courses which seemed to involve duplication or too great stress upon specific areas have been dropped.

In particular, an entirely new program for freshmen has been in operation for several years. Under this plan students showing above average scores upon the English placement test administered to all freshmen take an accelerated program entitled English 13-14. This involves a strenuous writing program in addition to the fundamentals of grammar, mechanics, spelling, and diction with a greater amount of reading for comprehension and reports. For the average students, two quarter courses (English 11-12) with greater stress upon the fundamentals listed above and a smaller amount of writing and reading are provided. Finally, students found deficient in the fundamentals are required first to take English 10 (largely a course in elementary grammar). Upon the completion of English 10, these students take the regular program of English 11-12. All students in English 12 and 14 are required to write an investigative paper.

Elon College requires two quarter courses in an English literature survey for sophomores. In these courses the important English writers from the Beowulf poet to the leading figures of the late Victorian era are studied. A phase of these courses is also a study of English literary history. The composition phase of the program is not neglected, for, at the discretion of the instructor, either a term paper or several reports on outside readings are required. Some students are permitted to elect a course

in world literature in lieu of the second survey course above-mentioned. However, this course is intended primarily for students who desire a thorough grounding in the literature of the Orient, Greek and Roman literature, and modern European literature in translation. Also in the regular sophomore survey assigned readings are given in Greek and Roman mythology.

At the close of the second sophomore survey course or its equivalent, a rigorous comprehensive examination on the fundamentals of spelling, grammar, diction, and mechanics is given as a specific requirement before graduation. Near the close of the senior year, English majors are required to take a comprehensive written examination on English and American literature, grammar and composition, Shakespeare, and an elective from the fields of journalism, the dramatic arts, composition, and English and American literature. The writing of a thesis may be substituted for this written examination.

Elon College offers a strong elective program embracing world literature, parliamentary procedure, argumentation and debate, journalism, modern drama, creative writing, the American novel, report writing for engineers, the English novel, surveys in the Romantic and Victorian eras, modern poetry and modern prose, Chaucer, and Milton. The two last-named courses have been added to meet the needs of students who are planning to do graduate work.

In the phase of dramatic arts, within the past three years there has been a complete re-organization of courses. Students may now obtain a major in English and dramatic arts upon the completion of the basic requirements in English and the completion of specified courses in the dramatic arts plus the comprehensive examination. The course offerings in this division of the department include an introduction to the theater, acting, scenery and properties, lighting and make-up, costuming, radio production, play directing, advanced acting, advanced play directing, history of the theater, a drama seminar. Within the past year an entirely new course — Re-

ligious Drama and Pageantry — particularly appropriate for a church-related college, has been added.

In addition to courses in drama and acting, the Dramatic Arts division offers courses in speech composition and delivery, public speaking, voice science, oral interpretation, and discussion and debate.

ATTEND "MESSIAH" AT ELON COLLEGE

The Elon College Festival Chorus will present its Silver Anniversary rendition of Handel's "The Messiah" in Whitley Auditorium on the college campus at 4 o'clock on Sunday afternoon, December 15.

In announcing the presentation of the great Handel oratorio for the twenty-fifth consecutive year, Prof. John Westmoreland stated that plans are in the making for the most elaborate Christmas program in the long history of the event at Elon.

Professor Westmoreland, who has directed "The Messiah" for many years, stated that singers are being invited back this year from each chorus which has sung the Handel masterpiece here in the past twenty-five years, and plans call for a chorus of 150 or more voices.

Ten of Elon's outstanding alumni soloists, some of whom are now singing professionally as concert artists, will return to the Elon campus for the occasion and will share in singing the great solo roles which have made "The Messiah" dear to music lovers all over the world.

The twenty-fifth presentation will once more be directed by Prof. Westmoreland, with Prof. Fletcher Moore as the organ accompanist.

BEULAH LADIES OBSERVE "WOMEN'S FELLOWSHIP SUNDAY"

On Sunday November 3, the Women's Fellowship of Beulah Christian Church near Zebulon was in charge of the opening worship service. Mrs. Haywood Raybon, president, led the services and in turn each chairman of the six areas of the women's work gave interesting short talks about the work and plans for the new year's work. Special music was rendered by the ladies' choir. The services were climaxed by a challenging message, "Called and Equipped" from Chapter 1 of Jeremiah by the pastor, R. E. Tally.

Christian Giving

Background Scripture: I Corinthians 16.

Devotional Reading: II Cor. 9:6-15.

Memory Selection: **Let all your things be done with charity.** I Corinthians 16:14.

Some folks might feel about this lesson like an old fellow felt when he heard John Wesley preach one day about money. When Wesley enjoined his hearers to "Make all the money you can", the deacon uttered a fervent "Amen." When Wesley went on to say 2. "Save all the money you can," the deacon responded even more fervently. But when Wesley said, 3. "Give all you can," the deacon groaned audibly "He's gone and spoiled it all." In the great chapter which precedes today's lesson Paul has been speaking in glowing terms about the Resurrection of Christ and our immortality thru Him, and he comes to a great climax which would have elicited fervent "Amens" from the average congregation. And in the next breath, he says "Now concerning the collection for the saints." And in his thinking there was no break in the sequence, the two were cut from the same cloth. Christian faith ought to express itself in Christian action. Profession of faith in Christ ought to issue in performance of service for Christ. Furthermore Paul was asking the members of the Church at Corinth for an offering for "foreign missions" for a gift for fellow-Christians in another part of the world, and people not of the same race as were those whom he asked. Perhaps like many a member of a modern church, many of the folks in that church felt that they had all they could take care of at home; they had nothing to give to others. The words of today's lesson have practical importance for us.

CONCERNING CHRISTIAN GIVING

1. It should be **WORSHIPFUL**. "Upon the first day of the week." This is the first mention by Paul of the "first day" as one of special significance in the early church. Paul associates giving with worship. It can be and should be an act of worship. Receiving the offering can, and should be, just as much an act of worship as singing a hymn or reading a Scripture or offering a prayer. It is an expression of our gratitude to God for blessings already received and yet in store, and a token of our consecration of our material things to his cause. Let a man give as an act of worship, let

him do it reverently, let him give as unto God.

2. It should be **SYSTEMATIC**. "Upon the first day of the week" — there should be system, regularity, about Christian giving. It should not be left to the mood of the moment, to sporadic and impassioned appeals, upon the appeal of one specific cause. A man ought to give as Paul says in another place "as he hath **purposed in his heart.**" It will give a man a better sense of stewardship if he sits down and unhurriedly and prayerfully thinks about his stewardship and his discharge of that stewardship in terms of his giving, and then adopts some definite, systematic plan of giving. Let him decide what part of his income he will set aside as the "separated portion," and give it. It may demand discipline and even self-denial. But why not? Is our love for Christ such a weak and watery thing that we are not willing to make a sacrifice for him and his cause? The trouble with the giving of so many people is that they give what they have left over. Systematic, purposeful, regular giving, **puts God first.** We give him his share first and plan to live with what we have in the light of that fact. It is especially important that young people practice this form of giving. It is far easier to tithe, for instance, when one is not earning much, than to tithe when one is earning a great deal, believe it or not. **Get the habit of giving.** Give regularly, give systematically. Give as an integral part of worship.

3. It should be **PERSONAL**. "Let every one of you." Strictly speaking one cannot give for another any more than he can eat for another, or worship for another. "Let every one of you" — let every man and woman, every young person, even children,

who handles any money of their own, give a portion, a separated portion unto God. Parents can help children to develop a fine sense of stewardship by giving them an allowance and by training them to give out of that allowance, something for the church and good causes. Ideally husbands should not give for their wives, or wives for their husbands, or parents for their children. Even if "it all comes out of the same pocketbook" there is a value and a blessing which comes from individual, personal giving.

4. It should be **PROPORTIONATE**. "Let every one of you lay by him in store, as God hath prospered him." There is nothing here about the tithe — there is plenty about it elsewhere in the Bible. The emphasis here is upon "proportionate giving." A man is to give as "God prospers him." If a man does not have much, he is not expected to give much — and yet quite often those who have little give much more than those who have much! And those who have much should give much, give much proportionately. There are thousands of people who spend more for cigarettes and soft drinks and hard drinks, and pleasure, than they give to the Kingdom of God. It is not a matter of rightness or wrongness, but of proportion. A man ought to check up on himself at this point once in a while to see if his giving is in proportion, if he is keeping a proper balance between what he receives and what he gives. Here again, proportionate giving will demand sacrifice at some points. We cannot do everything we want to do, or have everything we would like to have if we give as we ought, if we give in proportion. But again one might ask, "What of it?" Should not Christ's love prompt us to give even at the price of self denial?

5. It should be **PREVENTATIVE**. "That there be no gatherings when I come." Get the thing out of the way. If people gave as they have been prospered during the Every-Member-Canvass — if they pledged as they were able, and if they paid their pledges — the thing would be taken care of for the whole year. Perhaps the main problem would be how to spend to best advantage the money that the church received. This does not mean that there would not be any place for stewardship sermons or teaching, but it does mean that the church would not always be taking special offerings. Even at that a bud-

— Continued on Page 15

SUNDAY SCHOOL LESSON

November 24, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Money And Love Are Needed

John G. Truitt, Superintendent

Dear Friends;

For the first time in several years I was down with the flu. I was so sorry to have to miss being in four of our five annual conferences. Many of the children here had the flu, also; and two staff members. The others carried on heroically.

Thanksgiving and Christmas are ahead of us. November and December are designated for the ingathering of funds for the year's work at this Home for Children.

I wanted so much to say that in some attractive way, if I could, at our five conferences. Recently I was asked what we needed most at this Home. I unhesitatingly replied: Money and love. That answer could be expanded into a long speech. But it would be sufficient if people who desire to help us would choose to help us with that which is required to purchase shoes, and coal and the common countless necessities required in a family of growing children; and love, that is the essential here — in every member of the whole big family and is necessary in all our constituents as they express their interest in this work and these children. Kindness, common sense, understanding, friendship, love — such can make the rearing of these boys and girls a success. And let the same essentials reign in the attitude of all our helpers and friends — then we can pay the wages, repair and maintain the buildings, furniture, equipment; and clothe, feed, and train these children in a way and manner that will make us all proud of a job being well done.

In securing sufficient Thanksgiving Offering (\$40,000.00 given either at Thanksgiving or Christmas) it seems to me the big thing is to give all our church folk a chance — an understanding and intelligent chance — to contribute. This I cannot do alone, of course, but you may yourself be in a position in your church to help this cause along in your own way. My late good friend Dr. Charlie Rowland used to say the minister is the key man. And Dr. Rowland had the marked ability of making a host of other key men in every church he served. So whether in the pulpit or pew I am

counting on you. And these children are relying on me. They show a sense of trust and a feeling of security which make me wish I were able to visit each of you personally and thank you for your Thanksgiving or Christmas Offering.

MT. HERMAN CHURCH has grown from one-fourth to one-half time for ministerial service, and makes this progress with joy. The Laymen's Fellowship is well on the way with its first year of work. The ladies organized a Women's Fellowship on November 4 under the direction of Mrs. Carl Dixon and Mrs. M. L. Wall. The church hopes to go forward with the help of their pastor, Rev. Carl Dixon.

REPORT FOR NOVEMBER 12, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		\$ 2,688.35
Eastern North Carolina Conference		
Pope's Chapel	\$24.00	\$ 24.00
Eastern Virginia Conference		
Christian Temple	10.00	10.00
North Carolina and Virginia Conference		
Apple's Chapel	24.00	
Concord	30.00	
Hebron	18.00	
Union (Va.)	87.00	
Zion	5.00	
Hendersonville	5.00	169.00
Western North Carolina Conference		
Bailey's Grove	5.00	
Pleasant Cross, S.S.	14.54	
Zion	30.00	49.54
Virginia Valley Conference		
Mayland	3.00	3.00
Total		\$ 255.54
Grand Total		\$ 2,943.89

SPECIAL OFFERINGS

Amount brought forward		\$ 2,340.58
Mary Sue Brittle S.S. Class, Bethlehem (Nans) Ch.	\$ 5.00	
Wachovia Bank & Trust Co. (dividend)	54.00	
Circle 9, Woman's Fellowship, Suffolk Christian Ch.	10.00	
In Memory of Mrs. C. H. Fries, Sr.	5.00	
In Memory of J. Sipe Flemming	7.50	
In Memory of Herbert Lee Kitchen	1.00	
In Memory of Susie B. Harcum	7.50	
In Memory of W. J. Graham	5.00	
In Memory of James Roy Presson	5.00	
Thanksgiving Offerings:		
Mrs. Fannie K. Dameron, Burlington, N. C.	25.00	
Mr. & Mrs. R. O. Browning, Burlington, N. C.	25.00	
Lester A. Smith, High Point, N. C.	96.00	
Street Paving:		
Mrs. R. L. Mitchell, Durham, N. C.	2.00	
Miss Ruth Miller, Burlington, N. C.	5.00	
Mrs. Wade Ledbetter, Gibsonville, N. C.	5.00	
D. M. Davidson, Gibsonville, N. C.	10.00	
Ray Kinch, Elon College, N. C.	5.00	
Special Gifts	192.88	
Total		\$ 465.88
Grand Total		\$ 2,806.46
Total for the Week		\$ 721.42
Total for the Year		\$ 5,750.35

A Message To The Churches

From the North American Faith and Order Conference, Oberlin, Ohio, on "The Nature of the Unity We Seek"

Gathered to consider the nature of the unity we seek, we give thanks for the unity we have found. This unity not only exists but is entirely the gift of God's grace and love. We are claimed for this unity as we confess with one voice "while we were yet sinners, Christ died for us"; as we acknowledge Jesus Christ as Lord; and as we accept His commission to declare to all men the good news of His victory. This is the Gospel which has ultimate power to shatter the human heart with wonder and shake the world with hope.

As we have known a common joy in the unity we now possess, we have also felt a common sorrow over the continuing fact of our separations one from another. We acknowledge the one Lord; we also own the peril of calling him "Lord, Lord", and failing to do the things He has commanded. We cannot forget that His prayer for unity of His followers remains unfulfilled. Although some of our divisions arise out of loyalty to truth that we now see, we must acknowledge that Christ calls us to a fuller comprehension of truth and more obedient service. To proclaim that Christ is the one Lord is to give Him pre-eminence over all else — over our most cherished traditions. This we have not done.

Yet God gives us hope. We do not see clearly the path that God has set before us but we are sure that He is leading us, and that at Oberlin He has given us new light.

In this light we see that the Church is God's Church and that the unity is His unity. This unity, we believe, is to be:

—A unity in Christ who died for us. is risen, regnant, and will come again to gather together all things in His judgment and grace;

—A unity in adoration of God, — one offering of wonder, love and praise;

—A unity of declared faith, sounding the vast Amen of the whole Church's believing life through all the centuries;

—A unity of bearing one another's burdens and sharing one another's joys;

—A unity in which every ministry is a ministry of and for all the mem-

bers, bound together in a worshipping and sacramental community;

—A unity in mission to the world, originating with, sustained by and offered to the one Christ, and conducted with such transparency of love and faithfulness that the world will believe on Him;

—A unity possessing rich variety in worship, life and organization.

SOCIETY LIKES PACKET

We, the people of the Pfafftown Women's Fellowship group, would like to express to the committee preparing the packet our deep appreciation for the program packet for this year. We have always used the packets, but we think for the past year or so they have been more interesting and helpful. The program booklet has been very good.

If there is any group which is not using the packets in their planned programs, we wish they would try them. We believe they will find them most helpful and interesting.

— Pfafftown Women's Fellowship

SUNDAY SCHOOL LESSON

(Continued from Page 13)

get is a cold thing, and it is well for folks to give to special offerings once in a while, say at Thanksgiving to the Orphanage, or at Christmas to the offering for The Veterans of the Cross, or at Easter to Missions, and so forth.

There are other principles of giving mentioned in other sections of Corinthians but the ones above are embodied in today's lesson.

CONCERNING HANDLING THE OFFERINGS OF CHRISTIAN GIVING

It is important that men give. It is also important that their gifts be handled honestly and efficiently. "When I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." Everybody who handles funds entrusted to him or her should be honest. But church and church auxiliary treasurers ought to be extremely careful in this matter. Only persons of unquestioned integrity of character and rugged honesty should handle church funds.

(Continued from Page 11)

of Christ, and such action by a local church will not affect in any way its relationship to the Conference, Convention, or the General Council of Congregational Christian Churches.

October 15, 1957

Adopted by the Executive Board of The Southern Convention of Congregational Christian Churches, Elon College, North Carolina

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

MEMORIAL GIFTS

READ THE BIBLE

From Thanksgiving To Christmas

November

28 Thanksgiving	Micah	6:6-8
29	Psalms	90:1-17
30	Psalms	103:1-22

December

1 Advent Sunday	Romans	13:7-14
2	James	1:1-27
3	Genesis	1:1-31
4	Psalms	8:1-9
5	Psalms	139:1-24
6	Matthew	20:17-29
7	Ephesians	4:1-32
8 Universal Bible Sunday ..	Exodus	20:1-17
9	Matthew	22:15-40
10	Romans	8:14-39
11	I Corinthians	13:1-13
12	I John	4:1-21
13	Matthew	5:1-26
14	Matthew	5:27-48
15 Sunday	Matthew	6:1-18
16	Matthew	6:19-34
17	Matthew	7:1-29
18	John	3:1-17
19	Titus	2:1-15
20	Isaiah	11:1-9
21	Isaiah	53:1-12
22 Sunday	John	1:1-18
23	Hebrews	1:1-14
24	Matthew	1:18-25
25 Christmas	Matthew	2:1-12

As Suggested by the American Bible Society

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Speech

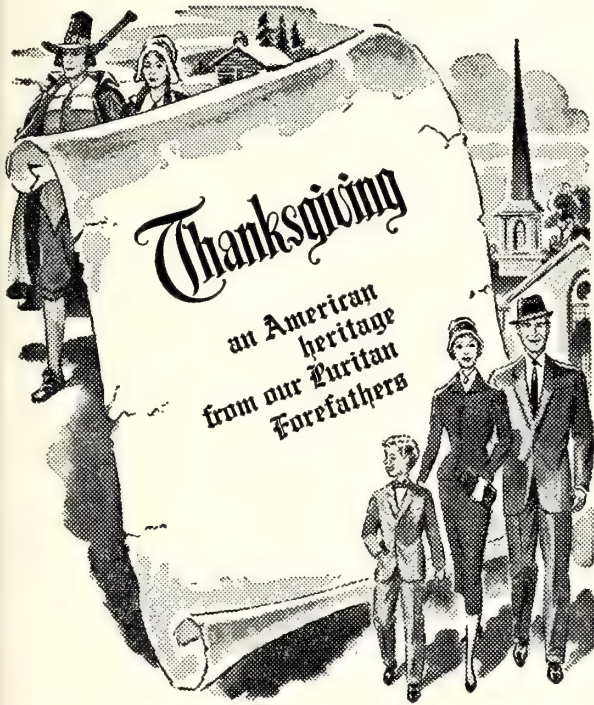
Elon College Library X

VOLUME 109

ASHEBORO, NORTH CAROLINA, NOVEMBER 26, 1957

NUMBER 46

Elon College Library



PROCLAMATION

By

President Eisenhower

At the Autumnal season of the year our hearts move us to follow the wise and reverent custom, inaugurated by our Pilgrim Fathers more than three centuries ago, of setting aside one special day for expressions of gratitude to a merciful Providence for the blessings bestowed upon us. It behooves us to dwell upon the deep religious convictions of those who formed our nation out of a wilderness and to recall that our leaders throughout succeeding generations have relied upon Almighty God for vision and strength of purpose.

As a nation we have prospered; we are enjoying the fruit of our land and the product of our toil; we are making progress in our efforts to translate our national ideals into living realities. And we are at peace with the world, working toward that day when the benefits of freedom and justice shall be secured for all mankind. For such blessings let us be devoutly thankful and at the same time let us be sensitive and responsive to the obligations which such great mercies entail.

Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, having in mind the joint resolution of Congress approved December 26, 1941, which designates the fourth Thursday in each year as Thanksgiving Day, do hereby call upon our people to observe Thursday, November 28, 1957, as a day of national thanksgiving.

On that day let all of us, in accordance with our hallowed custom, foregather in our respective places of worship or in our homes and offer up prayers of thanks for our manifold blessings. Let the happiness which stems from family reunions of Thanksgiving Day be tempered with compassion and inspired by an active concern for those less fortunate in our own country and in other lands; and let us ask God's continuing help and guidance in our conduct, both as individuals and as a nation.

Here And There Among The Churches

AT HAW RIVER the minister, Rev. Henry Harmon, is currently telling his people about the fundamental principles of the Christian Church as established hereabouts 150 years ago. He did not grow up in this tradition, but finds the principles valuable to remember. The members are being asked to list their TALENTS. A new member, assistant teachers, and ten percent of membership as tithers were among the early returns.

MEMBERS RECEIVED recently at Chapel Hill were six in number and represented three states and three denominations. This illustrates the service being rendered by our church in the university community.

A NEW MISSION, St. Thomas, was organized in Winston-Salem November 3 with 41 members, according to the Bulletin of the First Evangelical and Reformed Church where Rev. Aubrey Hedrick is pastor. Another church is born!

Sing unto the Lord a new song;
For he hath done marvelous things.

REV. RUFUS ANSLEY, minister at First Congregational Christian in Richmond, has had a long, hard siege in the hospital, but appears to be on the road to recovery, and may be home by the time this is in print. We all join in the prayers and hopes for his speedy and complete recovery.

LOUIS WILKINS, a member of Bethlehem (Nansemond) and a student at Elon College, was licensed to preach at the North Carolina and Virginia Conference. He hopes to do missionary work soon. A wonderful idea!

LICENSED TO PREACH in the Western N. C. Conference were Robert Hultman and William Joyner. Both have been serving churches under the leadership of an ordained minister.

THE WOMEN OF BETHLEHEM church near Suffolk, Virginia, were responsible for the morning worship service on November 3, with Mrs. H. F. Schadel, president of the women, presiding. Mrs. W. T. Harrell of Liberty Spring was the guest speaker. Others sharing in the service included Mrs. O. C. Bradshaw, Mrs. I. W. Johnson, Mrs. T. H. Dilday, Mrs. Dudley Joyner, Mrs. Philip Johnson, Mrs. Edward Klegers, Mrs. R. H. Barnes, Mrs. T. A. Poole, Mrs. R. E. Brittle, and the pastor, Rev. R. E. Brittle, who led the morning prayer.

NEWS FROM WAKE CHAPEL

Mrs. B. B. Johnson

On Tuesday night, November 12, the Wake Chapel annual laymen's banquet was held with Mr. Walter F. Anderson, of Raleigh, Director of the State Bureau of Investigation, guest speaker. Mr. Anderson brought a challenging message on "The Personal Witness of the Christian Laymen." Other special guests were fifteen laymen from Hayes' Chapel, and seven laymen from Auburn Congregational Christian churches. Mr. Cary Powell, Jr. is president of the Wake Chapel Laymen's Fellowship. Circles of the Women's Missionary Fellowship served the banquet meal in the assembly room of the Sunday school annex.

The annual community Thanksgiving Service will be held this year at Wake Chapel on Wednesday evening, November 27 at 7:30 o'clock.

THE CHRISTIAN SOCIAL ACTION COMMITTEE of the Southern Convention will meet at the United Church in Raleigh, Wednesday, December 4, beginning at 1:00 o'clock. Anyone who has any suggestions which they would like to offer this committee is asked to write the chairman, Lanson Granger, 50 Tucker Lane, Warwick, Virginia.

Make a joyful noise unto the Lord,
all ye lands.
Serve the Lord with gladness.

EMC AT CHAPEL HILL

Approximately thirty men of the United Congregational Christian Church, Chapel Hill, visited the homes of the congregation in the annual Every Member Canvass Sunday, November 17. W. R. Cherry, chairman of the Finance Committee, has stated that the purpose of the visits was to tell the story of the Church, to give a witness about Christ and stewardship, and to secure commitments of support.

At a recent meeting, the congregation voted unanimously to accept a budget of \$13,200 for 1958.

A special commissioning service for the visitors was conducted at the close of the worship service on Sunday. The pastor, Rev. Harvey L. Carnes, used the words from Luke 12:34 "Where Your Treasure, is There Will Your Heart Be Also", as a sermon topic. A coffee hour for everyone, in the Parish House preceded the service.

Others working with Mr. Cherry in arranging the Canvass were Raymond Strong, Chairman of the Trustees; J. R. Ellis, Chairman of the Board of Deacons; James M. Pinney, Treasurer; and Thomas Peyton, Moderator.

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheville, North Carolina

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Monticello Reports A Good Year

Mrs. Robert Trost

This has been an active year for our church as we are in the process of constructing a new building. The old building was torn down and a completely new one is going up in its place. The new church contains a full basement, with a kitchen, and plenty of Sunday school rooms in addition to the lovely sanctuary. We hope to be in the church by Christmas at the very latest, and it will truly be a season of rejoicing for our people.

The Earnest Workers Class of the church is making plans for the Christmas scene for the front of the church. Most of the scene has been used for the last two years, having been made for a float in the Christmas Parade of 1955 in Greensboro; additional pieces are being added this year. It consists of a hand-made stable and manger and hand painted figures of the Holy Family. The scene is quite impressive during the Christmas season when it is lighted at night with flood lights.

Our church is fortunate beyond words in having two ministers in our midst. Dr. William Mueller, our former pastor and still an active member of our church has many inspiring Sunday school lessons to share with the people. The two years he was our pastor were years filled with soul-stirring sermons and friendliness and thoughtfulness that shall never be forgotten. At the present time Dr. Mueller, in addition to teaching at the Woman's College, is working on a book on the life and sermons of John Donne. Mrs. Mueller is one of the teachers of the Earnest Workers Class — so we are truly blessed with a family of unusual talent and one which renders much Christian service.

Mr. William Lane, a former colleague of Dr. Mueller's at Woman's College is our present minister. He is a divinity student at Duke University at the present time, serving as our pastor on a part-time basis. During the summer he served as our full-time pastor, devoting his time to working on the new building and getting acquainted with the people of the church and the community in addition to conducting Sunday services. Mr. Lane helped to reorganize the Youth Fellowship and under his guidance it has steadily grown. The fellowship now meets every Sunday night for a

supper meeting and a worship program.

For the past month, Mr. Lane has delivered a series of sermons on I Corinthians 13, using a different version of the chapter as the scripture lesson for each of the three weeks. The first sermon was called "The Faith of Jesus," using the RSV Bible; the second, "The Hope of Jesus," using Letters to Young Churches; the last, "The Love of Jesus," using the Goodspeed translation. This series of sermons was a great help to the congregation in understanding this familiar chapter of the Bible.

The Missionary Society had a successful year under the leadership of Mrs. Jarvis Faucette. Several church dinners were given to make money for the society and several for fellowship of the church. A full program of study and worship has been followed during the year. One of the outstanding programs was one led by Mr. Lane on

Praise ye the Lord.
O give thanks unto the Lord;
for he is good:
for his mercy endureth forever.

the "Histotry of the New Testament," in which he brought to our attention many interesting points and historical facts about this vital portion of the Bible.

Since we have not had the church in which to meet, the choir has been meeting in the homes of different choir members. A social hour has followed each practice and everyone in the choir has been drawn closer together by the fellowship and song of these sessions.

We are looking forward to the Christmas season and the new year with high hopes and grateful hearts.

THE TITHER'S SURPRISE

The Christian who begins to tithe will have at least six surprises:

1. At the amount of money he has for the Lord's Work.
2. At the ease in meeting his own obligations with the nine-tenths.
3. At the deepening of his spiritual life in paying the tithe.
4. At the ease in going from one-tenth to a larger giving.
5. At the prudent disposal afforded to a faithful and wise steward over the nine-tenths that remains.
6. At himself in not adopting the plan sooner.

CHAPEL HILL MEN PLAN PROGRAM

November 10 — Program Topic: "A Christian Looks at Politics". Speaker: The Rev. William T. Scott, Jr., Pastor, Congregational Christian Church, Durham.

December 6 — Program: Holiday Bridge Party for members, wives and friends. Time and Place: 8:00 to 11:00 P. M.; Fellowship Hall. Cost: .25 per couple (tickets for sale by Program Committee).

January 12 — Program Topic: "Sputnik and Then What?" Speakers: Dr. Everett Palmatier, Chairman, U. N. C. Physics Department. Mr. James Carse, University Y. M. C. A. Staff.

February 9 — Program Topic: "An Egyptian Looks at U. S. Foreign Policy." Speaker: Mr. Hussein Nasser, Cairo, Egypt. (tentative)

March 9 — Joint Meeting with Women's Fellowship. Program topic to be announced.

April 13 — Program Topic: "The University and its Future". Speaker: Chancellor William B. Aycock. (tentative).

May — Spring Outing — Date and place to be announced.

CLAPPS WELCOMED TO LEAKSVILLE

Mrs. Doris J. Clatterbuck, Reporter

A Fellowship Supper was held on Thursday, October 24, 1957, in the basement of the Leaksville United Church of Christ. The Supper was in the honor of the new pastor, Rev. Rosser Lee Clapp and his family. There were many friends present to welcome Rev. Clapp and his wife, Doris, and their two sons Chris and David into the church and into the community. A delicious supper was served buffet style and was enjoyed by all those present. Immediately following the supper, an old fashioned pounding was given for Rev. Clapp and family. This had been arranged before hand and was a complete surprise to the Clapp family who thought that everyone had brought an awful lot to eat. A most enjoyable time was had by all those present and I'm sure everyone left with the feeling that they knew the pastor and his family a little better. I feel that as the days and weeks go by and as we meet and worship together that we will also have a stronger desire to work with one another to make our church grow. I hope everyone will keep this in mind as we face the new year which will be starting soon.

Thanksgiving

The President of the United States has issued a call for a day of thanksgiving. The date is Thursday of this week, a time designated by vote of Congress. There are many reasons for thanksgiving. Our country is exceedingly prosperous — a hundred times more so than some areas of the world. In a generation we have gone through two big wars and some smaller ones; but now we are at peace. Knowledge of Christ has circled the globe, and the Bible is read in all nations. Time is dated from the birth of the baby Jesus, whose birthday we will soon celebrate. There are many real reasons for being exceedingly grateful to the Father of mankind.

When the first call for a day of Thanksgiving was issued in the part of the world now known as the United States of America, reasons for gratitude were not so obvious as at present. The winter had been cold in the Massachusetts Colony, the food scarce, and the Indians not always friendly. Half of the people who came from England in search of freedom had found death in the new land, and their bodies lay in leveled graves so the Indians would not know how many had died. But the summer harvest gave renewed hope, and with half rations enough to go through the winter, a Day of Thanksgiving was declared.

And the people attended. The picture on the front page reminds us of how they went to church with guns for protection. Life was hazardous in those days. Dangers lurked on every side. Difficulties were abundant, and luxuries were absent. But they went to church.

Shall we follow their example? Thanksgiving is a religious duty and a Christian grace.

General Council Comes South

When the executive committee of the General Council of Congregational and Christian Churches met in Newport News, Virginia, this month a new light appeared on the horizon that may persuade a new day in our denomination. It certainly was a happy experience for Dr. Jesse H. Dollar and the people of his church who entertained.

This was the first time the executive committee of the Council has met in the South, and the Council itself has never met in this whole region. When the Christians crossed the Mississippi to unite with Congregationalists in a meeting in Seattle, Washington, in 1931, delegates from Virginia went with an invitation for the Council to meet in Norfolk. Just before consideration of invitations, a vote was passed to meet in no place where all races could not be entertained on equal basis. That rule still stands, and the Council cannot meet in the Southland.

This is a kind of segregation that makes some people who call this area "home" very unhappy. There are approximately 600 churches and 80,000 members in

the three conventions and one conference of the southeast area, but they can never entertain the Council because the laws of the states will not permit integration of the races. We live here, and quite happily, side by side with people of different races, but because we do things differently from our friends in other areas we cannot expect to entertain our own Church people when they meet to transact business for the denomination.

It is against this background that the light broke through a bit two weeks ago when the executive committee met on our side of the dividing line. Members of the committee will never know, unless they have lived here, as some of them have, how happy their visit made some Southerners. We were delighted. New hopes arose in our hearts — hopes that all men shall yet be brothers regardless of race, nationality, or habitat. Thank you, ladies and gentlemen, for doing us the courtesy of a visit. We shall always love you for it.

Enjoy The Psalms

The women's societies are studying the book of Psalms this year, and if they really get to know this wonderful song book they will find in it great joy.

Like any other hymn-book, there are found in it prayers, declarations of faith, and above all else, thanksgiving. More than half of the Psalms either give thanks directly or tell reasons for giving thanks.

The Psalms should never be read just because they are in the Bible, or as a religious duty. That becomes drudgery. Singing is a joy, and these poems were intended to be sung, and they have been sung during twenty-five hundred years.

In these days of sputniks it is helpful to read Psalms 8, 19, and 27. The majesty of God is overwhelming. Distances as known by man have increased terrifically since the writing of these verses, but the heavens still "declare the glory of God," who made man a little lower than himself. Even if we are able to penetrate outer space (as we know it) for a few thousand miles, there will still be the twinkling stars and the milky-way in the dim distance. And in and beyond it all is God who is "mindful of man" and interested in all that befalls him.

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Try saying that over slowly when fear is freezing your Christian faith. Faith will return with a new fervor, and fear will steal away.

When a storm is raging either in nature or within the soul, read Psalm 29. "The God of glory thundereth." The voice of the Lord makes the trees to skip, and breaks the great cedars of Lebanon, but all the things in nature cry, "Glory!" "The Lord sitteth King forever." Of course he does. The storm makes no difference to him. His love and goodness are steadfast.

Study the Psalms until you know their meaning, fit them in memory so they can sparkle as jewels, and use them with joy. They sing for us, and they help us to sing the praises of our God.

Something New At Newport News

Dr. Jesse H. Dollar and his church people in Newport News, Virginia, had the distinction of entertaining the executive committee of the General Council of Congregational Christian Churches November 14-15, the very first time such a meeting has been held in the South. Members of the committee came from across the country from Maine to California. They seemed to be happy in Virginia, Vice-chairman, Mrs. Mary Feibiger, daughter of the late Dr. W. H. Denison, presided with graciousness and skill. She was born in Norfolk, and was pleased to be back home again.

The executive committee has real problems. The work of the entire denomination must be carried forward according to directions of the General Council in its biennial sessions. There are near a million and a half members of the more than six thousand churches, and ideas are as varied as the people and churches. At present the committee must wrestle with problems arising out of the union with Evangelical and Reformed churches. The numerous boards, commissions and committees need to be correlated. New programs are in the making, programs that will send the United Church of Christ into the future with great effectiveness.

In the background of all plans and programs is a court case brought by a few churches and individuals with the hope of making union impossible. This matter has been before the courts of New York, and decided in favor of the union, but it is now in the Federal courts, and some matters must await the decision.

The Thursday evening session was in honor of Dr. Fred Bushmeyer, former secretary and minister of the General Council who is now director of the Washington office of the National Council of Churches. The church gave a delicious banquet served elegantly, to members of the committee and the ministers and their wives of the Eastern Virginia Conference. Dr. Bushmeyer gave vivid insight into his work as he serves as a minister to congressmen, officials of government, and international statesmen in Washington.

Much of the work of the committee was routine, but the ramifications of actions taken may well be world-wide. Chaplains sponsored by the Council go to the far places of the earth. Visits authorized mingle leaders of

many nations. Moves to complete the Union already begun, and to bring into it other denominations, is of great concern to the United Church of Canada, of Japan, of India, and of Africa. There are only 36 members of the executive committees, but the work they so carefully and diligently do may affect the lives of millions.

An outsider observing this committee at work was greatly impressed with the large vision, the intelligent analysis of great problems, the devoted concern for reaching right solutions, and the gracious human interest in all discussions and decisions. One need not fear to follow such devoted and intelligent leadership. The United Church of Christ may well be the flowering of the faith of such men and women.

F. C. L.

About * * *

ALCOHOLICS ANONYMOUS

Possibly one of the least-known nationwide organizations is Alcoholics Anonymous. It is composed of a brotherhood who are banded together to help each other combat their own common enemy. The organization's name is indicative that it does not seek publicity, and probably for that reason little is known of this unusual group of people. Chapters operate in all principal cities, and in recent years the movement has spread to many small towns.

Results obtained by Alcoholics Anonymous are revolutionary. The inebriates find in their own ranks the road to recovery, a road that in thousands of cases physicians, sanitariums and hospitals, families and employers have been unable to show them.

As travelers on the John Barleycorn road, they know all the danger signals, the alibis used by an alcoholic to mitigate his drinking and the thoughts in his mind as he emerges from the fog. So the assumption is that the man who has traveled the road is better able to help the fellow who wants aid in freeing himself from the clutches of drink.

Alcoholics Anonymous follows a well-defined course. Leaders insist that theirs is not a cure organization.

LAYMEN BUILD CLASSROOM FOR CHILDREN

Mrs. Margie Partin

Due to the Primary Classroom being overcrowded, the laymen of Hayes' Chapel, Garner, North Carolina, decided to build a room large enough. Instead of just talking about it, the men had a meeting, made plans and started to build.

After the men worked three and four nights a week and on Saturdays, the primary class was in their room within three weeks. With most of the material and all of the labor being donated, the cost of the 18' x 12' classroom came to only \$237.

We are real proud of the room and especially proud of the cooperation shown among the laymen. The Women's Fellowship had a part in it also, by preparing lunch for the men on Saturdays.

They also insist that their remedy is a conditional reprieve in which they are so busy helping others they solve their own problem. It is like the rich woman who repeatedly tried to find happiness by sending sums of money by others to purchase food for the poor, but happiness was not achieved until she personally carried food to the hungry.

The organization has no salaried officers, no dues, no house organ, has nothing to sell except unselfish service, and does not solicit funds. Each member is a one-man or one-woman membership committee, bringing to meetings friends or new acquaintances who need help in their fight against alcohol. The organization does not promote any religious doctrines and hoists no religious dogma or creed on its members.

This unusual movement was conceived 27 years ago by a 43-year-old native of Vermont when he had reached the end of the John Barleycorn road. Having tried all the remedies prescribed he was unable to stop drinking and decided he was a confirmed alcoholic. It was at this point that he decided the best source to obtain help was from alcoholics themselves. There he found the answer. . . doing something to help the other fellow give up drinking.

C. B. Riddle

Hampton Roads Youth Activities

Joy Ann Akin, Secretary

There is a new organization in the Hampton Roads area this Fall. It is the Hampton Roads Youth Group consisting of the young people from our 14 churches in Norfolk, Portsmouth and Newport News. It is under the direction of the committee appointed by the Hampton Roads Congregational Christian Union: The Rev. Olin Pendleton, Chairman; Mrs. Frank Hamilton and Mrs. Jack Akin. They meet the fourth Sunday of every month from 3 to 5 p.m. for worship, a program and a fellowship period.

Their objectives are: To get to know other church groups; to understand our PF work better; for inspiration; to help each local church group; to unite for greater accomplishment and to develop leadership on a wider level.

The following are the officers:

President, Raymond Cobb, First Church of Norfolk; Vice President,

Bless the Lord, O my soul,
And forget not all his benefits:

Who forgives your sins,
heals your diseases,
redeems from destruction,
crowns with kindness and mercy,
feeds abundantly,
so thy youth is renewed like the eagle's.

Gloria White, S. Norfolk Community Church; Recording Secretary, Joy Ann Akin, Great Bridge; Corresponding Secretary, Patsy Collette, First Church of Portsmouth; Treasurer, Carol Cannon, Rosemont; Faith Commission Chairman, Jerry Cummings, The Christian Temple; Fellowship Chairman, Joan Nagg, Bayside; Action Chairman, Linda Askew, Bayview.

After several planning sessions the first regular meeting of this group was held at the First Church, Norfolk on September 22. While registration was taking place the group enjoyed singing under the direction of the Rev. Russell Shaffer. The worship service was given by the young people of the host church. The speaker for the afternoon was the Rev. Frank Hamilton, Minister of the Christian Temple. After his discussion of "How To Meet Temptation" the group broke up into groups according to the various age levels for further discussion of the topic. Later they reassembled

for the election and installation of officers and a fellowship period.

The second regular meeting was held at the Great Bridge Church on October 27. After a short program of organ music by the church organist, Mrs. C. R. Sawyer, they were welcomed by the host pastor, Rev. Jack T. Akin. The service of worship "They Knew Jesus" was presented by the Senior High Pilgrim Fellowship led by the president, Phyllis Dozier. For the separate group meetings the Junior Highs and Senior Highs both had panel discussions of the topic "Meeting Jesus." The Juniors met under the leadership of Mrs. Olin Pendleton and Mrs. D. P. Smith, Jr. The advisers met for discussion with Mrs. Jack Akin as chairman and the ministers met together as a group. Later all the groups assembled in the Social Hall of the church for refreshments and group singing. The meeting closed with the singing of "Bless Be the Tie" with the group in a friendship circle and prayer by Mr. Ernest Waterfield of the Great Bridge Church.

TEN COMMANDMENTS FOR TEENAGERS

1. Stop and think before you drink.
2. Don't let your parents down; they brought you up.
3. Be humble enough to obey. You will be giving orders yourself some day.
4. At the first moment turn away from unclean thinking — AT THE FIRST MOMENT.
5. Don't show off when driving. If you want to race, go to Indianapolis.
6. Choose a date who would make a good mate.
7. Go to church faithfully. The Creator gives us a week. Give him back an hour.
8. Avoid "following the crowd." Be an engine, not a caboose.
9. Choose your companions carefully. You are what they are.
10. Or even better — keep the original Ten Commandments.

— Adopted by the 400 student delegates attending the 1955 San Francisco national convention of the Federation of Catholic High Schools.

WINDSOR YOUTH FELLOWSHIP

Bill Bradshaw, Reporter

The Junior Youth Fellowship of the Windsor Christian Church began its new year with a very enjoyable picnic at the home of our pastor and his wife, Reverend and Mrs. William A. Grissom, on September 22, 1957. After our social hour, our new officers were elected as follows:

President, Peggy Beale; Vice-President, Bert Marshall; Secretary, Frances Godwin; Treasurer, Herbert Laine; Pianist, Peggy Grissom; Reporter, Bill Bradshaw.

By all of us working together we are looking forward to a very good year — one that will be beneficial and helpful for us, our church, and our community.

The Senior Youth Fellowship of the Windsor Church observed Work Day For Christ on October 19. The group met at the parsonage for breakfast, a short devotional, and then went out on their projects. The gifts were brought on Sunday night and dedicated. The financial results of the day amounted to \$45.00, but much more was realized in wholesome fellowship and Christian sharing.

The following officers were installed to serve for this year.

President, Pat Garrison; Vice-President, Ike Steele; Secretary, Ida Edwards; Treasurer, Nancy Grissom; Reporter, Joe Griffin.

Stewardship

A good churchman works for and through his church, even as he works outside his church, to redeem his pledge of faith and love.

He offers the skill of his hands, his professional talents, the gifts of his spirit, and the superb grace of his faithfulness. He seeks with others a division of labor in the enterprises of the church, so that laymen may assume such burdens as otherwise overtake the minister and distract him from his irreplaceable task.

Working for God in His Church does not substitute for living with God, but follows from it. It is a giving of means and self in grateful dedication.

YOUNG PEOPLE'S CLASS of Ingram Church has recently installed a bulletin board in front of the church. The pastor, Rev. W. A. Rich, spoke over Radio Station WHLS each afternoon last week.

The Christian Sun

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA

December

1—Retired Personnel of the Marathi Mission.

CEYLON

- 2—The Ceylon Mission, which was started in 1816 and to which the Board sent its first medical missionary (Dr. John Scudder) in 1819.
- 3—Dorothy G. Appleby, S.R.N. was born in London, did clerical work for seven years and then studied nursing; went to Ceylon as nurse in hospital owned by tea planters in 1946; engaged 1951 by our Board for 5-year term and re-engaged 1956 for another 5-year term; assistant nursing superintendent, Green Memorial Hospital, Manepay.
- 4—Rev. and Mrs. Sydney K. Bunker. He was born in South Africa where his parents were missionaries of our Board. Taught at Talladega College, 1935-37. Married 1936 and went to Ceylon next year; president Jaffna College.
- 5—Mr. and Mrs. W. Robert Holmes both graduated from Wheaton College in 1938, married 1940; to Ceylon 1947 where he teaches in Jaffna College and she does college community service.
- 6—The Rt. Rev. and Mrs. Sabapathy Kulandran. He was member of American Board International Seminar 1945-46; appointed Bishop of Jaffna Diocese of Church of South India, 1947.
- 7—Mr. and Mrs. Edson C. Lockwood were married in 1927 and went to India the next year; in 1936 transferred to Ceylon. Both teach in Jaffna College.

Our New Curriculum In The Making

Some of this country's leading Christian educators took part in a week-long November 15, writers' conference which began in Atlantic City, New Jersey, under the auspices of the Evangelical and Reformed and Congregational Christian Churches.

The conference, is bringing together outstanding theologians and Bible scholars from five theological seminaries, 38 distinguished writers and a staff of 22 specialists from the Christian education agencies of the two denominations.

The purpose of the meeting is to orient the group of writers who have been drawn from all parts of the United States to help prepare material for a new church school curriculum. Already in preparation for several years, the new course of study will not be completed until early in the 1960's.

Key speakers who will be heard during the week include Dr. Daniel Day Williams, professor of Systematic Theology, Union Theological Seminary; Dr. Ross Snyder, professor of Religious Education, Chicago Theological Seminary; Dr. Herbert Gordon May, professor of Old Testament Language and Literature, Graduate School of Theology, Oberlin College;

Dr. Robert V. Moss, professor of New Testament Science, Lancaster Theological Seminary; and Dr. Harold A. Pflug, professor of Christian Education, Eden Seminary.

A series of panel and general discussions of such pertinent subjects as the Old and New Testament, theology, educational theory, curriculum writing and audio visual integration will highlight the sessions.

Of special interest is a presentation of "Principles and Structure of Curriculum" by Miss Merle Easton of Boston and Robert E. Koenig of Philadelphia. Miss Easton is editor-in-chief of the Christian Education Division, Board of Home Missions, Congregational Christian Churches. Mr. Koenig is director of curriculum and publication, Board of Christian Education and Publication, Evangelical and Reformed Church.

Textbooks currently in use in public schools will be exhibited during the conference to enable the writers to examine their contents for such things as the words levels and concepts of the several age groups. Other exhibits will include the most recent Christian education material produced by other Protestant denominations, and the latest source books on theology and the Bible.

U.S.F. Asks A Favor

Martha Speight, Chairman, N. C. USF

The UNITED STUDENT FELLOWSHIP has a favor to ask of the ministers of the United Church of Christ. U. S. F. is the college age organization for members of the United Church of Christ. The students who are members of the groups in North Carolina have expressed the desire and need to feel more as if they still have a home church. This does not mean just the churches in North Carolina, as the students attending colleges in North Carolina represent many of our States. This need seemed to be felt by all the students. Much concern and thought has been given by the students to this problem. I would like to pass on to you now one of the suggestions that the students recommended at the Spring U. S. F. State Retreat.

On the Sunday following Christmas, they would like for the home

A CALL TO THANKSGIVING

Let the people praise thee, O God;
let all the people praise thee.
O let the nations be glad and sing for joy:
for thou dost judge the people righteously,
and govern the nations upon the earth.

Let the people praise thee, O God;
let all the people praise thee.
The earth has yielded its increase;
God, our God, has blessed us.
God has blessed us:
let all the ends of the earth fear him.
Psalm 67

churches to invite the college students of their church to an informal get-together. They feel that this gesture would make them feel more at home in their church again, that the church had not forgotten them, and that they were still needed. It would give them a chance to catch up on the news of the church, to see the "newly decorated Fellowship hall," and to catch up on the news of each other. It would also give them the chance to "Air out" some of the feelings and impressions that they have gotten at school.

U. S. F. hopes that the churches will recognize and understand this feeling, and will see fit to have a get-together during the vacation time. Perhaps your local Fellowship would like to know about U. S. F. We will be glad to help with this if we can. My address is 2108 Hanes House, Duke University, Durham, North Carolina.

Doctor Tells Of Missionary Needs

At American Board Meeting in Sioux Falls, October 16

R. A. McGowan, M. D.

We are home from our first term in the Angola Mission (Africa), full of hope and visions of the future, having seen a work restarted, confident that something has been accomplished, but in view of the tremendous amount of work yet to be done, actually anxious to be at it again.

We need more missionaries, more African leaders, more technically able people, both African and missionary, more adequate budgets. Have you ever tried operating a sixty bed hospital on five thousand dollars a year? Check with your local hospital! We actually have three thousand dollars per year in our budget, the other two thousand is made up from special non-recurring gifts. We need more training for our African leaders, more books, more help, to start a newspaper, more drugs, electricity for the hospital both for an X-ray unit and for lighting the hospital, more money for schools, for village trips — and so the list continues.

But it all boils down to a not so simple statement! We need more dedicated, consecrated Christians! More men and women who are willing to go and serve in Africa, in Asia, the Near East, and Europe. And more who are willing to serve here.

More men and women who, should they be equipped, will say "Lord, here am I, send me." More consecrated Christians to say, "Lord, use me here in your church. Help me to be more like Christ and in learning what he was like, and is like, and what he taught, help me to find the compassion he had for suffering man." Men and women who say, "Help me as I teach my children, or in Church School, or work with young people — to help them grow in their understanding of Christianity."

Every Christian should be a missionary. A missionary is a person with a mission. Those of us who go to other lands or cities, sometimes strange, sometimes not, would find ourselves very weak indeed were it not for the Home Church missionaries working in church schools, pastorates, P. F. groups, boards, associations and so forth. Without you we are an arrowhead that has no shaft. Pointed in the right direction but with no support, no power, scratching at the surface but unable to plunge deep

to the heart of our world's difficulty, man's inhumanity to man. And, like an arrow, needing the feathered shaft to be driven truly to the mark, we need the Gospel of Jesus Christ firmly bonded to us.

The other day I was talking with a man, widely travelled outside the United States, a man in a position of responsibility to the youth of America. He mentioned a few things I would like to repeat to you. He felt that many mistakes have been made by missionaries! In this I did not argue with him. I have, and probably all of us have made many. But he added that perhaps we should not be sending missionaries. We should send more money, more government help, more technicians. More people who would work within the religious structure of the people or country being helped. Lay off Christianity and get on with the material help. He concluded, "Don't misunderstand me — I think Christianity is a good religion, I think it is the best religion for me, but I am not at all sure it is the best religion for, say, the people of India, or the Muslims of North Africa."

This is not one man's opinion only. I have met it in the few months we have been back, in several areas of the United States. "Let them be, they are happy in their religion. Let's help them but keep OUR religion out of it." This is all right if Christianity is "just another religion." But is our God so SMALL?

Let us look at what Paul said at Athens. "Gentlemen of Athens, my own eyes tell me that you are in all respects an extremely religious people. For as I made my way here and looked at your shrines I particularly noticed one altar on which were inscribed the words, TO GOD THE UNKNOWN. It is this God whom you are worshiping in ignorance that I am here to proclaim to you!" He did not say, "Your religion is all right if you make a few changes in the way you treat your fellow men." He said, "I preach the unknown God who you worship in ignorance." Nor did he say, "Look, I've got a new religion for you. It is easy, you go to church on Sunday, hear a nice, comfortable, non-controversial sermon, sing a few songs (the tunes of which are catchy and you don't have to pay any attention to the words). Better still, it does



R. A. McGowan, M. D.

not require any thought and only costs a quarter a week for the collection." He said, "We preach Christ crucified, a stumbling block to the Jews and folly to the Gentiles, but to those who are called, both Jews and Greeks, Christ the Power of God and the Wisdom of God."

This is not a namby-pamby method for inward calm, or peaceful living. It is not just another good religion. Jesus did not say that in Hinduism the Indian people will find an adequate religion — for them. Nor that in Buddhism the man of the Orient can find "peace of mind." He didn't say, "Go and make disciples of all men who aren't satisfied in their own religion." He said, "I am the Way, the Truth and the Life, no man comes to the Father but by Me." And again, "The man who believes in me is believing the One who sent Me and the man who sees me is seeing the One who sent me."

Man has sought for God in many ways and as men differ, so the religious and moral codes have differed. Christianity to me is not just another religion. I am no theologian nor could I be classified as a student, but I believe with my whole being that what Angola needs, what Africa, Asia, and Europe need, and what we need here in the United States is men and women, old and young, who can say with Paul: "For I take no special pride in the fact that I preach the Gospel. I feel compelled to do so; I should be utterly miserable if I failed to preach it. If I do this work because I choose to do so then I am entitled to a reward. But if it is no choice of mine,

At Age 70 A Woman Doctor Goes To Africa

A seventy year old woman doctor, who served as a Congregational Christian medical missionary in China for 30 years, has packed her stethoscope again and is, on her way to another continent — Africa.

Dr. Alma Locke Cooke sailed for Lobito, Portuguese West Africa, on the S. S. Lubilash, a Belgian line freighter leaving New York Nov. 12.

A missionary physician, Dr. Cooke represented the American Board of Commissioners for Foreign Missions in hospitals in Lintsing and Tehsien, China, from 1920 to 1949. Both medical centers were in isolated regions;

but a sacred responsibility put upon me, what can I expect in the way of reward? This, that when I preach the Gospel, I can make it absolutely free of charge, and need not claim what is my rightful due as a preacher. For though I am no man's slave, yet I have made myself everyone's slave, that I might win more men to Christ. To the Jews I was a Jew that I might win the Jews. To those who were under the Law I put myself in the position of being under the Law (although in fact I stand free of it), that I might win those who are under the Law. To the weak I became a weak man, that I might win the weak. I have, in short, been all things to all sorts of men that by every possible means I might win some to God. I do all this for the sake of the Gospel; I want to play my part in it properly."

The Gospel of Jesus Christ has inspired man throughout the centuries and is the only salvation for us and our world. At times we have to put emphasis on one phase of our work — to make entry into an area. Agriculture, educational programs or our ministry of healing may be the key which unlocks a new group of people to the Gospel. But, as we live full Christian lives, living our mission, Christ works in and through us, and you, and we do take our place and do our part.

The day of the missionary has not passed. In fact, we are just starting! Here at home and in other lands, new opportunities meet us at the dawn of each new day. And, as the Spirit of Christ lives in your hearts and mine, may we play our part in His Gospel properly.

the Lintsing institution was the only hospital in an area of 5,000,000 people. During the Japanese invasion of China it served as a base hospital for wounded soldiers with Alma Cooke ministering to them in addition to the civilian patients, until she was taken prisoner by the Japanese in 1941. She was repatriated to the U. S. A. in 1942 — and returned to China after the war.

When the Chinese communists expelled all foreigners in 1949, Dr. Cooke accepted a position in the University Health Service at the University of Michigan, where she remained until she reached the age of retirement last summer.

But Alma Cooke isn't ready to retire. Friends in many areas have urged her to help them in their work and she has decided to accept the invitations of two of her former hospital colleagues who transferred to Africa after the revolution in China. She will go first to Dondi, Portuguese West Africa, where Miss Mary Dewar directs the School of Nursing at the Sara Hurd Scott Memorial Hospital. Later she will give her services to the Willis F. Pierce Memorial Hospital at Mt. Silinda, Southern Rhodesia, where Miss Helen Dizney has been in charge of the public health program.

Dr. Cooke will be paying her own salary while in Africa.

Dr. Cooke has been interested in Africa since she was a small child and listened to her father's stories about the far-away continent. As a young Congregational minister, her father, the Rev. William Henry Cooke, hoped to go to Angola as a missionary but he failed to pass the rigid medical examinations required by the American Board. However, he kept in touch with Africa and Alma caught his enthusiasm for work there. After she finished her medical studies in 1920, she applied for a position in Angola but at that time there was no position for a woman doctor and the American Board persuaded her to go to China.

In 1942, as an exchange prisoner of the Japanese, Dr. Cooke spent a few days at Lorenzo Marques, Portuguese East Africa, during the transfer of prisoners from the S. S. Conti Verdi to the S. S. Gripsholm. But there wasn't time to visit the mission hospitals in which she had long been interested.

Now, at last, her dream of many years is to be fulfilled.

Dr. Cooke is the granddaughter of another pioneering physician, Dr. Dean Jewitt Locke of Sullivan, New Hampshire, a graduate of Harvard Medical School who trekked by covered wagon to California in the 1849 Gold Rush. The town of Locke Ford, near Stockton, California, where he began his medical practice is named after this intrepid doctor.

Dr. Alma Cooke was born in Oakland, California, where her father was pastor of the Fourth Congregational Church for 18 years. Her only sister, Mrs. William Bembower, and her husband were missionaries in India for many years and now live at 323 East College, Kent, Ohio. Dr. Cooke makes her home with Miss Elsie E. Craig, 2323 Ward Street, Berkeley, California when she is on the west coast. While in China Dr. Cooke was a representative of the First Congregational Church in Stockton, California.

NEW MISSIONARIES COMMISSIONED

Dr. and Mrs. Frank B. Magill of Brookline, Massachusetts, were commissioned as career missionaries to Africa Sunday, November 17, at the First Church, Congregational, in Cambridge.

Dr. Magill, a pediatrician at the Children's Medical Center in Boston, and Mrs. Magill, a social worker and teacher, have been appointed to the McCord Hospital, Durban, South Africa, by the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches. The Magills will make their new home in Africa with their two children, David, 3, and Elizabeth, 7 months.

The 320-bed McCord Hospital where the Magills will serve was founded a half century ago by an American Boar dmissionary. It was the first hospital for Africans in Natal Province and the first hospital to train African nurses and midwives in Natal.

TWO WORLD CHRISTIAN LEADERS received the Order of Merit from the German Federal Republic at special ceremonies on November 10 in Geneva, Switzerland — Dr. W. A. Visser't Hooft, general secretary of the World Council and Dr. Carl Lundquist, executive secretary of the Lutheran World Federation. They received this "as a token of gratitude for all you and your organizations and all your colleagues have done for us in Germany during our most difficult trials and our greatest distress."

Fellowship Dinner In Burlington

William T. Scott

More than 300 members of the Evangelical and Reformed and Congregational Christian churches from central and eastern North Carolina attended a fellowship dinner at First Christian Church, Burlington, Thursday night, Oct. 24. The occasion was the observance of the union of the two denominations in June, forming the United Church of Christ in the United States. While the Basis of Union provides for progressive steps for consummation of the union on the national, area and local church level, the potential membership of the United Church of Christ totals more than 2 millions, with churches in every state of the union. They sponsor a united missionary service in more than 18 countries of the world, serving, approximately 100 millions of

people. There are 25 Congregational Christian and Evangelical Reformed congregations in Alamance and surrounding areas to Burlington.

The fellowship dinner served by the women of the First Christian Church, provided the setting for an evening of inspiration and information. The meeting following was presided over by Dr. Harvey A. Fesperman, Salisbury, President of the Southern Synod of the Evangelical & Reformed Church, and Dr. William T. Scott, Elon College, Superintendent of the Southern Convention of Congregational Christian Churches. Following a hymn sing, led by M. Z. Rhodes, including several great hymns used by all churches but composed by Congregational Christian or Evangelical & Reformed hymn writers, "The Youngest Church," a documentary film covering the Uniting Synod held in Cleveland, Ohio, June 25-27, 1957, was shown. Brief addresses were given by Dr. Arthur W. Newell, Richmond, Virginia, eminent pastor and leader of the Evangelical & Reformed Church, and Dr. J. Earl Danieleley, President of Elon College, highlighting the origins and mission of the two uniting communions. It was brought out that the Congregational Christian churches, stemming from England in the 15th century and coming to America as the Pilgrims in 1620, have been significant in the developing life of the United States, while the Evangelical & Reformed Church resulted primarily from continental Europe as a part of the Protestant Reformation, sharing significantly in the settlement of the middle west. Both uniting communions have sponsored education, the Congregational Christian founding Harvard University in 1636, followed by more than 40 other colleges across America, while the Evangelical & Reformed churches founded Catawba College, Elmhurst, Franklin & Marshall, Hood and other colleges. The United Church of Christ uniting communions have had a strong program of social service, sponsoring many children's homes, homes for the aged, hospitals and community centers.

Church leaders in America regard the formation of the United Church of Christ as one of the most significant church movements in America during the 20th century. It is expected that this union is the beginning of other denominational consolidations, thus

eliminating competitive work among Protestant denominations.

At the fellowship dinner on Thursday, special music was provided by the Elon College choir, under the direction of Professor John Westmoreland, accompanied by Professor Fletcher Moore. Rev. Lonnie Carpenter, pastor of the First Evangelical & Reformed Church, Burlington, pronounced the invocation, and Rev. Aubrey Hedrick, Winston-Salem, concluded the meeting with prayer and the benediction.

The Burlington Fellowship dinner was the second such event held that week, the other being held in Trinity Evangelical Reformed Church, Conover, on Wednesday, for the churches west of the Yadkin river.

Laymen Speak At Damascus

Mrs. June A. Snead

Laymen's Sunday was observed November 3, at the Damascus Congregational Christian Church in Sunbury, North Carolina. Three representative laymen spoke on the general theme, "Christian Endeavor Through Laymanship."

Mr. Paige Riddick, president of the church, speaking on the requirements of the layman in everyday life emphasized the necessity of spiritual self-revelation before the light of Christ could be administered to others. This, he stated, is met through the habits of love and prayer.

Mr. J. M. Byrum related the development of the church from a time of his earliest remembrances to the present day structure. The future of the church, he stated, based on the successes of each past generation had maintained a high standard in the community. The future of the church, Mr. Byrum stressed, would be in upholding this ideal.

A third speaker, Mr. Auston T. Hurlbert, commented briefly on the subject, "Our Contribution To The Church." Expanding the subject, Mr. Hurlbert said that God expects us not only to be Christian but to be active Christians. "No matter how small or insignificant it may seem," he added, "we have something of value we can give, which frequently we do without realizing."

Activities

At Hebron

Mrs. Ida Arrington

Hebron Church, Buffalo Junction, Virginia, was represented at the North Carolina and Virginia Conference at Pleasant Grove by three delegates — Mrs. C. V. Arrington, Mrs. Lewis Vaughan and Mrs. Clifton Williamson. On returning they gave a glowing report of the day. They gained much information by listening to those so well informed and enjoyed meeting with friends we don't meet every day. Such fellowship does something to us for which we are grateful.

Our pastor, Dr. D. W. Shepherd, presented his message to an attentive congregation at Hebron on November 10 at the regular hour, ten o'clock, taking time to deliver his message forcibly and meaningfully. His text was from the twelfth chapter of St. Luke, with special emphasis on verses 18-24 based on "Stewardship."

After the preaching hour, Sunday school was in session, as is our custom. The Sunday school gave a surprise dedication service to the oldest member of the church, she being 81 years on November 8, 1957, an appropriate song being sung along with the service, with Miss Lanna Overby at the piano. Perhaps they thought this would be the last, but I didn't promise!

Our business meeting was held at the usual time. Officers were elected with one additional deacon and all transactions satisfactory ready to start work on the new year, God willing.

Paul's Triumphant Witness

Background Scripture: Philippians 1.

Devotional Reading: Philippians 1:3-11.

Memory Selection: **For me to live is Christ, and to die is gain.** Philippians 1:21.

One night long ago, a man had a strange vision or dream. He saw a man standing on the shore of a large sea, with outstretched arms saying "Come over into Macedonia and help us." He felt it was the call of God, and immediately he obeyed the heavenly vision, and came to the city of Philippi. But instead of finding a strong man, he and his companion found a few women gathered by the side of a stream, holding a prayer-meeting. It looked like a big come-down. But the man looked upon it as a great opportunity, and he began to tell of the love of God made known in Jesus Christ. Even as he spoke the Spirit of God moved upon the heart of a woman, a well-to-do business woman, and she became the first convert in Europe, and members of her household joined her in this new venture of faith. That was the beginning of the Church at Philippi.

The Church grew in numbers and influence. Paul had an especially warm place in his heart for it, and when he wrote a letter to it, he did not write a systematic, formal, doctrinal letter or theological treatise, but an informal, warm, friendly letter characterized by love and joy and gratitude. By this time the Church had grown and found it necessary to have some form of organization. Thus Paul in his salutation greets "the saints in Christ, which are at Philippi, with the bishops and deacons."

A WRITING FROM PRISON

This letter of gratitude and joy and faith and love was written in a prison. That makes it all the more remarkable. The man was in prison unjustly — he had done no legal wrong. He might have griped and complained and rebelled; instead he writes a letter that sings and shines from the darkness of his prison cell. He tells his friends about how much he loves them, how regularly he prays for them, how much he believes in them, how much he hopes for them, how happy he is because of their fellowship in the gospel, how much he would like to see them. It is a radiant piece of literature, in spite of the fact that it comes from a prison and from a prisoner.

Some of the world's greatest literature has come from prisons. Several other letters of Paul's were written in prison. And John Bunyan wrote his immortal *Pilgrim's Progress* while languishing in Bedford Jail! There is abundant evidence that "stone walls do not a prison make" as someone has well said. It is well to remember that Philippians was written from prison by a prisoner who did not know whether he would ever get out alive. And there is no whining, no whimper-

ing, in it. It is a song of praise and courage and faith.

A WITNESS FROM PRISON

"But I would have you understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places." Here was a man who was eager to preach the gospel to the multitudes of his fellowmen, and to share with them the good news. And here he was locked up in a prison, perhaps chained to soldiers! And yet he says that this has resulted in the furtherance of the gospel. How come? Well Paul was not one to keep silent about the religion of the Lord Jesus Christ. He was determined to bear his witness, wherever he was. So if he was not free to preach publicly, he would bear his witness privately. If he could not preach to the people to whom he would like to preach, he would bear his witness to those to whom he could. So he bore his witness to the soldiers who were his guards. Quietly, sincerely, persuasively, he would tell them about Jesus Christ. When the guard was changed, he would tell the new guard. There was such a note of sincerity, such a sense of reality about this man's religion, that it impressed even these hard-boiled soldiers. And they began to

talk to others about it. Eventually the thing got even to Caesar's household! Paul saw in this fact an evidence of the strange ways in which God works his wonders to perform. He would probably never have had a chance to preach or to speak to the members of the palace if he had been free. Now the whole crowd became his audience!

Furthermore, when some of the Philippian Christians heard about what Paul was doing, how he was bearing his witness even while in prison, they thanked God and took courage, and began to bear their witness. They became "much more bold to speak the word without fear." To be sure some of them were not doing a very good job of it. Some of them were emphasizing their own brand of religion, some of them were even doing the thing from "strife and envy." But what of it? The important fact was that Christ was being preached.

Paul was not thinking about himself — he was thinking about Christ. He was not concerned about how things were going with him — he was thinking about how things were going with Christ's cause. He was not seeking first his own personal comfort and safety — he was thinking about seeking first the Kingdom of God and his righteousness. He was not concerned with being waited on — he was concerned with witnessing. The secret of it all was that **Paul was a committed man.** For him to live was for Christ to live.

Let no man say that he does not have a chance to witness for Christ. Every one of us has an opportunity to bear witness to his faith in Christ and his devotion to Christ. Jesus said that that was just what we were to do — to be his witnesses.

A WISH FROM PRISON

"Only let your conversation — and the original word means "manner of life" — be as it becometh the gospel of Christ. . . ." A most effective witness can be borne by our lips — we ought to speak up for Christ. An equally effective witness, and in some respects an even more effective witness can be borne by our lives. Those who were persecuting the apostles in the early days of the Church had a lot of arguments against the new faith, but when they saw the man who had been healed standing in their midst, they could not say anything against that. The fact remains, however, that we Christians are all too hesitant to

—Continued on Page 15

SUNDAY SCHOOL LESSON

DECEMBER 1, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Rare Book Gift Is Memorial To Burlington Man

The gift was presented by Professor Charles Fletcher Moore, Jr., center, to Dr. J. Earl Danieleley, right, and to Mrs. Oma U. Johnson, left, who received it in behalf of Elon College and the Elon College library. The rare book is pictured in its exhibit case.



ELON COLLEGE.—A first edition of Jean Philippe Rameau's world-famous "Traite de l'Harmonie," originally published in 1722, was presented to Elon College recently as a memorial to the late Charles Fletcher Moore, Sr., Burlington churchman and civic leader.

The gift was presented by Prof. Charles Fletcher Moore, Jr., chairman of the Elon College Music Department, to Dr. J. Earl Danieleley, Elon's president, and to Mrs. Oma U. Johnson, Elon College librarian. The book was presented in a beautifully-wrought case in which the gift is open to the view of library visitors.

In accepting the memorial gift from Prof. Moore, President Danieleley announced plans for the establishment of a rare book room as a feature of the Elon College library. Such a room is designed as a depository for other memorial gifts, such as the one which initiates the collection.

"Recognizing the desirability of collecting rare books and manuscripts and preserving them for future generations, Elon College has undertaken the establishment of a Rare Book Room," Dr. Danieleley said and added, "This first gift is significant because it is in the field of music, where Elon College has excelled, because it is a gift from a faculty member which indicates an awareness on the part of the faculty of the value of the project and because it is given in memory of Charles F. Moore, Sr., who was a leading citizen of Alamance County and whose three sons are graduates of Elon College. We are pleased to announce this worthy project and to note the encouraging response among those who are familiar with it and who have indicated a desire to make memorial gifts to the collection."

Within the gift case is an engraved plate, which reads as follows: "Traite de l'Harmonie," 1722—First Edition,

by Jean Philippe Rameau. Presented to the Elon College Library in memory of Charles Fletcher Moore, Sr., May 19, 1889 — April 10, 1957, by Charles Fletcher Moore, Jr.

Along with the gift was presented a scroll, which bore a sketch of the elder Moore's life. This scroll read: "IN MEMORIAM — Charles Fletcher Moore, Sr., first son of Henry Fletcher Moore and Maggie Davis Moore, was born and reared in Alamance County, North Carolina. His father was a dentist and his mother a teacher. His early education was in the public schools and later under the direction of his mother. Alamance County and Burlington were always his home. At the age of 24 he was married to Mattie Ida Thompson, who bore him three sons, Charles Fletcher, Jr., Willard Glenn and Wayne Thompson. All three are graduates of Elon College.

"He is remembered as a devoted

churchman and as a civic leader; and for those who had the privilege of working under his supervision in the textile and hosiery industries, he was both a devoted friend and an inspiration for better living and better business. He was a pioneer in the development of industry in this community.

"Sports and fishing were his hobbies. His philosophy of life will continue to be a guide to all who came in contact with him. He gave much to his community and left the world a better place in which to live because of the example of his life."

Also in the scroll was a brief description of the gift book itself, as

follows: **THE MEMORIAL** — Jean Philippe Rameau, 1683-1764, one of the greatest of all French composers, was an innovator in both the theory and practice of harmony. In his important "Traite de l'Harmonie," published in 1722, he set forth for the first time the law of inversion of chords, evolved the system of chord-building by thirds, and established a principal of chord-progression by a fundamental bass not identical with the real bass of the music. This memorial volume is a first edition and, according to an eminent musicologist, very possibly "the finest copy of the Rameau 'Harmonie' in existence."

loans in North Carolina under the college housing program to \$20,158,-321.

"We are confident," Keys said "that the college housing program which is primarily concerned with providing dormitory housing for students, is contributing significantly to the growth of colleges and universities all over the South."

CARL KEY GONE TO WEST VIRGINIA

The Rev. Carl R. Key, formerly of Durham, N. C., took over his new duties as executive secretary of the West Virginia Council of Churches when the Council met at Trinity Episcopal Church, Huntington, at 10 A. M. Saturday, November 16.

The newly-elected official was introduced to the Council membership by the Rt. Rev. Wilburn C. Campbell, president of the Council.

Mr. Key, a native of North Carolina, has been associate director of the Committee on the Use and Understanding of the Bible for the Middle Atlantic Southeast Region for the past eight years. His experience in the field of interdenominational fellowship work has also included a term as executive secretary of the North Carolina Council of Churches; regional director of the Christian Rural Overseas Program; and state director for the North Carolina Christian Rural Overseas Program.

An ordained Congregational Christian minister, Mr. Key was educated at Elon College, Vanderbilt University; the Divinity School of Yale University; and Hartford Seminary Foundation for graduate study. He has served congregations as pastor in Virginia, Connecticut, Ohio, and Michigan.

Bishop Campbell said that the West Virginia Council is fortunate in having obtained the services of a man so experienced in Council-related work, and the plans of the Council will be under Mr. Key's direction immediately.

OUR WORLD OF HAPPY DIFFERENCES is a filmstrip recommended for use with small children which may be borrowed from the Southern Convention Office. It was purchased by the Southern Convention Women's Fellowship as part of their program of missionary education.

Are we keeping Tommy from becoming a Doctor?



Tommy doesn't know it—but the way things look now, he may not get that M.D. after his name. And that's too bad for Tommy, and too bad for us: Tommy's a kid who'd make a great doctor.

But Tommy lives in a community where there's a serious shortage of classrooms, teachers and up-to-date schoolbooks. That means Tommy is getting a lot less schooling than he needs.

Let's be sure this doesn't happen to the children in our schools. Join with the other good citizens to back up our School Board, attend PTA meetings and school conferences.

For a free booklet telling you what you can do, write to: Better Schools, 9 East 40th Street, New York 16, N. Y.



We must have first-rate schools

APPORTIONMENT GIVING 1957

January 1,	\$ 1,553.77
February 2,	2,911.27
March 3,	3,158.64
April 1,	1,122.83
May 1,	1,852.01
June 1,	1,302.33
July 2,	2,131.49
August 4,	4,329.72
September 5,	5,636.05
October 6,	6,380.05
November 1-14,	913.32
TOTAL	\$31,261.46

Loan Received

Atlanta, Nov. 14 — Elon College in North Carolina today received a check for \$250,000 from the regional office of the Housing and Home Finance Agency here.

Walter E. Keyes, regional administrator, said the check represents a loan to pay construction costs of a new dormitory for men. The dormitory already is 75 per cent complete. It is designed to accommodate 123 students.

A prior loan was made to the college in 1955 by HHFA. This loan was used to provide accommodations for 250 students and a dining-recreation building.

Under the college housing program of the HHFA, \$8,947,000 in loans have been approved for colleges in North Carolina. These loans will be used to build student dormitories and related facilities.

Twelve applications from colleges and universities in North Carolina, representing \$11,211,321 are currently under review by the Atlanta office of HHFA. If all are approved it will bring the total amount of educational

We Learn To Consider Others

John G. Truitt, Superintendent

Dear Friends;

It would be easy to tell you an interesting story about each child here. There is a good and proper reason why each of them has come to be a part of this big family. Back of most of them was tragic need. More than half of them have lost either their father or mother or both. The others were homeless.

Here they have found a good home. To be sure they do not find here any "flowery beds of ease." Nor will most children find that anywhere today — even if they have two parents and four grandparents. Children here cannot have everything they want — even adults don't.

But here the children find enough of all that is necessary for good living and happiness and proper growth. They find all the normal comforts of life — good clothes, good food, good shelter, and good friends. They have the kind of friends who like their work and like the opportunity to help boys and girls in the deep and finer arts and parts of growing up. They know that every child is different, and that most of them will need the exercise of patient understanding, that each of them will cherish the chance to use his own mind, and will, and heart. They will not always please us. Who does? And we know we do not always please others. But let us hope that there is a reasonable chance that none of us will always want to please ourselves, but will like to choose to do something for others, and to help others, and to bring joy to others. Ah! that's it — to help others right on this campus, in this home, and in all the years ahead.

There is something about such a spirit that is contagious. We have learned here, and do learn, that when we are kind to one another and co-operative and helpful to each other, we are happier — and every thing works out better. Sometimes there is the need for "backing up a bit," or reconsidering, or looking at a problem or question from the other fellow's point of view. The boy or girl who needs such a home as the Church here offers, and is given that home, has something valuable when he learns to be diplomat enough to please staff members and to show proper

— Continued on Page 15

REPORT FOR NOVEMBER 18, 1957

MONTHLY OFFERINGS

Amount brought forward		\$ 2,943.89
Eastern North Carolina Conference		
Bethel	\$ 7.50	
Pleasant Union	25.00	\$ 32.50
Eastern Virginia Conference		
Bethlehem (Nans), S.S.	64.47	
Isle of Wight	39.00	
Newport News, S.S.	14.54	
Rosemont	78.00	196.01
North Carolina and Virginia Conference		
Burlington, Bev. Hills—Thanksgiving ..	136.75	
Durham, S.S.	57.90	
Rocky Ford	3.00	
Salem Chapel	20.00	
Lynchburg	3.00	243.65
Western North Carolina Conference		
High Point, First	10.00	
New Center	6.00	16.00
Total		\$ 488.16
Grand Total		\$ 3,432.05

SPECIAL OFFERINGS

Amount brought forward		\$ 2,806.46
First Cong. Christian Sunday School, Roanoke, Ala.	\$ 12.55	
Ladies' Bible Class, First Cong. Christian Church,		
Henderson, N. C.	25.00	
Mr. and Mrs. H. B. Newman, Henderson, N. C.	20.00	
Pilgrim Bible Class, First Cong. Christian Church,		
Greensboro, N. C.	25.00	
L. S. Holt Trust Fund		150.00
Friendly Service Gifts:		
Women's Fellowship, First Cong. Ch., Austin, Minn.	30.00	
Women's Fellowship, Youngsville Christian Church	10.00	
Women's Association of Greenfield Cong. Church,		
Dearborn, Mich.	25.00	
In Memory of Mrs. John W. Fonville	5.00	
In Memory of Rev. J. M. Roberts	1.00	
In Memory of Mrs. Sarah Johnson Faircloth	1.00	
In Memory of Carvie S. M. Cates	10.00	
In Memory of Mrs. C. H. Dickey	5.00	
In Memory of Mrs. C. H. Dickey	5.00	
Street Paving:		
Mrs. Hattie S. Worley, Tazewell, Va.	1.00	
Clarence M. Fields & Family, San Leandro, Calif.	1.00	
Mrs. J. C. Darden, Suffolk, Va.	1.00	
Thanksgiving Offerings:		
W. C. Mull, Burlington, N. C.	100.00	
Ernest F. Brickhouse, Indianapolis, Ind.	10.00	
Junior High Youth Group, Hunterdale Church	5.00	
Friendship Bible Class, Cong. Christian Temple	25.00	
Clarence M. Fields & Family, San Leandro, Calif.	5.00	
P. K. Holt, Burlington, N. C.	200.00	
Mrs. Z. Turner, Suffolk, Va.	20.00	
Dr. Mary Frances Thelen, Lynchburg, Va.	25.00	
Roger Gant, Sr., Burlington, N. C.	25.00	
Mrs. Mamie K. Perkinson, Wise, N. C.	10.00	
Special Gifts	60.00	
Total		\$ 812.55
Grand Total		\$ 3,619.01
Total for the Week		\$ 1,300.71
Total for the Year		\$ 7,051.06

In Memoriam

"Blessed are the dead who die in the Lord."

McKINNEY

On April 29, 1957, Miss Willie Russell McKinney slipped away from the cares and pains of this world to be with her Lord. At her passing, Monticello Christian Church, the Woman's Fellowship, and the Sunday School lost a faithful and devoted member.

"Miss Russie," as she was affectionately known to her friends, was a charter member of the church, which was organized in 1908, so that her service to the church extended over a period of fifty years.

She attended Woman's College of the University of North Carolina and for forty-two years was a successful teacher in the schools of Greensboro.

She had looked forward to being able to attend some of the Conferences and Conventions of her church upon retirement, a thing she could not do while teaching. But soon after her retirement, her sister, Miss Maude McKinney, had two falls which broke both hips. Soon after Miss Maude's accident, Miss Russie suffered a coronary thrombosis on the same day as President Eisenhower. She recovered sufficiently to attend church sometimes, but was not able to take an active part in the work.

Since her death she has been greatly missed by her family, her church, and her community.

Therefore, be it resolved:

1. That we bow to the will of God, who doeth all things well.

2. That we extend our sympathy to her family.

3. That her example of faithfulness in her home, to Christ, and to her neighbors and friends be an inspiration to us.

4. That a copy of these resolutions be sent to her family, a copy to THE CHRISTIAN SUN, and a copy to be placed on our church records.

Memorial Committee
Mrs. Jarvis Faucette, Chm.
Mrs. Elwood Smith
Mrs. F. S. Faucette

MINOR

We, the members of Concord Christian Church, wish to pay respect to the memory of our brother in Christ, Julius Harrison Minor, who died in a Durham hospital August 25, 1957, at the age of 78 years.

For some years he was a regular attendant at our church but some years ago he moved to Haw River but kept his church membership at our church. He was a friendly and lovable brother. He sang well and in his younger days was a help to the church choir.

Since it has pleased God to call him to his eternal home, we wish to offer these resolutions:

First, That we bow in humble submission to the infinite love and wisdom of our God.

Second, That we express sincere gratitude to our Heavenly Father by whose

love and grace we have been permitted to know our brother.

Third, That we extend to his loved ones our deepest sympathy and commend them to God, who through his great love and mercy is able to comfort us in all our experiences.

Fourth, That a copy of these resolutions be sent to the family of the deceased, a copy be placed on the records of this church, and a copy be sent to THE CHRISTIAN SUN for publication.

Mrs. H. P. Terrell
Mrs. John P. Underwood
Committee

NEWMAN

On August 30, 1957, God in all His love and mercy, saw fit to take from our midst Mrs. W. A. Newman, whom every one loved and respected. She was a charter member of the First Congregational Christian Church of Henderson, North Carolina. At all times she was faithful in her service to her church and her Lord. For the past few years she was unable to attend the services or other organizations of the church, but she never forgot to send her contributions for the advancement of God's Kingdom.

Mrs. Newman's going has left an ache in our homes, our community and our church, but our loss has been her gain, and since she is now numbered with the saints above:

We bow in humble submission to our Heavenly Father's will for such a life as Aunt Mary's.

We extend to each and all of her children and her loved ones, our deepest sympathy and point them to the Father who doeth all things well.

We send a copy of these resolutions to the family, one to her church, and one to THE CHRISTIAN SUN for publication.

Mrs. M. E. Bowden
Mrs. J. B. Ellington

SUNDAY SCHOOL LESSON

(Continued from Page 11)

bear witness to Christ with our lips. We can speak a good word for him on many occasions when we are all too prone to remain silent. We will recommend all kinds of things to others, but we seldom recommend Christ to others. The redeemed of the Lord ought to say so.

WE LEARN TO CONSIDER OTHERS

(Continued from Page 14)

consideration for the other boys and girls. Some of them bungle the job a little — but considering the perhaps tragic yesterdays or years they come along fine. The records show that they really do well as exemplified by their usefulness in years of their own maturity.

Every day I hope to do, and to help others to do, a better and better job for these children.

Thanksgiving Offering

Remember the children in our Church Home at Thanksgiving. They may not be as visible as those in our own homes, but they are equally important, and more needy. In fact they depend on us for all the things children need.

Leaders in the institution are working for us. They can do no better than we permit them; they are limited by our gifts. A better home could be provided with more money; more children could be blessed with a home if we gave more money.

Thanksgiving is closely allied with giving. Giving is not buying something for self. The children in our Church Home await our liberality.

F. C. L.

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed \$..... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED)

(CITY)

(DATE OF DEATH)

(SURVIVOR TO BE WRITTEN)

(ADDRESS)

Name

Address

MEMORIAL GIFTS

A PRAYER FOR THANKSGIVING

Lord — Master of men's minds, against Whom no human thought can prevail — think Thou kindly of Thy unthinking children.

If we forget Thee, it is because our aching, fawning clay has little substance. We are time-worn and custom-bent, and our temporary flesh hath no understanding but its present ease. It is not the spirit that would forget, Lord.

By prayer, we obtain mercies from Thy hand, and by Thanksgiving and praise we sanctify our blessings. Let us be aware of this, O Lord, at this Thanksgiving season, for Randolph County has much for which to thank Thee.

We have the quiet peace of the Randolph fields, the glories of its autumn woods, the rains in season, and the quickening of the sun. Nature here is in balance to please us. Thy hand stays the floods and the high winds, the shaking of the earth and the intemperateness of the sun.

Let us be thankful for homes unbroken, even as we are touched by dire visitation in other corners. Let us be grateful for health and for strength to fulfill our appointed tasks, for friendships sincere and loves that run deep, for the flesh that nurtures our flesh, for the untarnished dignity of our spirits, and for the constant knowledge of Thy presence if we call.

For little things which are yet big things, we thank Thee — for the rhythmic rain on the roof; for the sleep that knows no fret; for the unbruised hope of youth, the guiltless memory of age; for wholesome illusions still intact; for the peace of dreams and the calm optimism of waking hours; for walking abroad in the land in freedom and in confidence; for common shelter and warmth; and for the knowledge that all will be well under Thee.

For we know, O Lord, that there are anguished lands where the spirit of man is starved, that there are those who tremble in dread and in apprehension, where the child is stranger to the parent, and where the human spirit is a hollow reed for tyrants.

Then make us aware, O Master, that a proud man is seldom a grateful man, that pride slays Thanksgiving, and give us one further blessing, O Lord, of a thankful heart within our breast, knowing that Thy favors are perfect gifts which man can never merit in himself.

We in Randolph County, O Lord, are most favored of man. Let not our "amens" stick in our throats at this Thanksgiving season!

— DEL LAZENBY
IN THE RANDOLPH GUIDE

The

HISTORICAL SOCIETY, 1955
Southern Convention of Congregational Christian Churches

Christian Sun

Elon College Library X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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DECEMBER 3, 1957

NUMBER 47

NEXT SUNDAY

Is World-Wide Bible Sunday

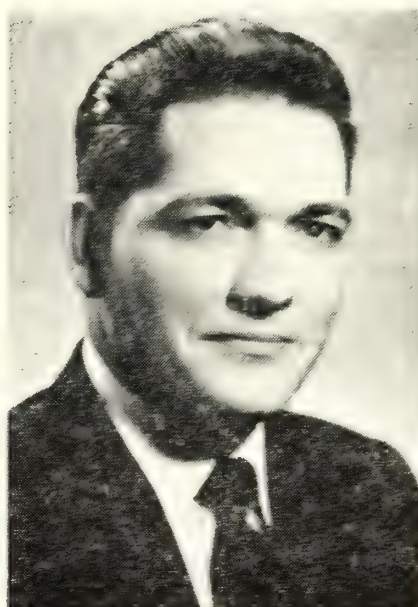
"Search the Scriptures for in them you think you have eternal life, and they are they which testify of me."

Organ of the Southern Convention of Congregational Christian Churches.

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Elon College Library



Rev. J. Robert Bennett moved to Sophia, North Carolina, November 1 and is serving Sophia, Flint Hill and Bailey's Grove churches. A jewelry salesman for five years before he decided to become a minister, he enrolled in Elon College in September, 1953. Since that time he has served Martha's Chapel, Lebanon, Belew's Creek, and Salem Chapel churches, while attending college and working part time in a Greensboro jewelry store. He and his wife have an eight-year-old daughter, June Cheryl, who is now attending New Market school.

Here And There Among The Churches

A. P. F. GROUP was organized on December 1, at Pleasant Grove church, Vernon Hill, Virginia, with Mr. and Mrs. Emmitt Ragland as counselors.

THANKSGIVING UNION SERVICE in Burlington was held in the First Baptist Church with Dr. Henry E. Robinson of First Christian as the speaker. Offering went to the new School for Retarded Children being held in the Episcopal Chapel.

LANNY (R. C., JR.) MASON was ordained as a Christian minister on November 17 in his father's church, Paterson, New Jersey. This news comes from First, Portsmouth's bulletin. Rev. R. C. Mason, Sr., was at one time pastor there and also served some of our churches in North Carolina.

THANKSGIVING SERVICE was held on Thursday morning at nine o'clock in our First, Portsmouth, church, and at seven-thirty in the evening at our Pleasant Ridge church, near Ramseur, North Carolina.

REV. MARK ANDES preached at Third Avenue, Danville, on the evening of November 24. The pastor, REV. W. W. HALL, was in charge of the service of ordination of GLENN GARRETT that evening at Carolina Christian Church, near Burlington.

FRANKLINTON CENTER, Bricks, North Carolina will have its annual Mid-Winter Training School for Ministers January 13-February 7; the Woman's Retreat February 3-7; and Layman's Retreat, February 7-9. Rev. W. J. King is responsible for activities at the Center.

THANKSGIVING SERVICE at Elon College was held in the Baptist church with Rev. W. J. Andes as speaker.

PAVED STREETS are now a reality in the town of Elon College. Our pastor there, Rev. W. J. Andes, reminds his people in the fortnightly visitor, "The Torch," that paved streets will mean increased speed, and safety must be emphasized.

DON'T FORGET to attend the twenty-fifth anniversary performance of THE MESSIAH at Whitley Auditorium, Elon College, on December 15, beginning at four o'clock.

THANKSGIVING NIGHT union services were held in our Liberty church, Nathalie, Virginia, of which Rev. W. A. Rich is pastor. The sermon was given by Rev. Buddy Miller of Millstone Baptist church.

ROSEMONT CHURCH had the pleasure of hearing Rev. A. C. Ronander speak on "A Faith that Sings" at the morning service on November 17. The topic for the evening service was "A Woman of Good Understanding—Abigail." Dr. J. Earl Danieleley, president of Elon College, spoke on November 21 at a dinner meeting for all the officers of the church, of which Rev. Melvin Dollar is pastor.

AN EPISCOPALIAN of Windsor, Connecticut, Mrs. E. H. Chamberlin, has for several years sent a dollar to our Home for Children for each child's birthday, and sends each of the matrons five dollars on their birthdays. She is the mother of Mrs. N. G. Newman, Jr. of Suffolk, Virginia.

THE SKIPPER OF MAYFLOWER II, Godfrey Wicksteed, was the speaker for the Boston Congregational Club, when it met at Old South Church, Boston, on November 25. Dr. Harold B. Belcher, treasurer of the American Board and a direct descendant of William Bradford of Mayflower I fame, presided.

APOLOGIES TO LIBERTY CHURCH, Nathalie, Virginia and to Louis Wilkins. For some unknown reason "Ye Editor" listed Louis in last week's SUN as coming from Bethlehem church in Eastern Virginia. He is a member of Liberty church of the North Carolina and Virginia Conference.

DR. WILL B. O'NEILL, pastor of our church in Sanford, North Carolina, has been ill for the past six weeks. Martin Garren, two ministerial students who are members of the Sanford church, and a recording of a sermon by Mr. O'Neill have furnished the morning messages.

NORTHVIEW COMMUNITY CHURCH, near Sanford, N. C., is in the process of being organized. Rev. Max Vestal preached on November 24 and Rev. Bill Simmons will preach on December 8. Services are held in homes.

A CHURCHMAN'S INSTITUTE was held at Franklin, Virginia, where Rev. Tucker G. Humphries is pastor, November 21-24 with Superintendent W. T. Scott as leader. Thursday evening the United Church of Christ was discussed, Friday "Our Christian World Mission" was the topic, Saturday was spent in visitation and Sunday his sermon subject was "The Mission of the Church."

Volume 109

Number 47

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Church Night At Wake Chapel

Mrs. A. G. Johnson

Annual Church Night at the Wake Chapel Congregational Christian Church was held on Thursday evening, November 21. Following the fellowship dinner, the secretary read, for the approval of the church, minutes of several short business meetings held during the year.

Reports were received from the Women's Missionary Fellowship, the Laymen's Fellowship, and the Youth Fellowship of their work during 1957.

The Nominating Committee for 1958 gave its report, which was adopted after some discussion and suggestions.

The Budget Committee presented the budget for 1958, a copy of which had previously been mailed to each family. Following discussion of each item, the budget was adopted as presented. Several minor items of business were taken care of at this meeting, also.

During the month of November, special emphasis was placed upon stewardship. December 1 was Loyalty Sunday, at which time each member was given an opportunity to sign his pledge card. During the afternoon, follow-up visitation was done by the laymen, who had previously held a training session.

During this period of "tight money," it is our prayer that God and the Church will be kept in each family's budget.

NEW PASTOR WELCOMED

Mrs. Troy Hall

The Sophia Congregational Christian church, Sophia, North Carolina, is very glad to welcome the Rev. J. Robert Bennett and his family into our parsonage and community. The parsonage has been completely painted inside, floors refinished, floor furnace installed, and new cabinet-type sink installed. The ladies of the church surprised the Bennetts with a covered dish supper the day they moved.

The new officers of our church were installed by Rev. Winfred Bray, pastor of Randleman Congregational Christian church. The service was very impressive and we feel that this was a good beginning for the new year and will be very beneficial to the new officers who were so forcefully reminded of their duties.

BURLINGTON MEN STUDY

The Laymen's Fellowship of First Christian church, Burlington, North Carolina has just completed a series of studies on Christian Belief on four successive Sunday evenings. Topics have been "Christ," "God," "Man," and "The Bible." A presentation of one-half hour by the pastor, Dr. Henry E. Robinson, was followed by a coffee-break. A final period of forty-five minutes was given over to discussion. A secretary jotted down the highlights. The text used was "I Believe" by Nevin Harner.

The pastor reports on these laymen's study sessions thus:

"The men enjoyed this type of meeting. It was for those who want to develop a firmer intellectual basis for faith — those who want a reasonable faith. We had about twenty-five present each evening. It was quite a different experience than the usual lecture system of the Bible class and is a little more profound than the "eater-speaker" type of men's meeting.

"Committees were assigned to provide refreshments, arrange tables (the men sat about four large tables arranged in a T), and provide an introductory period of devotion.

"The future of the group has not been determined, but it appears certain that there will be further sessions, perhaps later in the church year."

The Pilgrim Post

Volume 1, Number 1 of "The Pilgrim Post," an eight-page mimeographed news bulletin of the Congregational Church of Christ in Tryon, North Carolina, sponsored by the Pilgrim Fellowship, appeared in November. In addition to news about various church organizations, it contained a sermon by the new minister, Reverend Arthur Mason Brown. Below are some news items from the bulletin.

Mr. Brown was installed as pastor on September 15. Among those participating in the service were Mr. Martin T. Garren, president of the Southern Convention, Rev. Edwin Alcorn, minister of the Trinity Evangelical and Reformed church of Conover, Rev. Terrell M. Shoffner, minister of the Grace Evangelical and Reformed church, Newton, Dr. Charles M. Heymann, minister of the First Congregational church of Hendersonville, and local ministers. This ceremony marked the first occasion, it is believed, when E. and R. ministers participated in a service of this type for a C. C. minister in North Carolina.

Three delegates attended the North Carolina and Virginia Conference. They arrived in Elon College the preceding afternoon and saw our institutions there, guided by Rev. John Graves, were entertained at supper by Dr. and Mrs. W. T. Scott who invited church leaders in the area to meet them, and spent the night in one of the college dormitories.

CHRISTMAS GIFT SUBSCRIPTION

The Christian Sun
Convention Office
Elon College, N. C.

Please send THE CHRISTIAN SUN to

Name _____

Address _____

as a Christmas gift from me. Enclosed is \$3.00 in payment.
Thanks.

Name _____

Address _____

The Bible In Advent

Bible is a familiar word to all of us, but Advent is not so familiar. In the free churches of Protestantism many of the ancient customs of the church of the early and middle centuries have been abandoned. In recent years as worship has taken the prominent place in the church services rather than the sermon, we are learning again some of the ancient customs practiced by Christians.

Advent is the season before Christmas, including four Sundays, in which Christians prepare for the festival of Christmas, the time kept in memory of the Coming of God into the world in human form. We think of it as the birthday of Jesus who was the Christ, God's Son.

When a Birthday in the family is to be celebrated there is much preparation. In like manner — and much more so — we need to prepare for Christmas, the Birthday of our Lord.

One of the fine ways to prepare for that is to read our Bible. In it are found prophecies of the Coming, and stories of the Birth of Jesus. Then there is the Gospel, the Good News of what he did, of his teachings, death, resurrection, and ascension. Those who want to really enjoy Christmas will find that reading carefully and intelligently these sections of the Great Book will make the story of the coming of the King so joyous that it will really be a happy Christmas.

The American Bible Society has listed readings to use daily from Thanksgiving to Christmas. Reading these will give a sense of belonging to the Christian Family. Reading the story of Christ as prophesied and fulfilled will fit one for sharing the fellowship of those who believe in Christ as the Redeemer.

The Visited Planet

At this juncture in history some people seem to be in a great hurry to leave this planet in search of another. Other planets and the moon challenge explorers. Scientists believe that something important can be learned by contact with the moon and the other spheres far beyond our place called earth, and a multitude of people think they are seeing things and people from Mars or some other planet. Church people sing of a land beyond the skies to which they hope to go.

Despite all this, it is time now for us to remember that the earth is our home for the present. J. B. Phillips, a modern translator of the New Testament, calls this "the visited planet." Angels became quite excited, he believes, about the birth of the Baby Jesus in Bethlehem in the little land of Judah one winter's night in the long ago. A multitude of them sang across the Judean hills while shepherds watched their flocks by night. The reason for the excitement and the singing was that God's Son was beginning a visit to this planet called earth.

That marvelous story will unfold before us this

month, and those who are not absorbed in the idea of visiting another planet, or in some more selfish notion, may join in the worship of the One Who Visited Our Planet, and those who worship may hear again the most beautiful music the earth has ever known. Certainly it is the "sweetest story ever told."

It is the hope of this writer that readers of this paper will find time to consider the Christmas story; that all of us will be so balanced in our thinking that we will rejoice in the coming of him whom we delight to call Lord and Master.

We Are Trying; Help Us

Those who share in the making of this paper are trying to make it just as good as possible. People all over the Convention, and some far beyond its borders, send information and ideas for publication. Your editor edits the materials, and plans how they are arranged. The publisher and his long list of helpers do their best to prepare an attractive and readable paper. The United States Government delivers to the homes of about 3,200 subscribers. We are all working at a job which seems to be important, and are putting into it our best efforts.

Yet we are conscious of deficiencies. Some churches are never heard from. Good ideas never reach this paper. Mistakes are made by editor and publisher. All this we know, and regret.

But our greatest worry is that so many people, members of our churches, never see THE SUN. They walk in darkness so far as the light of our paper is concerned. The thrilling story of a doctor sailing for Africa at the age of seventy will never reach them even though it is told in this very paper. Rare books being stored at Elon will have no value to them because they will not know about that either. Christian stewardship may be made plain and persuasive in these pages without ever influencing the majority of our people one whit, for they never see the paper. Young people grow up in our homes and churches knowing nothing of the activities of other church young people. All of this, and more, is just too bad; but it is a fact.

During the generous month of December, wouldn't it be a wonderful thing if the subscription list could be doubled? It could be. There are plenty of families that need the paper. Churches could send it to their members. Subscribers might like to give one or more subscriptions to family or friends. Everyone could ask one person to subscribe. If such a movement were to become effective, and it surely could, the paper which has been cherished by members of the Southern Convention for more than a century could render twice as much service, our people could learn much more about our churches, and the year 1958 would surely be the best in the history of the Convention.

Will you help? Thank you! A subscription blank is printed on page 3 for your convenience.

The Christian Sun

MISTLETOE

During the pre-Christmas winter festival of the old Roman Saturnalis, mistletoe boughs hung among the holly in temples and homes to make an inviting bower in which forest spirits could take refuge from winter cold.

All Gaul venerated the mistletoe more than 2,000 years ago. One of the solemn rites in the Druids' sacred oak groves was the gathering of the plant that ushered in the New Year. A procession of white-robed priests led the way, and the high priest cut down the cluster of pearly-white berries with a golden sickle. The sacrifice of two white bullocks was supposed to follow. These mistletoe rites inspired a scene in Bellini's opera, "Norma".

Because of the pagan company it had to keep before, early Christians endeavored, for a time, to ban mistletoe along with holly from the Christmas greens used for their festival decorations. But they winked at the custom of kissing under sprigs of the berry clusters, possibly welcoming hissing as a vast improvement over sacrifices.

Mistletoe is an airy parasite, never descending to touch the earth with its roots but stealing the sap of an unwilling tree host to which it attaches itself. A fable grew up in England to account for this bad habit, with the explanation that the cross on which Jesus was crucified was made of mistletoe wood. Forever after, the mistletoe was accursed and dwarfed, a forest outlaw that lived only by preying upon others.

Some botanists believe that mistletoe originated in a sponging poor relation of honeysuckle, possibly in Asia, and spread from there around the world. Now in many orchard and timber areas this tree-robber is also a killer, threatening alike the giant eucalyptus of Australia, the vast fir stands of the northwest section of the United States, Himalayan apricot orchards, and the almond trees of Italy.

In the United States mistletoe is found in great abundance throughout the Atlantic seaboard, preying principally on various species of oak, gum and cypress trees. But wherever found, and of whatever quality, mistletoe is a reminder of Christmas.

C. B. Riddle

(The following points a valuable lesson. It is worth reading. . . and keeping. It is regretted that the author is unknown; otherwise he would be given credit.)



Today my daughter, who is 7 years old, started to school as usual. She wore a dark blue dress with a white collar. She had on black shoes and wore blue gloves. Her cocker spaniel whose name is Coot, sat on the front porch and whined his canine belief in the folly of education as she waved goodbye and started off to the hall of learning.

Tonight we talked about school. She told me about the girl who sits in front of her, the girl with the yellow curls and the boy across the aisle who makes funny faces. She told me about

her teacher, who has eyes in the back of her head, and the trees in the school yard, and about the big girl who doesn't believe in Santa Claus. We talked about a lot of things — tremendously vital, unimportant things, and then we studied spelling, reading, arithmetic — and then to bed.

She's back there now — back in the nursery sound asleep, with "Princess Elizabeth" (that's her doll) cuddled in her right arm.

You guys wouldn't hurt her, would you? You see. I'm her daddy. When her doll is broken or her finger is cut or her head gets bumped, I can fix it. But when she starts to school, when she walks across the street, then she's in your hands.

She's a nice kid. She can run like a deer and dart about like a chipmunk. She likes to ride horses and swim and hike with me on Sunday afternoons. But I can't be with her all the time; I have to work to pay for her clothes and her education. So please help me look out for her. Please drive slowly past the schools and intersections — and please remember that children run from behind parked cars.

Please don't run over my little girl.

— Winchester Evening Star

EXPECTATION

The Hebrew people fervently believed that a Messiah was to come who would once again re-establish the power and grandeur of the Davidic kingdom. He was to be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, Prince of Peace.

It is our faith that Israel's expectation had its fulfillment in the birth of Jesus, the celebration for which Advent calls us to prepare. Expectancy of great events is in order. Advent is at once an historical fact and a continuing experience — if hearts be open and minds receptive to God's gift, precious beyond price.

Along with all our Christmas preparations, so full of traditional meaning, let us take thought lest once again the Christ returns and in our preoccupation recognition of Him be denied to us.

In the pure soul, although it sing or pray,
The Christ is born anew from day to day;
The life that knoweth Him shall bide apart
And keep eternal Christmas in the heart.

—"Eternal Christmas" by
Elizabeth Stuart Phelps



Stanley U. North

Courtesy of the Missions Council Bulletin Service

THE CHURCH PLANTS SEEDS

Speaking to a Chicago area audience recently, Dr. Daniel Bliss of Boston said that the Christian Church stands for health and hope in a "mad and ruthless world." Dr. Bliss is a newly elected associate secretary in the American Board of Commissioners for Foreign Missions. He continued by saying, "Without doubt, your lifetime and mine will be spent in a climate of continuing crisis and uneasy change."

What can a Christian do in such a world? The answer is simple, according to Dr. Bliss. Do as Jesus did. He planted seeds of love and lasting peace in the hearts of his disciples "and left the rest in the hands of God. Peter, James and John brought forth fruit. Paul did the same. That process has been repeated a thousandfold."

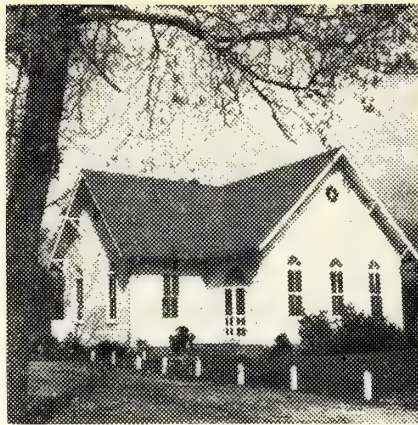
In 1875 the American Board "planted a seed in Kyoto, Japan, which today has become Doshisha University with a student body of 18,693." Other small seeds, through creative and dedicated work, resulted in a modern Bombay, India, social center busily teaching typing and homemaking to Moslem girls; a new school of nursing in a strategic hospital in the Philippines; a model kindergarten and junior college in Kobe, Japan, and the famous American University at Beirut, Lebanon, reaching persons of 44 countries and 17 religions. "The influence is all out of proportion to size," said Dr. Bliss. Churches must be seed-beds where individuals can be cultured to keep their spiritual health and hope.

OAK GROVE PROJECT PAYS OFF

Mrs. June A. Snead

The Pilgrim Youth Fellowship of Oak Grove Congregational Christian Church, Sunbury, North Carolina, held a "Hamburger Fry" on its recently completed two-year project: An outdoor grill. Over this two-year period the young people had set aside small savings for a grill. Other organizations of the church chipped in, too. With enough money to buy the materials, the grill was completed with the help of the Men's Bible Class and Mr. Arthur Hofler.

"Work Day for Christ" slipped by. Mr. Fred Parker, leader of the Pilgrim Fellowship, didn't forget. Rounding up his young people on November 11, they followed through. . . the hamburgers were hot and delicious, but the hands were frozen.



OAK GROVE CALLS PASTOR

The Oak Grove Congregational Christian Church, Sunbury, North Carolina, during its September Conference called the Reverend Stanley S. Snead to serve as its Pastor.

A graduate of the University of Richmond, Virginia, the Reverend Mr. Snead received Local Conference Ordination in the Eastern Virginia Conference in October, 1956. He served the Damascus Congregational Christian Church of Sunbury from March of 1956 to September, 1957.

Mr. Snead has been serving the Church on a supply basis for the past year. He will resume his duties on a full-time pulpit basis in the near future.

REIDSVILLE P. F. REPORT

The Pilgrim Fellowship of the Reidsville Church reorganized in September with 26 members and three adult leaders. We have been very active since our new officers have been elected.

The Work Day For Christ was observed by our youth. A special service was held to dedicate this offering, with the P. F. members taking part in the service.

Nineteen of our members attended the N. C. & Va., Conference Rally at Virgilina, Va.

Recently our Boy Scout Troop No. 44 observed its eighth birthday. As a part of this service a member of our P. F., William Gerald Watkins was presented the Eagle Award. Gerald was the eighth person in the eight years to earn this high award.

The new officers are:

President, Kenneth Briggs; Vice President, Agatha Jarrell; Secretary, Patricia Welch; Treasurer, Ann Truitt; Christian Faith, Bronza Dockery; Christian Action, Gerald Watkins; Christian Fellowship, Jean Hodges; Adult Advisers, Mrs. J. Oliver Strickland, and Mr. and Mrs. B. Collier.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

CEYLON

December

- 8—The Jaffna Diocese of the Church of South India (our churches in Ceylon)
- 9—Rev. and Mrs. Kulanayagam Jessooranayagam Mills. He is third generation Christian and she fourth generation one. Pastor of Church of South India in Colombo, served 1956-57 as Visiting Minister in Congregational Church of Rockford, Illinois. His wife and two of their five children were with him.
- 10—Mr. and Mrs. Carl W. Phelps. He taught in Jaffna College 1921-32 and since has been principal of School for Missionary Children, Kodaikanal. Married in 1950; wife had been missionary in Hyderabad since 1933 under Methodists; housemother at Kodaikanal 1938-50.
- 11—Miss Grace Raju will be remembered by young people in the Southern Convention for she visited our camps several years ago when she was studying at Oberlin; through her influence Bouneva Farlow taught for a term in Ceylon. Miss Raju is a teacher in Uduvil Girls' School.
- 12—Dr. and Mrs. (M.D.) Chester L. Wagstaff (he is native of Scottsburg, Va.) were married in 1955 and went that year for five-year term in Ceylon. He is on staff of Green Memorial Hospital, Manepay and she is on staff of McLeod, Inuvil.
- 13—Retired Personnel of the Ceylon Mission.
- 14—National Christian Council of Ceylon.

The Christmas Fund 1957

For more than fifty years the Christmas Fund has been gathered for the benefit of our needy, retired ministers and widows of ministers. In 1956, \$139,643.42 was received, making it the fifth successive year in which the Fund exceeded \$120,000. Checks totaling \$48,791.82 were mailed at Christmas time, and in the early spring the "second Christmas" checks, amounting to \$28,936.93, were sent out. The greater part of what remained was set aside (as it is each year) as an Emergency Fund to be drawn upon when needed.

The majority of the recipients of the Christmas Fund receive regular grants from the Ministerial Relief Division of the Board of Home Missions. They are men and women who cared for and nurtured our churches, in many instances the small but much-needed ones. They gave of their strength and their talents freely, asking for and receiving little in return. Now, in their declining years they need our help.

The regular budgeted grants of the Ministerial Relief Division provide the necessities of life. The Christmas checks supply a few "extras" which bring comfort to the body and warmth to the heart.

Even more important than the Christmas checks are the drafts upon the Emergency Fund. The cost of hospital and medical care runs high these days, and many times the Emergency Fund makes the difference between a sickness expense hopelessly out of reach, and one that can be managed. Household repairs are often staggering, until the Emergency Fund makes them possible. A pair of glasses, a hearing aid, a denture, replenishment for an empty coal bin or oil tank: such are a few of the many needs that the Emergency Fund supplies.

The Christmas Fund, then, plays an important part in the lives of our veterans of the cross. Their letters, often unwittingly displaying their faith and courage, express gratitude for the financial help they receive, and joy in the assurance that they are still part of our fellowship and are not forgotten.

Frank J. Scribner, General Secretary,
Congregational Christian Pension
Boards

WHERE TO GET ENVELOPES FOR CHRISTMAS FUND AND WHERE TO SEND CHRISTMAS FUND GIFTS

Each Pastor has received from THE CHRISTMAS FUND a letter with samples of available illustrated material, together with a card to be returned to Dr. Frank J. Scribner, Christmas Fund, 287 Fourth Ave., New York 10, New York., indicating the number of envelopes and other materials desired. Please send the card to Dr. Scribner in ample time to receive materials for the Christmas Fund offering.

PLEASE SEND CHRISTMAS FUND GIFTS TO "CHRISTMAS FUND", The Ministerial Relief Division of the Board of Home Missions, 287 Fourth Avenue, New York 10, New York. Or you may send them to The Southern Convention Office, Elon College, N. C., which will send the gifts on to New York. It will make the funds available more quickly, however, if sent direct to New York, designated "from the Southern Convention," for the Christmas Fund.

Wm. T. Scott, Supt.

FRANKLIN PILGRIM FELLOWSHIP

Brenda Galloway

The Franklin (Virginia) Youth Fellowship has recently installed new officers. They are: Linda Bradshaw, president; Derwood Jones, vice President; Watt Jones, treasurer; Jane Harrison, secretary; Brenda Galloway, corresponding secretary; and Judy Jones, program chairman.

We have suppers every second Sunday of the month served by the women of the church. These are enjoyed and looked forward to by all.

We carry a tray to the hospital once a week. On it are a variety of items such as candy, chewing gum, combs, toothpaste, and toothbrushes. The patients enjoy our visit and expect us every week.

We had a very successful Work-Day for Christ, receiving \$20.00. The members of the Pilgrim Fellowship did odd jobs around their houses, or if they had regular jobs they contributed their salary.

We have recently started a youth choir from members of our Pilgrim Fellowship.

UNION THANKSGIVING SERVICE at Jonesboro, N. C. was held in our Shallow Well church, of which Rev. Max Vestal is pastor.

Be It Remembered

A Memorial to Dr. Timmons

The Executive Board of the Southern Convention of Congregational Christian Churches assembled in session at Elon College, North Carolina, October 15, 1957, pauses in the midst of its business to remember the work and spirit of Wofford Colquitt Timmons, a long-time and effective leader in our Congregational Christian Churches, who went to his eternal reward on the day of August 28, 1957.

We acknowledge with great gratitude our indebtedness to him for his superb wisdom, his steadfast faith, his faithful performance of duty, his sincerity of purpose, and his kindly spirit as he worked with us through many years.

As the director of our national department of evangelism and devotional life and in many other capacities he has served faithfully and well our denomination, the National Council of Churches and his generation. As chairman of the Southern Convention's committee on evangelism and as a member of important committees of the Eastern North Carolina Conference he has served with the same faithfulness and distinction. As a pastor and as a community leader he set a high standard.

For the far-reaching influence of the Reverend Wofford Colquitt Timmons, Doctor of Divinity, and the rich heritage which he gave us, we record in our minutes our sincere appreciation and grateful remembrance.

At First Church, Norfolk

Women Talk About The Church

What Church Means To Me

Mrs. William Gatlin

Being asked to tell what church means to you can really start you to thinking and wondering. What does church mean to me or what do I want or expect from a church?

First of all I want a place to worship. A place that has been especially set aside as God's House. "Well, of course," you say, "everyone knows that is why we come to church." And yet in my rush to get ready I am apt to forget why I am going to church, or maybe I find myself in church because I am in the habit of attending. A quiet reverent atmosphere as I enter can help me to get into a worshipful attitude.

I want a feeling of friendliness and fellowship in the church I attend. A feeling of oneness of the people so that I feel that I am a part of a church family.

I feel that there should be a time for Bible Study and discussion as a part of the church program, and so the church I attend should provide a Church School or Sunday School so I might learn more about God's Word. I expect the church to help provide religious training for my children. It would be desirable that some sort of recreation be provided for the children. Not necessarily planned recreation but a time and place set aside when they can come and have a good time in their own way.

I expect my church to provide an opportunity for me to serve God in some way, for a Christian wants to serve him. I believe that I should be given an opportunity to express my opinions on the policies and problems of the church, and I want my Church to have a real concern for the spiritual growth and development of its members as well as seeking out the unchurched of the community.

I think that a woman's joy in her church is in the happiness her family has found in the church. Her children have found their places and are willing and eager to attend the services and to participate in its projects. Her husband enjoys the services and

wants to have a part in the work of the church.

I feel that my family has found its place in this Church.

My Church

Mrs. St. Clair Dudley III

Before I tell you what this church has meant to me and what I want from the church, I must tell you that this is not a speech, rather let's call it a sort of testimonial.

What does a person do if he is hungry? He eats, therefore providing nourishment for the body. If a person eager for knowledge seeks and finds the answer, he is enriching his mind. The ache in one's heart is usually eased by love for dear ones. Last, but most important of all, is the soul. Where, but in church serving God, can one satisfy the spiritual need of the soul?

I found the spiritual help that I needed here, in this church. I found it in the feeling of being a part of the church and in serving the Lord as best I can.

In a democratic church such as

ours, everyone has an opportunity to take a part and have a voice in the church.

We are indeed fortunate in having a minister who not only stands in this pulpit on Sunday morning and preaches to us the word of God, but who, when the time arises, can put his shoulder to the wheel along with the rest of us. The faith he has inspired in us in "this labor of love," the building of our church, will go on and on even after our church is completed.

I must not fail to mention our minister's wife. Working closely with Mrs. Pendleton for the past two years has meant very much to me personally. Through her I learned that though some of us cannot build or make things as others can, there are other jobs, important jobs, to do in the church.

The fellowship here in our church has always seemed to me a fine Christian thing. In the past few weeks I have had the opportunity to observe a unity in our church that is a rare and wonderful thing. I knew then what I wanted. I want our church to be finished, not only to fulfill our expression of love to God, but to give this growing community a church in which they can worship God for generations to come.

Why Ours Is The Redeeming Fellowship

Mrs. Charles. F. Thompson

I know you are glad our church has members in it that can give us messages in the inspiring way we've just heard. Believe me when I tell you some of them didn't come to us equipped, but were willing to try to learn. Two things gave us the courage to speak to you today: the first is knowing not many of you would trade places with us, and so would be sympathetic. The second is the confidence of our minister. When he starts out the first of the week telling you that he knows you can do it, and it lasts through to this moment, then you just can't let him down.

Even the job of ushering is quite a big step for some of our women whose participation in this line is new. To those who don't mind it this is a contribution. To those who suf-

fer, before, during and after, it is a sacrifice.

If you are asked to do something which you think is way beyond your ability, just be sure someone saw a spark of possibility in you that you were not aware was there. Each time you use it, it becomes stronger, and becomes a blessing.

My text is not taken from the Bible, but its meaning in different words can be found there. Dorothy Dix gave these 10 rules for happiness which I would like to give to you. (1) Make up your mind to be happy. (2) Make the best of your lot. (3) Don't take yourself too seriously. (4) Don't take other people too seriously. (5) Don't borrow trouble. (6) Don't cherish enmities and grudges. (7) Keep in circulation, with many interests and friends. (8) Don't hold postmortems, brooding over mistakes. (9) Do some-

thing for someone else less fortunate. (10) Keep busy! The first and last ones certainly could become a creed by which women could live daily.

The universal complaint of women is the lack of stimulation, and of boredom. Boredom can be a serious disease. Constant repetition under the same circumstances and conditions cause the responsive impulses to slow down gradually until they cease.

THE FAMILY HAS A RESPONSIBILITY

Men and families need to understand that this is true, and that they can help. When they see a favorite chair with the table beside it with the same lamp moved to another side of the room, they tend to resent it. They don't understand that the woman in their life just couldn't bear to dust that same table, move that same chair back to the same spot and put the same ash tray in the same easily reached spot for one more day. The small stimulation she received by planning, doing, and surveying the results made the difference to her day. If they understood this, they would be alert to the need for providing the stimulus when they could.

The family should also assume the rightful share of the tasks of keeping a home. J. Edgar Hoover, in his article, "If I Had a Son," spoke about this very thing. He said that children should not ALWAYS be made to do the dishes, but they should do them often enough to feel it their responsibility. When a mother is left to do all the jobs for her family, she is reduced to the role of servant, necessary but not to be let in on family activities.

You'll never be closer to your family than it is possible to get over a sink full of dishes. All kinds of important discussions come up, like "I wonder if I'll have bumps on my face like Bobby when I get older," or some other soul-shaking observation like, "Don't you think his eyes are just dreamy?" that gives you an inkling of what goes on in their minds.

THE CHURCH HAS A RESPONSIBILITY

"None of us are self sufficient enough to get along without worship, both in giving and thinking of Jesus Christ." Dr. Stanley U. North made that statement at the Eastern Virginia Conference at Bethlehem church where I was privileged to be one of your delegates.

He issued a warning to Churches: "Don't become so involved with the

Thanks For Care Gifts

October 24, 1957
Australian Presbyterian Mission,
471 Chwa Chun Dong,
Pusan, Korea

Dear Members of the Southern
Convention;

I wish to express my sincere thanks for your generous gift of 4 CARE cotton parcels, and a CARE blanket parcel, which I received from you recently.

Let me tell you an example to show how gifts which are sent through me to help the Korean people can be used. Last summer a woman came to our hospital expecting a baby and suffering from tuberculosis. Her husband had died a few months earlier. We admitted her to the hospital for treatment. Using gifts of money sent to help those in need, we were able to give her free care, and to keep her and the baby for a couple of months after the baby was born. When she

mechanics of church that you neglect the needs of humanity. The churches should be houses of God for the people in them. They should appeal to the everyday people. The reticent, fearful ones should become missionaries of the church, if the emphasis is placed on people instead of numerical figures."

He reminded us that Jesus drew to Him the poor, humble and ordinary people. Twelve incompetent, illiterate men laid the foundation of the Christian life we strive for today. Joseph was another humble man, but when Jesus was asked what God is like, He replied, "He is like a Father." Had He found Joseph to be other than a man of integrity and Christian attitudes, he certainly could not have made such a comparison.

Keep in mind the Communion Service in which we participate today. Jesus did not look for an exotic, rare, priceless wine for his last supper illustration. He chose ordinary wine, blessed it, and it became a symbol of worship throughout the world. Ordinary bread, blessed by Jesus became a symbol of worship throughout the world.

So, can ordinary, incompetent, reticent people become a symbol of God's Love. So can bored, unstimulated women become, through their fellowship together, wonderful witnesses of the Redeeming Fellowship.

left the hospital she was given a layette consisting of baby clothes and blankets sent by church women's societies in the United States and Australia, and also some clothing for herself from relief clothing sent by churches. She could not support herself and the baby by going out to work immediately, so we sent her to the city of Masan, forty miles from here. The Australian Presbyterian Mission had a sewing project there for mothers with babies so they could do some work yet keep their babies with them. Here she learned to use a sewing machine given through CARE by several Congregational Christian churches, and besides making articles to sell, she made herself a nice Korean jacket and skirt from CARE cloth. The baby was given powdered milk sent by Church World Service. Today this mother has regained her own health, has an attractive healthy baby and is earning her own living.

All gifts are welcome, nothing is too small or too large to be used — from a spool of thread to a refrigerator. I use some of the gifts in the hospital, where my own work is, but others I send to an orphanage, a widows' home, or other places where help is needed.

Address gifts to me c/o Church World Service, APO 59, c/o P. M., San Francisco, California.

I continue to live and work at the Australian Presbyterian Mission as I have for the last three and a half years, but I am supported in Korea by the Congregational Christian Service Committee.

Thank you again for your generous help.

Sincerely yours,
Edith Galt

A MOTHER OF THREE GROWN SONS, Mrs. Gladys Jensen of Colwell, Iowa, enrolled in business school last year following the death of her husband. She will sail December 13 to serve for five years in the mission business office of the American Board in Istanbul, Turkey. You see, it's never too late to learn — or to be a missionary!

THANKSGIVING MORNING at eight o'clock our church in Winston-Salem met at St. Timothy's Episcopal for breakfast, followed by service at which Rev. John R. Lackey preached.

A Letter To Read And Ponder

Dear Friends of the Southern
Convention,

Since we last wrote the Village Health Guide trainees have finished their course here and all have passed their examinations and scattered to their various jobs — only one of them staying on here to keep alive in the villages the spark of interest in public health that would otherwise be submerged in the rush of clinical work. We were much disappointed to have to suspend the course for this year, for lack of money for training stipends. We are hoping to find a more stable financial basis of support by next year so that we can resume classes.

The biggest problem continues to be how to meet the ever-growing demand for medical relief and still find time to work out something more substantial to solve the health problem in the villages. The most spectacular growth has been in the leprosy work, especially in the new Tiruvadanaï area which I took on last winter. Just now, even getting there for regular clinics poses a problem. They are a bit far to reach by cycle. During the summer I had an arrangement to go each week by jeep. Now with the rains the jeep is not able to get in. Yesterday I reached one clinic by dint of a six-hour ride by bullock cart and two buses, ending up with a mile-and-a-half hike. That seemed too roundabout and complicated, so to come home I struck off cross-country, walking seven miles along the tops of reservoir dikes and the narrow bunds between rice fields, and then relaxing for the last six miles home — after dark — by bullock cart.

The other problem is how to give individual attention to each leprosy patient when there are three hundred of them. It is too easy to get into the "mass production habit." I sent my Village Health Guide last week to a village five miles from the Tiruvadanaï clinic to hunt up a patient who had started coming and had then lapsed. There are several scores of such patients on my register, but this one was one of the few who had the infectious type of leprosy, and therefore was a health menace in his village as long as he was without treatment. But he was just a name to me on the register; I couldn't remember

anything about him. The Guide came back with the report that he was an advanced case, weak, and helpless because he was blind. I asked why someone else could not lead him to the clinic. "There was no one," he said, "who cares enough about him to take the trouble. He is only an outcaste." Only a name on my register, and only an outcaste in his society. But he is a human being. How much is it worth to try to take account of this and devise some way of getting treatment to him in spite of my heavy case load of patients?

We picked up another case like that at the Tiruvadanaï clinic. There are more pitiful cases there because it is a new clinic and the patients in those villages have had nowhere to go for treatment heretofore. This one has two completely useless claw hands and two misshaped stumps for feet, one of which was infected and a bag of pus. We crowded him into the jeep and took him back to Kilanjunaï with us so as to deal with the infection. I sat there watching him wince with agony at each jolt on the rough road, the sweat pouring off of him as he sat, in his weakness, trying to hang on, and wondered what he thought he had to live for. The only way to fix him so he could walk again would be to amputate both feet and provide him with artificial ones. A long course of surgery and physiotherapy would be necessary to make his hands usable again. Both prospects were utterly out of the question for him, whose only means of subsistence was the leavings from the food of sympathetic neighbors in his village. But there was never in his expression the slightest hint of wanting to give up. He has all the way thru been absolutely determined to fight to live. He seems to typify India, the great country crowded with poverty-stricken human beings with all the odds against them — but not seeming to understand the meaning of the term "odds," as they continue to struggle along for national survival. After all they are human beings too.

It seems necessary once in awhile to back off and look at the scene with all its problems from a distance. So we cancelled some of the clinics and went to the beach for a month, and I made trips in once a week for the most necessary clinics. While we were

away the caste fighting broke out in East Ramnad District, not too far from the Kilanjunaï area, which perhaps you read about. Forty persons were killed, a hundred injured, and nearly three thousand huts — homes of outcastes — were burned. They said it was because the outcastes in those villages had become too "uppity" and were daring to challenge the subservient position they had always been kept in by the dominant ruling caste. Altho Christians of Kilanjunaï itself happen to belong to the ruling caste, most of the Christians in our Diocese are outcastes. The worst outrage was when a whole congregation of them tried to take refuge in their little church building while their homes were being looted and burned by an upper-caste mob, but the mob broke down the doors and windows of the church and fired point-blank into the trapped assembly — not because they were Christians but because they were outcastes.

The Government rushed in extra reserves of police to restore order, (and many of the deaths resulted from police firing into mobs). Government investigators toured the area. The Bishop and other Church leaders moved among the villages with Christian congregations giving encouragement and consolation. Our missionary, Dick Keithahn, and a group of Gandhians, walked from village to village as a Peace team, trying to get the leaders of both factions to renounce violence and restore order. I perhaps should have been doing that too instead of relaxing on the beach, but I did not think it was quite fitting that I, as an American, should be telling Indians how to solve their race problems. You see it was at that same time that the Little Rock affair was sharing newspaper headlines with the Ramnad riots, day after day — until the Russian satellite crowded everything else off the front pages!

I can't say much yet about our plans for the year ahead. I hope we shall be able to move forward and work out new and better ways of meeting the needs here. We know we have you with us, and that means a lot and we are very grateful for it.

Best regards,
Ed Riggs

ASHEBORO UNION SERVICE was held in our church on Thanksgiving Eve with Rev. Lawrence Leonard, pastor of the Evangelical and Reformed church, preaching.

The Christian Sun

Women's Fellowship Reports

SPIRITUAL LIFE

Valley

Mrs. Robert A. Whitten

"More things are wrought by prayer than the world dreams of. What are men better than sheep or goats that nourish a blind life within the brain, if, knowing God, they lift no hands of prayer both for themselves and those who call them friends!" — Tennyson

"Prayer is not artful monologue
Of Voice uplifted from the sod;
It is Love's tender dialogue
Between the soul and God."

— John Richard Moreland

"All that I am I owe to Jesus Christ, revealed to me in His divine Book." — David Livingstone

"I cannot too greatly emphasize the importance and value of Bible Study — more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than on the eternal principles laid down by God Himself." — John Wanamaker

Our Spiritual Life program should strive to quicken and deepen the spiritual life of the individual — "to cultivate the spirit of Christ." Personal, family and group experience of worship and Bible study should be stressed. The effectiveness of our Christian witness should be increased. How better can this be done than through prayer and Bible study?

Those of us who have agreed to serve as Spiritual Life chairmen should feel keenly the responsibility for our own personal dedication to Christ and His Way as we seek to help others grow spiritually. We should study to acquire knowledge of resource material and seek to lead others in a true experience of worship. (This year's packet is highly recommended for material) Our worship should lead to a dedication of our lives to action.

It is gratifying that of fourteen societies reporting in this Conference, thirteen are having a planned devotional for each meeting, thirteen are encouraging Bible study and religious reading, ten are stressing the importance of individual and group prayer. Only eight are using the suggested Bible study for the group and only six report providing family devotional material. Those are weak points that greatly need strengthening.

May we accept some of those goals as our own:

1. Group and personal Bible study of Psalms.

2. A family altar in each home.

3. Personal commitment to daily Bible reading and prayer of each woman.

4. Planned worship at each circle and general meeting.

5. An active evangelism program to promote church attendance and reach the unchurched.

6. Provide plans for furnishing devotional booklets.

7. Sponsor prayer groups.

Is it not true that the spiritual strength of our group is measured by the experience of each woman? May we become more effective witnesses for "the living of these days." In the words of Willis Lamott in **Committed Unto Us**, "The power of Christian witness throughout the ages has been in proportion to the total impact of Christ upon the life of the Christian messenger. The loving God who saves and redeems cannot be taken to the world by one who does not know Christ as Saviour and Redeemer, Master and Friend. The man who has met God in Christ in a relationship that transforms attitudes and motives, empowers the will, encompasses the entire personality — the truly Christian man cannot forbear sharing this knowledge with others. The miracle of divine grace is needed now, working in the human heart and making all things new."

STEWARDSHIP REPORT

North Carolina

Mrs. Lowell Smoot

The Stewardship Department has a tremendous task because Stewardship is a philosophy or an attitude and we know anything can be changed more easily than ideas, but through a study of the Bible and prayer our concern for others must be enlarged to include our time, our intellect, and our money.

Since the apportionment giving for the North Carolina Fellowship has been raised according to the present listing may we suggest that each local Fellowship examine its apportionment pledge and if it has not been increased during the past year, that the Fellowship prayerfully consider doing so NOW. Twenty-six Fellowships have asked to have their apportionment listing increased.

This is a summary of society reports:

YOUR OWN CHURCH

If you want to work in the kind of a church

Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind,
For there's nothing that's really new —

It's a knock at your self when you
knock your church:

It isn't your church: it's you!

Real churches aren't made by men
afraid

Lest somebody else goes ahead.

When every one works and nobody
shirks,

You can raise a church from the
dead.

And if while you make your personal
stake,

Your neighbor can make one, too,
Your Church will be what you want
to see —

It isn't your church; it's you!

Editor's note: This poem was submitted by Mrs. B. F. Franks of Harrisonburg, Virginia, who says she loves "Christian" as the name of the Church, the Principles for which it stands, and who is a faithful and long-time reader of this paper.

No. of Fellowships in Conference	99
No. of Fellowships using Thank Offering Boxes	60
No. of Fellowships having Thank Offering Dedications	55
No. of Life Memberships	55
No. of Memorials	32
No. of Fellowships asking for raised apportionments	26

Money has been raised by special offerings, gifts, pledges, suppers, taxation, sales projects, and dues.

The Woman's Gift, coming from 76 churches amounted to \$2,531.34. As the National Report calls for an estimated number of women sharing in the Gift, please send in an estimate of the number of women giving, with the church to Miss Allen. Send all money directly to Miss Allen, clearly designating its purpose — Women's Gift, Memorials, etc.

With the able assistance of the District Superintendents, 3,100 Woman's Gift boxes and literature were distributed to the churches.

A brief description of the different phases of stewardship and a stewardship quizz was made available for the Fellowships at the District Rallies.

This year as you continue to grow in stewardship, remember "God loves a cheerful (liberal) giver." Act accordingly.

Chemistry At Elon College

Dr. Paul H. Cheek

The world in which we find ourselves can be characterized in a number of ways. It has its spiritual aspect in which the soul of man attempts to seek out and align itself with the Eternal. It has its physical aspect in which ideally the physical man seeks to understand, and to cooperate with, his surroundings, that his physical self might be in harmony with its natural surroundings, thus allowing a fuller opportunity for spiritual development.

Chemistry is but one of the physical sciences; wherever matter is found, chemistry is found, for the study of chemistry is the study of matter.

At Elon College the course offerings in chemistry include general chemistry, inorganic qualitative and quantitative analysis, organic chemistry, and organic qualitative analysis. These offerings are intended to meet the needs of persons having one of several aims. The non-science major who desires to obtain some orientation in chemistry as a part of a general education might well take a year's course in general chemistry; also well suited to this purpose is a course which gives a survey of geology, astronomy, physics and chemistry. This course carries a Science Department listing and is not restricted to any one of its subdivisions. Pre-professional training for fields such as medicine, dentistry, nursing, laboratory technology and engineering require a certain amount of chemical studies; these needs can be met at Elon.

The chemical needs of those who wish to teach chemistry in high school may well be met by studies leading to the A. B. degree in chemistry. For those who wish to go upon graduation into graduate study or immediately into chemistry as a profession, the B. S. degree in chemistry is offered. For this degree the principal requirements in addition to those for the A. B. degree in chemistry include mathematics through the calculus, a year of physical chemistry, one quarter of qualitative organic analysis, and the pursuit of a library or laboratory research project. Research reports arising from these research projects are often presented at the annual meeting of the Collegiate Academy of the North Carolina Academy of Sciences. It should be

pointed out that the additional emphasis on the sciences as required by the B. S. degree in chemistry is not made at the expense of studies outside the sciences; the candidate for this degree must take at least ninety quarter hours of work outside the mathematical and natural sciences, because we feel that the individual should be wholly educated, and not just in part.

Fully occupied with work in the chemistry department at the present time are Professor Cheek and Professor Epperson; Professor N. F. Brannock, although on retired status, continues to serve an evening each week in the Evening Division. Professor J. E. Danieley, while having moved on to the presidency of the College, is yet Professor of Chemistry.

LAY ACTIVITIES AT LIBERTY

Mrs. D. L. Stokes

Women's Sunday was observed at Liberty (Vance) church on November 3 with Mrs. Calvin Ayscue, president of the local fellowship, in charge of the service. The "Woman's Hymn" and the fellowship hymn for the year "God of Grace and God of Glory" were used in the program with Mrs. R. L. Kittrell, church organist, at the organ.

Mrs. E. A. Joyner read the Scripture lesson and offered the morning prayer. Mrs. W. D. Foster had charge of the Service of Sharing. During this service the Woman's Gift was presented and dedicated with Mrs. Tollie Smith, stewardship chairman, dedicating the gift, using "The Threads of Service and Love."

Mrs. Ayscue presented life memberships to Mrs. Tollie Smith, past president, and Mrs. Olive Foster, treasurer. These memberships were presented for the years of service these two wonderful church women have rendered to the society.

Mrs. S. F. Journigan brought the morning message, talking on "The Years' Emphases." Mrs. Journigan stressed Bible study and the support of the young people. The benediction was given by Mrs. G. W. Macon.

The Laymen's Fellowship of our church observed their annual "Ladies' Night" Wednesday, November 20, in the church annex. The pastor, Rev.

Lowell Smoot, returned thanks, after which a delicious meal was enjoyed by all. The menu was planned and the meal prepared by the men.

H. B. Newman, president, welcomed the guests and visitors, after which F. B. Fuller, Jr., program chairman, introduced the speaker for the evening, F. E. Pinnell of Henderson, who used as his topic "Poems." Mr. Pinnell brought out poems of children, nature, home, friendship and blessing by famous authors. There were religious poems, humorous poems, and poems set to music. The speaker closed with the poem "When I Met the Master."

Roger: Future Mining Engineer?



You'd like Roger.

He's bright and friendly — and you ought to see him build things in the backyard, fix things around the house.

He can grow up to become a great engineer, a great help to his country... if he gets the education he deserves.

But in too many communities the Rogers aren't getting it. Classrooms are overcrowded... schoolbooks are much too old... teachers are overworked and underpaid.

Let's be sure this doesn't happen to the children in our schools. Join with other good citizens to back up our School Board, attend PTA meetings and school conferences.

For a free booklet telling you more about the important part you can play, write to: Better Schools, 9 East 40th Street, New York 16, N. Y.



**We must have
first-rate schools**

That I May Know Christ

Background Scripture: Philippians 3; 2:25-29; 4:18

Devotional Reading: Ephesians 3:14-21

Memory Selection: I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. Philippians 3:8.

In one of his letters to his fellow-Christians Peter said "So also our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand. . . ." Peter may have been thinking about Paul's letter to the Romans. Or he may have been thinking about some parts of Paul's letter to the Philippians, for instance, today's lesson. It is not easy to understand, but at any rate there are some things we can understand if we get the background of the letter. Let us make the venture. Take a deep breath as we dive into the depths of this portion of the Scripture.

RIGHTEOUSNESS BY THE LAW OR BY FAITH

Members of the Philippian Church faced a troublesome problem. There were teachers among them, good men too, who insisted that in order to be a Christian one had to obey the law of Moses. Salvation was by obedience to the law of Moses. Righteousness was keeping the outward law. A man was saved, so said these teachers, by performing certain rites, by adhering to certain forms, by subscribing to a certain creed. They boasted of their loyalty to Moses, they claimed they were "the true Israel." They were the real McCoys, the F. F. V.'s of true religion.

Paul reminds these people that when it came to boasting, he had something about which to boast, if he had been so disposed. Both by inheritance and by attainment, he had grounds for "confidence in the flesh." Look at the list which he submits as his qualifications for membership in the "Israel of God!" **Circumcised the eighth day** — a genuine Jew, sealed by the initial rite administered only to those of pure Jewish blood; he was no proselyte. **"Of the stock of Israel"** — a direct descendant of Jacob the patriarch who gave Israel its name, designating them as the covenant people of God. **"Of the tribe of Benjamin"** — that was a proud claim. Benjamin was the only one of Jacob's sons who was born in the Promised land, and the tribe named after Benjamin, together with Judah, alone remained loyal to Jehovah when the Kingdom was divided. **"A Hebrew of the Hebrews"** — he was of pure and unmixed stock, a Hebrew son of Hebrew parents. Talk about inherited privileges, this man had them, he belonged to the "four hundred" of the religious aristocracy.

To these inherited privileges, Paul added testimonies to his character and attainment. **"As touching the law,**

a Pharisee." The Pharisees were the most ardent exponents and defenders of the Law of Moses. They were not all, and always hypocrites. Their devotion to the Law tended to make them formalists, but they were loyal and patriotic and conservative Jews. In other words, Paul was strictly orthodox in doctrinal and religious things up to the time he met Christ. **"As touching zeal, persecuting the Church"** — here was a testimony to his zeal for the faith of his fathers, his loyalty to the Law of Moses. And finally, **"as touching the law, blameless."** He had lived up to the moral requirements of the law. It is an imposing list, grounds of boasting from the human standpoint. When one thinks about what little the Judaizers had to boast of as compared with what Paul had to boast of, he thinks of the remark that Will Rogers once made about those who boasted so much about their ancestors coming over on the Mayflower. "You folks talk about your ancestors coming over on the Mayflower. That's nothing, my folks were here to meet them." (He was, of course a descendant of the original American Indians.)

WHAT WAS GAIN BECAME LOSS

"But what things were gain to me, those I counted loss for Christ." Let us put that in a striking picture. Here is a man seated before a heap of glittering gems. He has admired them and rejoiced in possessing them. Sud-

denly he sees another prize, and with this in view he looks upon all his previous treasures as "refuse, worthless rubbish" while he seeks to possess the new prize. What were all the privileges of inheritance and attainment as compared with a knowledge of Christ! ! To know Christ, to know the power of his resurrection at first hand, to enter intimately into the sufferings of Christ — that was the summum bonum, the supreme good of life, all consuming passion of his life. This was no mere knowledge about Christ; it was to know Christ personally, intimately, progressively. And this was the source of true righteousness. No man can be good simply by keeping the law, in fact no man can keep the whole law. Righteousness does not come by keeping the law, but through faith in Christ who is our righteousness. Liturgy and rites and creeds and ceremonies are good. But they are means to ends, that end to bring us to Christ, to an experimental knowledge of Christ. Paul is saying that true religion is not primarily a matter of knowing something or doing something, but of knowing SOMEONE and committing ourselves in devotion to Him.

GROWING IN GRACE

But this is a process, a life-long process. Paul had been a follower of Christ a long time when he wrote these words, and he had been working at his religion much more diligently than many of us work at our religion. But he had not yet attained, he had not yet arrived, he had not yet reached his goal. "Brethren I count not myself to have apprehended" — he frankly says he has not arrived. But in the next breath, he says that he is still trying, trying even as a runner in a race, setting out with high purpose, and laying aside everything that would hinder or handicap him, he runs with ceaseless exertion toward the goal. Christlike character and Christlike conduct was his goal — he would accept nothing less as his goal. And relentlessly, eagerly, enthusiastically he pressed toward the goal "for the prize of the high calling in Christ Jesus." The Christian never arrives in this world. But he must keep on with the pursuit.

WALKING IN THE LIGHT WE HAVE

"Only whereunto we have attained, by that same rule let us walk." We do not know everything we would like to know. We do not have as much

— Continued on Page 14

SUNDAY SCHOOL LESSON

December 8, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

The "Extra" Is Important

John G. Truitt, Superintendent

Dear Friends:

Today, November 25, I shall give you a little insight into today's mail. Listed in the good report are several contributions which came this morning. A letter from Nebraska asks for information, as their church wishes to help. A letter from Michigan inquiring as to what kinds of coupons we collect. Another from Kansas makes the same inquiry. A letter from a good layman in Chicago with a check with the comment: "I have read all your messages and know you have done a bang up job this year. Congratulations!" The Ferris Reynolds group of the women's fellowship of the Second Congregational Church, Manchester, Conn., sent a large carton containing 63 articles such as pencils, ballpoint pens, stationery, handkerchiefs and books.

Also we received from the Fidelis Club of the United Church of Rowayton, Conn., a box containing 1 beautiful blanket and 4 pillow cases; from West Newark Congregational Church, Newark Valley, N. Y., 6 lovely bath towels and 6 wash cloths; from Columbia Manufacturing Co., Ramseur, N. C., 300 yards of cotton fabrics; from the Woman's Guild of the First Congregational Church of Upper Montclair, N. J., a box of clothing; from Mrs. L. A. Logan, Elberon, Va., a box of clothing; and from Pilgrim Congregational Church, Richmond Hill, Long Island, 4 very large boxes (express) containing Christmas gifts. Add these all to the money received and you will see why I like to go to the post office.

If you watch the financial report each week you will see some very interesting things. We have had to abandon publishing a list of the packages of coupons and commodities received as sometimes there would be little room left for my thanks for your help in so many ways. It is good to see the interest shown in this Home for Children.

It is earnestly hoped that our churches will receive a Thanksgiving offering "over and above" the regular conference apportionment as both the apportionment and the authorized special amount to but slightly above

one-third of what it actually costs to maintain the Home.

Remember these children by sending a cash contribution to help give them the Home and maintain it in a really creditable manner. Thank you, and God bless you everyone.

(Continued from Page 13)
light as we would like to have. But we know something and we have some light. And we are under the moral imperative of ordering our lives in the truth that we do have, and of walking in the light that does shine upon our pathway. Jesus himself said that if we walk in the light we shall come into the truth and have more light.

REPORT FOR NOVEMBER 25, 1957

MONTHLY OFFERINGS

Amount brought forward		\$ 3,432.05
Eastern North Carolina Conference		
Mt. Auburn	\$ 7.68	\$ 7.68
Eastern Virginia Conference		
Mt. Carmel, S.S. — Thanksgiving	27.80	
Mt. Carmel	10.00	37.80
North Carolina and Virginia Conference		
Kallam Grove, S.S.	25.00	
Monticello	42.87	
Union (Va.), S.S.	5.00	72.87
Western North Carolina Conference		
Antioch (C), S.S.	21.46	
Bailey's Grove	17.00	
Mt. Pleasant	18.00	56.46
Virginia Valley Conference		
Bethel, S.S.	2.00	2.00
Total		\$ 176.81
Grand Total		\$3,608.86

SPECIAL OFFERINGS

Amount brought forward		\$3,619.01
Ladies' Aid, Cong. Church, Mahanomen, Minn.		
(Friendly Service Gift)	\$ 2.50	
Women's Christian Fellowship, Hendersonville Church ..	5.00	
Bertha Riddle Circle, Hank's Chapel Women's Fellowship		
(Friendly Service Gifts)	15.00	
Philathea Class, Suffolk Christian Church	5.00	
Lehigh Valley Railroad Company (dividend)	40.00	
In Memory of Charles E. Holland	100.00	
In Memory of Hazel Dockery Chaney	75.00	
In Memory of Herbert Harrell	50.00	
In Memory of Mrs. C. H. Dickey	5.00	
In Memory of Mrs. C. H. Dickey	5.00	
In Memory of Elizabeth Brown Nicks	5.00	
In Memory of Mrs. C. H. Dickey	5.00	
In Memory of Mrs. Annie Bell Register	25.00	
Thanksgiving Offerings:		
Concord Christian Church Sunday School	25.00	
Ed M. Hicklin, Burlington, N. C.	5.00	
Ben G. Johnston, Hillsboro, N. C.	10.00	
Southern Webbing Mills, Inc., Greensboro, N. C.	25.00	
Baker-Cammack Hosiery Mills, Inc., Burlington, N. C.	100.00	
Garland Gray, Waverly, Va.	300.00	
Mrs. J. D. Strader, Sr., Burlington, N. C.	100.00	
Burlington Drug Co., Inc., Burlington, N. C.	100.00	
Mrs. H. P. Beale, Courtland, Va.	5.00	
Mr. & Mrs. George B. Vick, Courtland, Va.	5.00	
Rev. & Mrs. Victor Murchison, Winston-Salem, N. C.	8.00	

In Memoriam

"Blessed are the dead who die in the Lord."

TAYLOR

We, the members of Lebanon Christian Church, acknowledge with deep sorrow our loss in the passing of one of our members, Morrison M. Taylor, who died September 24, 1957.

Because of our appreciation of the life he lived among us, his loyalty to friends, his neighborly spirit, be it therefore resolved:

First: That we extend our sincere sympathy to his wife and children.

Second: That he will be sorely missed among his wide circle of friends.

Third: That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication, and a copy entered in our church records.

Committee:
Elizabeth F. Stowe
Frankie N. Pointer
O. H. Winstead

HUDSON

The people of Lebanon Christian Church wish to pay tribute to the memory of one of the church's life-long members, Elizabeth Wells Hudson, who died September 15, 1957.

Although an invalid for many years, Mrs. Hudson lent courage and helpfulness through her unflinching cheerfulness to everyone with whom she came in contact.

Therefore, be it resolved:

First: That we express our deep

sorrow at her death and our gratitude for her Christian spirit.

Second: That we extend our sympathy to the members of her family.

Third: That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication, and a copy entered in our church records.

Committee:
Elizabeth F. Stowe
Frankie N. Pointer
O. H. Winstead

RISHELL

Whereas God has called to her final reward our beloved friend, Mrs. Margaret S. Rishell, who died May 14, 1957; who for many years has been a member of the Women's Fellowship of the Rosemont Congregational Christian Church:

Therefore be it resolved:

1. That we, as members of the Women's Fellowship, deeply feel the loss of our beloved member.

2. That we bow in humble submission to the will of our Heavenly Father.

3. That a copy of these resolutions be recorded in the secretary's book of the Women's Fellowship, and a copy be published in THE CHRISTIAN SUN.

Mrs. John D. Swink
Mrs. William M. Sparkman
Mrs. H. R. Morrison, Sr.

FAREWELL TO PASTOR

Mrs. Ezra Stowe

We, the members of Lebanon Christian church, Semora, North Carolina regret to say our pastor, Rev. Robert Bennett, resigned from our church to go into another field on the first Sunday night in November. He served our church for over two years and he was a very fine pastor and worked and he and his family will be greatly missed by all. He has stimulated interest in our church and there has been growth in our church membership, fellowship and spiritual life since he has been with us. We finished paying off the building fund under his leadership. We will certainly miss him. We wish Rev. Mr. Bennett and his wife and daughter a lot of good will and success in their new field. "Their gain—but our loss."

TRUMMELL

We, the members of the Women's Fellowship of the Rosemont Congregational Christian Church, wish to express their deep sense of loss in the death of Mrs. Bessie Trummell, who passed away August 5, 1957.

Therefore be it resolved:

1. That we shall cherish the memory of her unflinching cheerfulness though her body bore the burden of intense pain, and suffering for months.

2. She will be remembered for her faithfulness to duty, devotion to her family, and kindness to all.

3. That a copy of these resolutions be sent to the family, a copy to be recorded in the secretary's book of the Women's Fellowship, and a copy be published in THE CHRISTIAN SUN.

Mrs. John D. Swink
Mrs. William M. Sparkman
Mrs. H. R. Morrison, Sr.

WINSTEAD

We, the members of Lebanon Christian Church, wish to pay tribute of love and respect to the memory of Mrs. Dorothy Wray Winstead, a beloved member of this church. While we miss her presence, we know that her memory will live on.

In appreciation of her quiet and beautiful life we offer these resolutions:

First: That we keep in our hearts the memory of her love and loyalty.

Second: That we extend to her beloved family our deepest sympathy and pray that God in His love will sustain them in the days ahead.

Third: That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication and a copy included in our church records.

Mrs. T. J. Earp
H. G. Earp
W. L. Taylor

Mr. & Mrs. John M. Holt, Burlington, N. C.	25.00
J. Harold Smith, Burlington N. C.	50.00
I. Fletcher Craven, Ramseur, N. C.	5.00
Mrs. Ethel Thompson, Shallow Ford Christian Church	1.00
Mr. & Mrs. M. W. Hook, Elon College, N. C.	10.00
Miss Novie Hardee, High Point, N. C.	5.00
Mrs. J. L. Burford, Winston-Salem, N. C.	10.00
W. P. Robinson, Chicago, Ill.	2.00
Mr & Mrs. R. C. Jarrett, Hampton, Va.	5.00
Mrs. W. H. Garrett, Sr., South Norfolk Va.	5.00
Mr. & Mrs. S. J. Hinsdale, Burlington, N. C.	25.00
Mrs. Dora Steele, Durham, N. C.	5.00
Harold Boone, Pittsboro, N. C.	15.00
J. W. Drake, Pittsboro, N. C.	50.00
Mr. & Mrs. M. R. Kersey, Dayton, Ohio	25.00
Mrs. H. E. Pearce, Sr., Franklinton, N. C.	10.00
C. E. Piland, Holland, Va.	25.00
C. A. Hall, Burlington, N. C.	25.00
J. A. Russell, Suffolk, Va.	50.00
J. Frank Scott, Concord, N. C.	10.00
The Happy Sharers' Club, Greensboro, N. C.	20.00
Shadowbrook Hosiery Mills, Inc., Burlington, N. C.	200.00
Mrs. J. H. McEwen, Burlington, N. C.	500.00
Special Gifts	222.36
Total	\$2,320.86
Grand Total	\$5,939.87
Total for the Week	\$2,497.67
Total for the Year	\$9,548.73

December 3, 1957

THEIR CHILD WENT WRONG

A letter to the Editor, Kansas City STAR
January 11, 1956

It is too late for us because the damage has already been done and our child has a record and no one forgets about a thing like that, but maybe if we share this letter it will help other parents. Thank you very, very much.

—Parents of a child who "went wrong."

Dear Folks:

Thank you for everything, but I am going to go to Chicago and try to start some kind of new life.

You asked me why I did those things and why I gave you so much trouble and the answer is so easy for me to give you, but I am wondering if you will understand.

Remember when I was about 6 or 7 and I used to want you to just listen to me? I remember all the nice things you gave me for Christmas and my birthday and I was real happy with the things for about a week at the time I got the things. but the rest of the time during the year I really didn't want presents, I just wanted all the time, for you to listen to me like I was somebody who felt things too, because I remember that even when I was so young I felt things. But you said you were busy.

Mom, you are a wonderful cook and you had everything so clean and you were tired so much from doing all those things that made you busy, but you knew something, Mom? I would have liked crackers and peanut butter just as well — if you had only sat down with me a little while during the day and said to me: "Tell me all about it so I can maybe help you understand."

And when Donna came I couldn't understand why everybody made so much fuss because I didn't think it was my fault that her hair is curly and her teeth are so white and she doesn't have to wear glasses with such thick lenses. Her grades were better too, weren't they?

If Donna ever has any children I hope you tell her to just pay some attention to the one that doesn't smile very much because that one will really be crying inside. And when she's about to bake six dozen cookies, to make sure first that the kids don't want to tell her about a dream or a hope or something because thoughts are important too to small kids even though they don't have so many words to use when they tell about what they have inside them.

I think that all the kids who are doing so many things that grownups are tearing their hair out worrying about are really looking for somebody that will have time to listen a few minutes and who really and truly treat them as they would a grownup who might be useful to them. You know — polite to them. If you folks had ever said to me: "Pardon me" when you interrupted me I'd have dropped dead.

If anybody asks you where I am tell them I have gone looking for somebody with time because I've got a lot of things I want to talk about.

Love to all,

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

DECEMBER 10, 1957

NUMBER 43

Sharing At Christmas

Thus it is written by the prophet:
And thou Bethlehem,
In the land of Judah,
Shalt not be least
Among the princes of Judah;
For out of thee shall come
Thy Governor,
Who shall rule my people
Israel.

St. Matthew 2:5,6.

Today I rode right through the land
Where Christmas trees in beauty stand;
They wait until there comes the day
When they are hastened on their way
To countless homes in places far
Where song and mirth and children are.

O there they grow so green and fine,
The hemlock, fir, the spruce, the pine;
And as I saw them standing there
I bowed my head and breathed a prayer
That they'd be filled with gifts and toys
For pretty girls and little boys.

I prayed that Santa Claus would find
So many ways of being kind
That not one child in any land
Would have to hold an empty hand
And wonder what it would be like
To have a coat, or shoes, or bike.

And as I breathed my humble prayer
I thought of gifts which I might share
From blessings God had given me
To decorate some Christmas tree —
The empty place upon my shelf
Will please a child instead of self!

— John G. Truitt

Organ of the Southern Convention of Congregational Christian Churches.

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Here And There Among The Churches

CIVITAN BOYS CHOIR of Greensboro sang two anthems at our First Church there on December 1 as a part of the morning worship service. Their special numbers were "O Master, Let Me Walk with Thee" and "Jesus Walked This Lonesome Valley."

"MEASURE OF A MOMENT," film of the "spectacular" sponsored by the American Board at the Omaha General Council was shown at First, Portsmouth, December 1. This film may be secured from the Convention Office, Elon College, North Carolina.

DECEMBER EVENTS AT GREENSBORO, FIRST include the Christmas Family Workshop, which was held at 5:30 last Sunday; annual Christmas musical program by the choir next Sunday afternoon at 5:00, followed by the "Christmas Open House" for the congregation; Women's Auxiliary Christmas party on December 16; parties for four year olds through upper Juniors on Saturday, December 21, beginning at 2:00; Sunday morning, December 22, parties for two and three year olds at church school and a play given by the Pilgrim Bible Class at five o'clock.

THE WOMEN'S FELLOWSHIP was in charge of a Thank-Offering Program at the Leaksville United Church of Christ, near Luray, Virginia, on Sunday, November 24. The theme of the Worship Program was Thanksgiving which was climaxed by an inspiring message delivered by the pastor, Rev. Rosser L. Clapp. A special offering which was taken at the close of the service will go to the Church Building Fund at Elon College.

WOMEN'S FELLOWSHIP OF ALBEMARLE conducted the Sunday evening worship service on November 24, with Mrs. Shirley Talbert, president, presiding. The Thank Offering was dedicated. The pastor, Rev. Collie Seymour, had been forced to bed by the flu following the morning service, so this was a good time for the ladies to "take over."

REV. LOY LONG, candidate secretary of the American Board, preached at First Burlington, December 1, on "The Word Proclaimed." Mr. Long served as one of our missionaries in India before taking on the job of locating men and women to go as missionaries for our Church. Sunday evening the Burlington, First young people joined the Elon Community church youth group to hear Mr. Long present the challenge of missions in our day.

REVEREND JAMES LIGHTBOURNE was guest speaker for a special Thanksgiving service at The Church of Wide Fellowship, Southern Pines, North Carolina, on Thanksgiving morning. An ORGAN DEDICATION and recital was held on Tuesday evening preceding Thanksgiving to mark completion of installation of a new Wicks Organ. Rev. Carl Wallace is our pastor in Southern Pines.

PLEASANT GROVE BAZAAR Mrs. J. H. Brown

On November 2 the Women's Fellowship of Pleasant Grove Christian church near Bennett sponsored a bazaar, which was held in the Fellowship Hall near the church. Lots of useful items were sold. Chicken stew, coffee, hot dogs and drinks were sold. Proceeds from this sale amounted to \$516, which will be used for the building fund.

ONE STEP NEARER FULL-TIME PASTORATE

Lillian Sharpe, Secretary

Mt. Zion Christian Church, Route 3, Mebane, North Carolina, voted at its regular business meeting in October to try another early morning service, starting in November at 9:30 on the third Sunday. We were already having a 9:30 service on the fourth Sunday and an 11:00 service on the second Sunday. We feel sure that it's going to work, because of the fine attendance the first time we tried it. We hope before too long to have a full-time pastor. Our pastor is Rev. T. D. Sutton, who also serves Bethel and Concord.

The women of our missionary society have just finished installing gas heaters in our church hut. We'd like you to know the missionary women are always with us, helping out in any project the church sponsors. Many thanks to them.

LEBANON HAS FULL-TIME PASTOR

Mrs. Ezra Stowe

We are proud to announce that the first of January, 1958, Lebanon Christian church, Semora, North Carolina, will have its first pastor on a full-time basis — Rev. Clifton Walker of Duke Divinity School, Durham.

We are looking forward to having Rev. and Mrs. Walker with us and welcome them to our church and community. Mr. Walker has preached for us several times and gave us most inspiring sermons. We are very pleased with this move our church has made and are looking forward to a greater year in 1958.

Volume 109

Number 48

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Eighteen Years At Henderson

Eighteen years as pastor of the same church is an unusual achievement for any minister. Yet that is the distinction of Rev. J. Frank Apple, pastor of the First Congregational Christian church of Henderson. His congregation on Sunday, November 24, honored their minister on the eighteenth year of his service. He has served his present charge longer than any minister in the city.

These eighteen years have been full and active for Rev. Mr. Apple. He has given of his time and talents to the general civic and religious good of the community.

At different times he taught in Henderson high school for five years and Henderson junior high school six years, and still is a frequent speaker on chapel programs in the schools of Henderson. He is a member of the Henderson Exchange club and his hobbies are gardening and fishing.

Many honors have been bestowed upon the local pastor by his church. At present he is a member of the Committee on the Ministry, a member of the Historical Society Board of Directors, and chairman of the Committee of Memoirs of the Southern Convention of Congregational Christian Churches. He has served on the executive board of that organization representing the Eastern Carolina Conference.

Mr. Apple is a past president of the Eastern Carolina Conference of Congregational Christian Churches, and has been chairman of committees on stewardship, missions, evangelism,

and the education and standing of the ministry. Last year he served as president of the Ministerial Association of the Eastern North Carolina Conference, which meets monthly in Raleigh.

Before coming to Henderson, Rev. Mr. Apple was pastor at Antioch, Mt. Gilead and Mt. Carmel churches, serving Mt. Carmel for ten years.

Rev. and Mrs. Apple expected their children home for special church and family festivities planned for the Thanksgiving week. They are Mr. and Mrs. Roy Hayes, of Sanford; Mr. and Mrs. Dwight Apple and daughter, Leslie Ann, of Clarksboro, N. J.; and Miss Faydene Conklin, a granddaughter, of Sanford, who is a student at Elon College.

Mr. Apple is a past president of the Henderson Ministerial Association, in which he has been active during the many years he has served as pastor of his church here.

LAYMEN ENTERTAIN E. AND R. BROTHERHOOD

Collie Seymour

As a step to get acquainted with the Evangelical and Reformed church near us, the Men's Fellowship of the Albemarle Church invited the Men's Brotherhood of St. James E. and R. church, Mt. Pleasant, North Carolina, to be their guests on November 23. Twenty-six men from the two churches gathered in the basement of the Albemarle church and enjoyed a delicious chicken stew supper, prepared by the Congregational Christian church men.

Following the meal, the group went upstairs where Ardell Simmons led a brief "get acquainted" period. The program consisted of the new feature film, "On the Threshold," which tells about the United Church of Christ. After seeing the film and having the E. and R. men with us, we felt that we would be better able to work together in the United Church.

The white eagle became the emblem of the Poles when Lech, their prince, found a nest of white eagles on a rock on which he pitched his tent. On that site the town of Gniezno — meaning nest in Polish language — was built. It is one of the oldest towns in Europe.

SHALLOW WELL NEWS

Mrs. H. S. Clark

On Monday night, November 11, the Woman's Fellowship of Shallow Well met at the church with Mrs. Bertha Thomas presiding. Devotional was conducted by Mrs. Ruby Griffin, reading from Psalms. The prayer was led by the pastor, the Rev. Max Vestal.

At the close of the devotional each of the four circles met with their chairman for a short business meeting. After the business session the circles met in the Educational Building for their program. The film "My Right and My Cause" was shown.

During the social hour Mrs. Vestal was honored with a pink and blue shower. The many beautiful and useful gifts express the love and esteem in which our pastor and his wife are held. Refreshments of assorted cookies and an iced drink were served. About fifty women enjoyed the fellowship.

WINSTON CHURCH TO MOVE

United Church, Winston-Salem, North Carolina has purchased a new site for a church building and plans to move from the present location on West Academy Street.

From the church news in a recent issue of the Winston-Salem paper comes this information:

"Congregational Christian church has purchased a fine wooded two and one-half acre tract at Link Road and Irving Street, where it plans to build the first unit of a new church plant.

"The Rev. John R. Lackey, pastor, said the lot, purchased for \$11,000 is ideally located and 'just what we need.' The site is a mile from the present church building.

"The pastor said it is hoped to begin construction of the first unit next October. This will be either an educational building or sanctuary, probably the former.

"Several men of the church, equipped with axes, saws and other tools, have done quite a bit of work on the tract, clearing underbrush, felling trees and digging drainage ditches.

"An effort is being made, Mr. Lackey said, to interest the congregation, particularly young people, in use of the tract for outdoor activities before construction begins. An outdoor furnace and pavilion will be constructed to form a picnic area."



Rev. J. Frank Apple

Christmas Programs

Churches are busy these days planning programs for Christmas. There will be the great oratorios. Christmas carols, pageants, plays, and little speeches by little people. All will be reminders of that far away time when shepherds, sages, and even king Herod became interested in the birth of a Baby in a cattle barn.

The intent of all this preparation — and one must not forget those grand sermons that are in the making — is to bring worshiping congregations in humility to the Christ who was once a little child in Bethlehem in the land of Judah.

It is easy to forget the purpose in the midst of the preparations. Children, and sometimes adults, are inattentive. Parts are hard to learn. People are late for rehearsals. Someone sings off key. Everybody is rushed, and all have something to tell. It really is difficult to get proper preparation, and of course directors want a perfect performance.

But it is worth all the efforts put into preparation when at the manger scene all bow in awe and thanksgiving, and, when the service is over, a congregation goes out with songs in the heart.

“We Were Drinking”

Law enforcement officers and the courts often hear people say in their defense, “we were drinking, and I do not remember.” That is a sad statement, probably true to fact, but it never restores life to the murdered person.

These pitiful pleas are never placed in advertisements of the beverages that make people forget their moral standards. Pictures in the magazines and elsewhere that tell of the beverages show how lovely it is for beautifully dressed people to share a social glass. Nothing is ever said about the habit-forming quality of the drug that deadens memory and morals. Highway wrecks caused by drunken driving do not make good advertising for alcoholic beverages, but they are results from taking the first drink which leads to more drinks.

Christmas and Liquors are all too often associated in the minds of people. People who seldom drink seem to think that a party with beverage is right for Christmas celebration. This is as far from the Christian ideal as anything could be. Shepherds who heard angelic music the night Christ was born were not intoxicated. Gifts of the Wise Men had no alcohol in them. Joseph and Mary were not out on a drinking spree. “Joy to the world” comes from a far different source.

It is not expected that any who read this page will even be tempted to celebrate the birth of our Saviour by drinking of alcohol, but it is believed that some who read have friends who will be so tempted. And it is further believed that readers may influence their friends to join in worship at church and in other forms of

friendship and love rather than desecrate such a Holy Day with revelry that may lead to accidents or death. The Good Book leads us to believe that we are our brother's keeper, that we need to bear one another's burdens, that every one should think soberly.

A Community Parade

Asheboro is a little Southern town. Its inhabitants are largely those who have grown up in Randolph and adjoining counties. It is not greatly different from any other community of its size.

In three successive years there has been a Christmas parade that is strictly religious. The merchants have their own introduction of Santa Claus and the advertising of the season. This year that parade was not a big affair. But when the churches moved through the town with floats, bands, and choirs last week the community was there to see, to learn, to enjoy, and perhaps to worship.

The community choir led the way singing Christmas carols. Then followed nineteen beautiful floats representing the prophecies concerning the coming of Christ, the story of his birth, and the fulfilling of the Great Commission. The two bands of the city had their places between the floats. It was a beautiful display of community enterprise and readied the minds of people to prepare for the kind of Christmas that the prophets dreamed of, shepherds and wise men witnessed, and Christians through the ages have enjoyed.

It was a community Christmas parade promoted by the Ministerial Association and the Junior Chamber of Commerce, and shared by the churches. The schools of the community are white and colored, the churches and schools are divided by the color line, but the Ministerial Association, the Council of Church Women, and the Christmas Parade are composed of all the people of the community. At Christmas people of differing races and creeds join in presenting the story of the birth of a Baby who became the one hope of the world.

World Leadership

The illness of President Eisenhower and the Russian Sputniks have panicked some of the American people. They are ready to ask the President to resign, and to spend extra billions of dollars to get earth satellites into space.

One wonders if there aren't more important things that need to be done in order to restore our place in world relations. It may be that curbing the crime wave, restoring the influence of courts, improving the quality of our schools, getting a new appreciation for the brotherhood of man, and a renewed loyalty to Christ will prepare us for the desired place of leadership. Faith in God is much more important than fear of man for those who wish to lead in the affairs of the world.

The Christian Sun

Eastern N. C. Ministers Meet

Your roving editor accompanied by his pastor and successor, Rev. Clyde Fields, joined the Eastern N. C. Conference ministers at supper December 2 in Raleigh. The occasion was the regular monthly meeting of these ministers. The Christmas parade with floats, bands, and beautiful girls marched past the door of the Cafeteria, but the ministers were busily engaged with eating, matters of Conference, and a serious discussion of "Modern Science and Christian Faith." Neither the parade nor the visitors distracted their attention.

Presiding was Rev. Fred T. Wright, pastor of country churches near Manson. Minutes were read and recorded by secretary Carl Dixon of Benson. Conference president Carl Wallace announced committees for his organization. Interest was shown in the progress of ten Ten Dollar Club for new churches within the Conference. (Dr. Pegram of Fayetteville appeared to be much interested part of the time in a big, juicy steak. (yum, yum!)

The Rev. Harvey Carnes of Chapel Hill presented Dr. Hans J. Rohrbach, exchange professor of mathematics from the University of Mienz, Germany, who is teaching at the University of North Carolina this year. Dr. Rohrbach gave an illuminating discussion of "Modern Science and Christian Faith." Modern science, which began about 1925 according to his belief, does not conflict with Christian faith. Science deals with time, space, and matter. Christian faith includes these, but goes far beyond to the unknown past and the equally unknown future. The universe, measured by space, began some five billion years ago and will continue until some definite, but unknown time. Matter has been considered solid, but the exploding atom smashed that theory, for now it is known that matter is composed of active ingredients, or energy. Science deals with processes within this human understanding of time, space, and matter. Back of

The manufacture of leather into useful articles dates back to prehistoric days. From tablets found in the pyramids built nearly 5000 years ago the world has learned much about the early manufacture and uses of leather. That leather was used by the Egyptians as gifts to kings and tributes to gods along with gold, silver, and ivory is a historical fact.

the process is the Supreme Energy, without limitations of space and time, who may at any time do that which seems to us to be miraculous. In Christ we come to know that Divine Person, and faith in Him is the saving quality that all should know.

Since this editor does not know

Missions In Eastern Virginia

This appears to be the time for missionary work, or church extension in eastern Virginia. Both fields and forests — as well as swamps — are rapidly becoming housing areas, places for human habitation, homes, like poppies in Flanders' fields, row on row. In the midst of these developments are Central, Community, Bayside, Bayview, First (Norfolk), and Rosemont churches. The ministers and congregations are surrounded with new people who are prospects for our churches. And let it be said to their credit that they are busily engaged in trying to make effective the message of Christ in their communities.

When the Christian Missionary Society met at Bayside church December 3, the attendance was not large, but the interest and the income were good. Patiently the people listened to the list of contributors from the 28 churches reporting memberships of five dollars for women and ten dollars for men and organizations until the total income for the day amounted to \$6,118. This took the most of the time in the morning session. Another feature was a panel discussion of how to start a new church, the panel being led by Supt. W. T. Scott of the Southern Convention. In the afternoon there was an address by a new-comer to the Conference, Rev. Hugh Lassiter, minister in Hopewell. Interest entered in the report of the committee on plans — the people wanted to know where the money was to be used.

The treasurer, Dr. Darden Jones of Franklin, reported having handled \$6,626.98 during the past year, five dollars of which went for printing and the balance to aid six churches with their building programs.

Distribution voted for the money received this year is as follows: Warwick to aid with second unit of building \$500, First (Norfolk) \$1,000 to aid in erecting a second unit, Bayside

German or science it may be that he missed many of the important things the speaker said, but these are some of the things that appeared to be what he was saying.

It was fun to meet with this interested and interesting group of ministers. Next month they are to meet at the state hospital to hear a discussion of emotion in human experience.

to aid with parsonage \$500, Community church to pay interest to the Building Society \$500, Mt. Zion to pay on parsonage debt \$500, Hopewell for rental of parsonage or for parsonage building fund \$900, and \$2,500 to share with the Home Missions Committee of Conference and the Mission Board of the Southern Convention in securing a Conference Missionary who will start new churches.

Reports from the churches aided last year indicated that good progress is being made. Warwick entered its new building at Easter, and is now in need of more space. This young church in a growing community now has 175 church members with 200 in Sunday school. The minister, Rev. A. Lanson Granger, now has a class of adults who are preparing for church membership.

Bayside erected a \$32,000 building in 1955, has all furnishings paid for, owes \$17,000 on building, and the 183 members (80 of whom were received during the past year) are meeting the budget of \$255 each week. The Bulletin Board indicated that there are 243 members in Sunday school, and that 228 have been present on a single Sunday. The place is a beehive of activity all the week through — including a Day Nursery run by the church.

Officers of the Eastern Virginia C. M. A. elected for the coming year are Rev. Melvin Dollar, President; Rev. Jack Akin, vice president; Rev. Raymond Grissom, secretary; Rev. R. E. Brittle, financial secretary; and Mr. Roy Twiford, treasurer.

Women in the Bayside church served a delicious meal at noon, the fellowship with leaders of the Conference was delightful, and a roving editor found it profitable to meet with these fine people who are trying to meet their Christian responsibility in areas that are both challenging and perplexing.

Project Of The Month

December 1957

This year the boys and girls in many church schools will be studying about Japan. One unique aspect of the church in Japan is the week-day nursery or kindergarten that almost every church seems to have in addition to the Sunday church schools similar to our own. The kindergarten movement in Japan got its start under the guidance of an American Board missionary, Miss Annie L. Howe, who helped to open the first school for the training of kindergarten teachers in 1889. This used to be called Glory Kindergarten Training School, but now uses the Japanese name of Shoei Junior College and Kindergarten Training School. (This is pronounced Show ay). Since then the kindergarten movement has spread to all parts of Japan and to many different religious groups. Not until after World War II was it a part of the public school system. But the Christian church continues to lead the way in training of teachers and maintaining of high standards.

The kindergarten in Japan serves more than one function. First of all, it provides a place where working mothers may leave their children of pre-school age during the day at very low cost. Second, it directly affects the boys and girls who in addition to receiving lunch, hearing stories, singing songs and playing games, learn of the Christian faith and attitudes. As they carry home what they have learned, the whole family is influenced. Many instances have proven that truly "a little child shall lead them." The third purpose which these day nurseries and kindergartens serve is to provide support for the local church to which they may be connected. Most churches in Japan are self-supporting. Since most church members live on extremely small incomes, the money raised through fees charged at kindergartens is often vital to the existence of the church and enables it to carry on its mission — ministering to the spiritual life of its members, healing the sick, teaching and serving wherever needed.

You may help the churches in Japan and the boys and girls whom they reach by contributing to a special fund for the purchase of chairs and other equipment for kindergartens. Your gifts can be small or large — \$1.00 will buy one chair and \$5.00 will pay for a table. Money should be

sent through your Women's Conference treasurer, or to the Southern Convention office. Please indicate on your check that the money is for the **December Project of the Month** and please state in your covering letter that this money is for "kindergarten equipment in Japan — an authorized special of the American Board."

BAYSIDE GIVES THANKS

J. O. Atkinson

During the week of November 18 under the leadership of our pastor, Rev. Julius Rice, Dr. L. E. Smith and the Reverend Fred Register, the Bayside church through a selected group of laymen put on an evangelistic program by the visitation of certain prospective members. As a result on November 24 twenty-two adults and two minors became members of the church. A very impressive sight, to say the least.

Thanksgiving Day was held a special thanks service participated in by our pastor, Dr. L. E. Smith and the Reverend Melvin Dollar. A very interesting historical sketch was presented by Roy Twiford, who conceived and originated Bayside Christian Church.

THANK OFFERING BY SALEM CHAPEL'S WOMEN'S FELLOWSHIP

Mrs. Betty O. Wilson

On Sunday morning, November 24, immediately following the Sunday School, the members of Salem Chapel Women's Fellowship held their Thank Offering Program.

A colored map of the world was used as a background and red ribbons were extended from a large "Gift Box" to different portions of the world where our Christian offerings are giving service. A white ribbon from the Bible to the gift box symbolized God's love and service through use of our hands.

"Threads of Service and Love," the woman's dedication service, was used, and while the hymn "We Give Thee But Thine Own" was sung, the ushers collected the gift boxes and placed them on the altar. Those taking part in the program were: Mrs. Neva Bishop, Mrs. Bessie Marshall, Mrs. Elmer Middleton, Miss Selma Marshall, Miss Stella Stephens, Mrs. Willie Oakley, Miss Mary Marshall, Mrs. Frankye Rayburn, and Mrs. Betty Wilson.

The service was closed with a dedication litany, the hymn "Take My Life and Let It Be", and prayer.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MEXICO

December

- 15—The Mexico Mission, begun in 1872.
- 16—Mr. and Mrs. Maurice H. Blum. She was born in Mexico; both studied at Wilmington College, Ohio, and at Kennedy School of Missions. Engaged for three-year term in 1951, which has been extended. He does general educational and youth work, Guadalajara and she is matron of girls' hostel there.
- 17—Rev. and Mrs. Eduardo Guerra. Here the above pattern is reversed, for he was born in Mexico and she in U. S. She was organist-choral director at Chatham Hall in Virginia, 1952-53; both got degrees from Union Seminary 1955; married that year. Now she is organist-choral director in Guadalajara church where he is pastor.
- 18—Mr. and Mrs. Malcolm S. Hayes. He served with American Friends Service Committee in Mexico 1941-43; Civilian Public Service camps 1943-46. Married 1944, they went to Mexico in 1946. He does administrative and church work in Mazatlan, where she specializes in women's work.
- 19—Mr. and Mrs. Lawrence L. Stanton. He was born in Texas, she in Montana. If memory serves right, it was national Pilgrim Fellowship work that brought them together. They were married in 1942 and went to Mexico in 1945. He does "leadership training, churches, pastors, young people, Guadalajara," and she works with him.
- 20—The Evangelical Churches and Pastors of the Mexico Mission Area.
- 21—Retired Personnel of the Mexico Mission.

N. C. Participates In Nation Wide Thanksgiving Service

North Carolina was represented in Manhattan, Kansas, November 24 by Kansas State College student, George M. Hill in a colorful ceremony of Thanksgiving and Dedication of food gifts from 17 states made in this year's Christian Rural Overseas Program appeal.

The Thanksgiving service at Manhattan was the center-of-the-nation part of a series of three, sponsored by Church World Service to spotlight relief programs of America's churches. The other two were held in San Francisco and in Washington, D. C.

The nationally-known Radio Farm Director, Everett Mitchell, gave a stirring address in which he said that "The hope of the world lies in America and its people who are free and understand the aspirations of other nations to be equally free." Mitchell told of his travels in all parts of the world where he studied agricultural conditions and visited with persons receiving food relief through CROP.

Vice-president Richard M. Nixon sent a message which was read by Dr. Roy M. Brady, president of the Kansas Council of Churches. Mr. Nixon said: "It is to the eternal credit of Americans that we so willingly share our surpluses with people of other lands through such programs as CROP — I can testify to the meaning of such voluntary aid to peoples in other lands."

In the dedication ceremony, a student at Kansas State College from each of 17 CROP organized states carried a symbolic gift to the altar, representing the staple food given for relief. The service was opened by a procession of nations with Kansas State College students from 24 countries in colorful native costume carrying the flags of their countries.

CROP community food appeals, started in 1947 as the well-remembered Friendship Train Campaign, have raised more than \$15 million worth of food and cash donations which made possible the distribution in 47 countries of \$33 million worth of food relief, including government surplus.

The noisy and ubiquitous English "sparrow" is not a sparrow but is a member of the weaver bird family of Europe. Its scientific name is *Pass domesticus*.

December 10, 1957



George M. Hill (right) of Snow Hill, N. C., wearing North Carolina sash and holding a sack of peanuts symbolized North Carolina gifts to the 1957 CROP appeal. Shown with Mr. Hill are Dean Pilkington, Colorado (left), and James V. Krone, Mississippi (center).

A Tribute To Emily And Thomas Mathews

It was our deep affection and high regard for them that led our group to choose for its name "The Emily and Thomas Mathews Circle" — for these two lived so close to the Master — offering us sublime examples of man living at his best — a challenge and an inspiration not only to those of our fellowship but to all who were privileged to know them.

Emily and Thomas Mathews possessed those qualities which prompted people to admire and respect them — a natural dignity, a loftiness of ideals and a genuine modesty that is characteristic of true greatness.

"I'd rather see a sermon. . . Than to hear one any day. . . I'd rather one should walk with me. . . Than merely show the way. . . The eye's better pupil. . . And more willing than the ear. . . Fine counsel is confusing. . . But example's always clear. . . And best of all the preachers. . . Are the

men who live their creeds. . . For to see good put in action. . . Is what everybody needs."

Yes, God was good to both Emily and Thomas Mathews, blessing them with long lives, a devoted family, and hosts of friends, and He was good to all of us, blessing our lives with the reflection of their deep and abiding faith in Him in all of their endeavors, their joys and their trials. Theirs were truly God-directed lives. Thankful for the help that we may win from their example, may we, too, have the will and courage to be "Doers of the word, and not hearers only."

"To live in hearts we leave behind is not to die."

Mrs. P. Albert Clark
Mrs. Robert A. Whitten
Catherine E. Carter
Committee
Winchester, Virginia



About

TOYS

This being toy-joy season, many oldsters will recall that only a few decades back displays of toys were rarely ever seen in stores, except at Christmastime. Most merchants stored their unsold toys about the first of the year and displayed them again in December. But such is not the case now when toys are sold the year around.

Manufacture of toys in the United States has outdistanced all other countries. Less than 50 years ago Germany was the outstanding toy-producing country in the world, but now that divided and unhappy land produces relatively few toys. Germany once supplied this country with a major portion of its toys, but now supplies less than one percent.

Most toy manufacturers in the United States are located in New

York City, where each year, usually in April, toy manufacturers from all parts of the country put on their displays for the benefit of dealers. This year more than 2,000 new toys were on display.

Toy-making dates back several centuries. In 1935 an archaeological expedition digging in northern India unearthed a vast collection of brightly painted toy animals made of clay, also whistles, marbles, and various other playthings. These toys, authorities agree, were made by a people who lived at the close of the Stone Age, 5,000 years ago.

The oldest mechanical toy in existence, made in Egypt at least 4,000 years ago, is a jointed wooden affair representing a man kneading bread. Another ancient Egyptian mechanical toy is a row of dancing dwarfs carved of ivory and mounted on spools which are wound up with thread.

Jacques Vaucanson, a Frenchman, two centuries ago produced some of the most complicated mechanical toys ever made. By means of clock work he produced swimming ducks, galloping horses, and flying birds.

Workmen dredging the Seine River

in France about 50 years ago discovered a number of relics of early medieval times. Among these was a tiny knight in full armor. This may have prompted Eugene Field to write "Little Boy Blue", which is among the most beautiful of all poems of childhood, and in which reference is made to "the little toy soldier is red with rust."

The toy industry in this country is carried on in more than 1,500 factories with a total of about 40,000 workers who devote their full time to the business. It is estimated that 1957 toy sales will approach one billion dollars.

But even greater than its value industrially is the contribution of toy-making to happiness. It is a sort of fairyland where the most beautiful of child dreams are made. Countless numbers of little boys and girls are living in that dreamland, and in all the world no other spot can be found like it. The name of this place of enchantment is — Toy Land.

C. B. Riddle

WISDOM

Biblical records has it that three kings from the East, guided by a star, went forth on a long and tedious journey to pay homage to Him who had been King of the Jews. Matthew very properly calls the kings "wise men" for it is the wise who seek, at whatever cost, life's best. Advent returns to caution us also to be wise and alert in our quest for the highest. Man cannot confine God to sanctuary walls. He may prefer a humble home in a city slum.

Wise men indeed we are if, desiring to win God's approval, we lay before the Christ Child gifts of love and gratitude, of friendship and brotherhood, of understanding and sympathy, of service and sacrifice, of humility and devotion.



At the end will be but rest,
Where earthly treasures are;
They whose eyes are in the dust
Will never see a star.
They who came to Bethlehem
And only dross have sought
Will take away alone with them
The emptiness they brought.

—Walter R. Bowie

Stanley U. North

Courtesy of the Missions Council Bulletin Service

WISE MEN SEEKING JESUS

Wise men seeking Jesus
Traveled from afar,
Guided on their journey
By a beauteous star.
But if we desire Him,
He is close at hand;
For our native country
Is our Holy Land.

Prayerful souls may find Him
By our quiet lakes,
Meet Him on our hillsides
Where the morning breaks.
In our fertile cornfields
Where the sheaves abound,
In our busy markets
Jesus may be found.

Ev'ry peaceful village
In our land might be,
Made by Jesus' presence
Like sweet Bethany.
He is more than near us,
If we love Him well;
For He seeketh ever
In our hearts to dwell.

— James East

Coming

WHERE IS A MIRACLE?

It is with the narratives of miracle that men have told of God's nearness to his earth and to his children. They form the basis for the language of celebration.

To this day, Passover focuses the Jewish consciousness of God's deliverance from bondage. In Advent Christians rehearse angel visitants to Mary, Joseph, and the shepherds, and a moving star for Eastern kings. The events themselves happened simply enough, but they were so important that interpretation must amplify them for posterity.

The Christmas mood is one of wonder and awe. It speaks of God's love communicating itself to men and working the final miracle of lifting man's heart to a responding love. In the heart, then, quietly as at the manger, the ultimate miracle takes place, even in the present.

"How silently, how silently, the wondrous gift is given. . .

"Where meek souls will receive him still, the dear Christ enters in."

In quiet wonder this season, learn love like that of a mother for a Babe, and adoration like that of simple shepherds and wise kings at the manger. Then the Christmas miracle may again make God's love incarnate among the Sons of men — the true miracle in every generation.

Gaylord B. Noyce
United Church, Raleigh

REMEMBER AGED MINISTERS

One special offering which is authorized in the Southern Convention is that for aged ministers and their widows at Christmas.

The Christmas Fund is the "over and above" which our denomination gives to these "Veterans of the Cross" in times of special need.

This offering, marked "Christmas Fund," may be sent directly to the Ministerial Relief Division of the Board of Home Missions, 287 Fourth Avenue, New York 10, New York, or to the Southern Convention Office, Elon College, North Carolina.

CHRISTMAS GIVING

As you think of giving presents

To your friends on Christmas day,

Don't forget the poor and needy

That you meet along life's way.

Give them something that is helpful,

That will tell them of your love,

For such giving pleases Jesus

As He watches from above.

If you cannot give abundance,

Give a little in His Name;

For a little given rightly,

With His blessings on the same,

May be bread upon the waters

You will find again some time,

Multiplied to loaves of blessings

That are wondrous and sublime.

Give to little orphan children,

Give to widows in their need,

Give the old and give the helpless —

Hear their cry for help and heed;

Give the prisoner in his prison,

Give the shut-ins fast in bed,

Give the crippled, blind and sickly—

Give and know that you'll be fed.



Give and help to spread the Gospel

On the Mission fields of earth
Where the natives by the millions

Have not heard of Jesus' birth.

Give to causes that are worthy

Of your money, with a prayer;
Give and help to share the burdens
That so many people bear.

Let the Christmas thought of giving

Go with you throughout the year,
Then your life will be a blessing

And you'll have a thrill of cheer;

For in making others happy

You will get a great supply,

As our Lord who reigns in Heaven
Will then bless you from on high.

Walter E. Isenhour,
Taylorsville, N. C.

STAR OF BETHLEHEM

The Morehead Planetarium, Chapel Hill, North Carolina, is now presenting its annual Christmas tribute called "Star of Bethlehem."

Performances are given at 8:30 each evening; matinees on Saturdays at 11:00 a.m., 3 and 4 p.m. and on Sundays at 2, 3, and 4 p.m.

CHRISTMAS GIFT SUBSCRIPTION

The Christian Sun
Convention Office
Elon College, N. C.

Please send THE CHRISTIAN SUN to

Name _____

Address _____

as a Christmas gift from me. Enclosed is \$3.00 in payment.
Thanks.

Name _____

Address _____

Business Education At Elon College

By Mrs. Frances Cochran Longest

All business men acknowledge that our greatest need among youth today is for character. Business needs young men and young women who know right from wrong, who have strength of character to choose the right, and who will abide by the right regardless of cost. If our capitalistic system of business is to gain the confidence of the world, we must have Christian men and women at the helm.

The church college is a unique setting for education for business. Elon College is ideal for this phase of education since it is located in the hub of the industrial and business activities of our State and the South.

Our complex-business world of today demands qualified office workers with training beyond that of excellence of performance in the technical skills. This means that the office workers in today's business must build a career based on a broad general education and a sound training in business fundamentals and understandings.

The Business Education program of Elon College is designed to provide the students with a knowledge of culture and Christian philosophy of life by enabling the students to develop an understanding of basic economic business principles, and by enabling the students to develop knowledges and skills which may be used to enter upon a business career.

Courses are offered in secretarial science, accounting, business law, economics, geography, business mathematics, retailing, marketing, salesmanship, and many other courses pertaining to the business field.

Students may pursue the four-year course with a major in business education, or they may choose one of the one or two-year secretarial or clerical courses offered.

Many opportunities await business education graduates. A secretarial or stenographic job isn't the only outlet for business education training. There are many fields in which college trained business students may apply their skills and knowledge. They may work in industry, for professional people, in government occupations, education-

al fields, and many others. Work may be obtained near home or in far away countries. Trained business employees are needed everywhere, and in every kind of activity.

The need for trained office personnel is steadily growing. The Government is increasing its demand for more reports, which in return will require more clerical workers. All estimates indicate that the need for office personnel will continue to expand in the future.

Young men and women who plan a career in office work are on the right road for entering the business world. Office workers are in close contact with executives and handle many of the details incident to the executives' work. They gain a comprehensive knowledge of the jobs of executives. They have an opportunity to learn how to direct, to supervise, to plan, to cope with problems, and to interpret company policies. This knowledge has been the entering wedge into executive business careers for many young people.

As our Business Education Department continues to grow, we are also keeping pace by adding additional courses and new equipment to give our students further benefits.

Our practice-training program is a supplement to our training in the classroom, and we feel that it will be most beneficial for our future office personnel. In this program business firms of our College community accept our students in their offices to do actual practice work during the students' last quarter of work at the College. The students gain many advantages through this practical training. Business firms, professional, and governmental offices have been most cooperative in making this phase of our program significant in preparing our students for their initial jobs.

Many of our business education majors plan to enter the teaching profession. Here they will make a genuine contribution to society in helping to prepare our youth of tomorrow for the economic challenges destined to face them.

Christian education in business emphasizing character first and always is a major factor in the hope of the world today.

N. C. OVERSEAS COLLEGE STUDENTS

Seven hundred and nine students from 76 foreign countries and overseas territories are enrolled this semester in the colleges and universities of North Carolina.

These figures were released recently by the N. C. Council of Churches, Durham, which has compiled lists of foreign students in the state for the past five years.

The current figure compares with 573 students reported last year coming from 71 countries. 40 schools reported one or more foreign students, led by N. C. State College, Raleigh, with 216; followed by University of North Carolina, Chapel Hill, 112; Duke University, 89; Warren Wilson College, Swannanoa, 48; A. and T. College, Greensboro, 25; Presbyterian Junior College, Maxton, 23; and Guilford College, Greensboro, 21.

Since these lists were started, greatly expanded programs have been launched by churches and civic groups to welcome these visitors into homes and communities, according to the Rev. Morton R. Kurtz, Executive Director of the Church Council. The Council's Department of United Church Women, and its 44 local units have adopted this as a special project. This has been a real factor, Kurtz said, in building greater understanding and goodwill between people and the countries they represent.

PROFESSOR A. L. HOOK spoke to the ministers of the North Carolina and Virginia Conference yesterday morning on the subject "Space Satellites — Sputniks I and II."

FINAL REMINDER of the silver anniversary performance of THE MESSIAH on next Sunday afternoon at four o'clock in Whitley Auditorium, Elon College.

MARK IT ON YOUR CALENDAR for 1958 so you will plan to attend the inauguration ceremonies for President J. Earl Danieley at Elon College, March 9-11.

Although the natural resources of the United States include most of the precious metals found in the world, it has practically no emerald mines. Only two such mines are listed, one of these being at Rye Patch, Nevada, and the other at Stony Point, North Carolina.

Christian Joy

SUNDAY SCHOOL LESSON

December 15, 1957

By Rev. H. S. Hardcastle, D. D.

Background Scripture: Philippians 4.

Devotional Reading: I Thess. 5:12-24.

Memory Selection: My God shall supply all your need according to his riches in glory by Christ Jesus. Philippians 4:19.

JOYFUL CHRISTIANS

Paul enjoined and exhorted his Christian friends to be joyful, to rejoice, to rejoice always. He believed that the Christian could have resources that enabled him to rejoice, not only in good times, but in bad times; not only in sunshine, but in shadow. He did not mean, of course, that a man could go through life grinning and laughing and smiling all the time. He did insist that joy could be a permanent quality of the mind and heart of the Christian. The secret of this joy, should be underlined — they were to rejoice in the Lord. Abiding joy is possible only in view of the fact that all that a man has and may have is because of his relation to the Lord Jesus Christ. "In the Lord" he has peace with God, victory over temptation, companionship in trials and assured hope of life to come. If a person is not rejoicing, it is because he is not appropriating to his personal needs all the available riches of glory in Christ Jesus. Sometimes our failure to rejoice is due to the memory of past failures, and faults, sometimes to natural temperament, sometimes to circumstances which are depressing, even to our sympathy with others who are in trouble. But faith in Christ, and obedience to Christ are the sources of abiding joy. The joy of a Christian does not depend upon circumstances and possessions. Jesus spoke about a joy which the world could not give, nor take away. That was the joy that Paul was writing about, and which he had in his own heart.

PATCHING UP DIFFERENCES

"I beseech Euodias and Syntyche, that they be of the same mind in the Lord." These were two women, members of the church at Philippi. They were probably women of ability, of energy and activity and devotion. Something happened which occasioned some accidental friction. They had not managed the situation wisely, and there was discord and dislike and distrust between them, which had evidently become permanent. The matter troubled Paul. He tactfully suggests

that they "be of the same mind in the Lord," that they remember their common relation to Christ and the Church, that they forget their differences, become reconciled, and putting aside all jealousy and ill will, in the spirit of humility and charity, they should resolve to understand each other and to seek amity and peace, and work with one another. Alas for the folks in churches who "are on the outs" with other church members. The Church does not need uniformity, but it must have unity. If there are those who read these NOTES who have differences with others, let them take this lesson to heart, and obey Paul's injunction, forgiving and forgetting, and finding again the joy in Christ which they cannot otherwise have.

A MINISTER OF RECONCILIATION

"I intreat thee also, true yoke-fellow, help these women which labored with me in the gospel." We do not know the name of the man or woman to whom Paul makes this appeal. It was a delicate, and could be a dangerous, task. But there is a great principle here. A sympathetic and sincere Christian friend can do much to reconcile difficulties between other Christians. This ministry of reconciliation is a much-needed ministry, and a very exalted one. Jesus said "Blessed are the peacemakers for they shall be called the children or sons of God."

A CURE FOR WORRY

"In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be known unto God; and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Instead of worrying, which all persons deplore, but which few of us escape, Paul suggests that we seek "peace of mind" by turning to God and seeking fellowship with him. Nothing is too great for his power, nothing too small to be beyond his care. The formula is prayer — the general act of devotion; supplications — the cry of conscious need; and requests — the actual favors which are asked of God. Such prayer must be done in faith. It

is also to be done in gratitude. "With thanksgiving" — there is the key to the whole matter. As Dr. Erdman puts it, Christians are to be "anxious in nothing, prayerful in everything, and thankful for anything." He who disciplines himself in this matter will find that, like a guard or soldier standing before a door or a fort, this spirit will guard his heart and his mind "through Christ Jesus." Here as always **Christ is the answer.**

WATCH YOUR THINKING

"Finally, brethren, whatsoever things are true, whatsoever things are honest, just. . . pure. . . lovely. . . of good report. . . if there be any virtue, if there be any praise, think on these things." This man did not know anything about modern psychology, but he did know the power of a man's thinking to influence his life and character. He knew that ultimately, "as a man thinketh in his heart, so is he." Nothing is of more vital importance to a man that the proper control of his thoughts. The object to which a man directs his thinking, the levels on which a man habitually allows his thoughts to dwell, determine his acts, his career, and his destiny. Take a minute to examine your own life, your thought life. On what does your mind habitually set itself? Are your thoughts constructive or destructive? Are they kind or unkind, pure or impure, true or untrue, lovely or unlovely, praise-worthy or blameworthy, noble or ignoble? Take heed how and what you think. One can change his life in large measure by changing his thinking.

LEARNING A HARD LESSON

"I have learned in whatsoever state I am, therewith to be content." I know both how to abound, and how to be abased." Don't get this fellow wrong — he was not contented with himself, his accomplishments or achievements, his spiritual progress; he wanted to be better and to do more. He was not unconcerned about the poverty and misery and distress of others, he was not at ease while there was so much ignorance of the gospel in the world — he was not contented with all that. But he had been "initiated" into the fine art of contentment which was not dependent upon circumstances or possessions of physical comforts. Even in the midst of these he can sing his song of triumph and praise. And he had learned the difficult lesson of not only knowing how to be abased, but the more difficult lesson of knowing how to abound.

Children's Home Prepares For Christmas

John G. Truitt, Superintendent

REPORT FOR NOVEMBER 30, 1957

Dear Friends:

We are \$12,304.86 on our way to the goal of \$40,000.00 by January 1. Thank you. I am looking for a big report from the churches via the Southern Convention any day now. It is a very busy time here, and that is just the way we want it.

Since I wrote that line two fine children have come into my office to see me — one to tell me about the good time she had at her "sponsor's" home during Thanksgiving, the other to tell me he made "straight A's" on his report card. "Good, good for you" I told him and "Do it again next time." He replied, "All right, I will, goodbye." It is really something to know and see how much so many of these boys and girls like their Home, and those of us who work with them. Besides I guess all children are a little better in December.

Another big joy I have is to write a check these days for some fine fellow who has kept us supplied with loads and loads of coal, or who has said nothing about pay when our laundry bill has kept right on climbing, or the shoe purchase and shoe repair bill has reached a high plateau, or the fertilizer and seed bill has gone right on up without a word of complaining, yes, it is a real joy to send a check paying in full anyone of those big bills. They are not nearly all paid yet—and that is the other side of the picture. That is why I look for your kind letters and the enclosures you gladly place in them.

Now let me thank everyone who helped us entertain our children during the Thanksgiving holidays. Most of our children had nice visits with sponsors or relatives, and came back with tidings of good times. The Christmas holidays are now on their way. Those of you who expect to have a child from this Home for the holidays had better hustle as I am double-busy and will be checking them off just as expeditiously as I can. Let me know your wishes if you sponsor a child and we shall do our best to comply with them. Most of the time there are more people wanting them than there are children to let them have. This I greatly appreciate — that is, that a lot of people want to help these children. Help me have a big report next week. Thanks.

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward	\$ 3,608.86
NO REPORT THIS WEEK	
Grand Total	\$ 3,608.86

SPECIAL OFFERINGS

Amount brought forward	\$ 5,939.87
Beacon Ave. Cong. Christian Church, Columbus, Ga.	\$ 9.01
Melrose Highlands Cong. Church, Melrose, Mass.	
(Friendly Service Gift)	10.00
New Hope Christian Church, Roanoke, Ala.	5.00
Chester H. Roth Co., Inc. (dividend)	37.50
Ladies' Star Class, Bethlehem (Nans.) Church	12.00

Thanksgiving Offerings:

Ralph H. Scott, Haw River, N. C.	25.00
Mt. Auburn Christian Church (E.N.C.)	159.00
J. H. Webster, Pittsboro, N. C.	10.00
Youth Fellowship, Seagrove Christian Church	10.00
Huffman Oil Co., Inc., Burlington, N. C.	100.00
G. A. Huffman, Burlington, N. C.	25.00
Pauline A. Sullivan, Burlington, N. C.	5.00
H. R. Faucette, Brown Summit, N. C.	3.00
Wentworth Christian Church (E.N.C.)	50.00
New Lebanon Sunday School (N.C.-Va.)	201.00
Antioch Christian Church (E.Va.)	6.00
Miss Cleo Cash, Franklin, Va.	3.00
A. V. Beck, Burlington, N. C.	25.00
Faucette Coal Sales Co., Inc., Burlington, N. C.	100.00
D. C. Bryan, Burlington, N. C.	40.00
Burlington Rotary Club	660.50
A Friend, Elon College, N. C.	1.00
V. Lee Hanbury, Norfolk, Va.	25.00
Mrs. W. H. Burchett, Suffolk, Va.	5.00
Mr. & Mrs. Horace W. Phillips, Hardeeville, S. C.	125.00
Mr. & Mrs. W. C. Dofflemeyer, Luray, Va.	15.00
To the Memory of Johnson's Grove Church	25.00
S. G. Womack, Greensboro, N. C.	100.00
Piney Plain Sunday School (E.N.C.)	34.19
C. Clarence Stamey, Shelby, N. C.	100.00
A. B. Owen, Gibsonville, N. C.	10.00
P. W. Iseley, McLeansville, N. C.	25.00
Intermediate Class, Seagrove Christian Church	6.00
Mr. and Mrs. W. G. Sharpe, Reidsville, N. C.	25.00
King Electric Co., Inc., Burlington, N. C.	25.00
Patricia Proctor, Durham, N. C.	5.00
Mr. Goodwin, Burlington, N. C.	40.00
Conover Furniture Co., Lenoir, N. C.	200.00
Jule Pace, Mebane, N. C.	20.00
Charles E. Miller, Graham, N. C.	10.00
M. V. Coble, Burlington, N. C.	100.00
Mrs. W. H. Ayscue, Henderson, N. C.	10.00
Apple's Chapel Christian Church	61.44
A. W. Cooper, Hamlet, N. C.	10.00
A. W. Perry, Hamlet, N. C.	1.00
F. F. Bush, Hamlet, N. C.	1.00
W. H. Scott, Inc., Franklin, Va.	25.00
Clyde Rudd, Greensboro, N. C.	100.00
Mr. Elmer F. Wilcox, Braintree, Mass.	5.00
J. C. Helmer, Newport News, Va.	25.00
Special Gifts	120.54
Total	\$ 2,756.13
Grand Total	\$ 8,696.00
Total for the Week	\$ 2,756.13
Total for the Year	\$12,304.86

THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

MINISTERIAL DIRECTORY

ORDAINED MINISTERS WITH FULL STANDING

NAME AND ADDRESS	CONFERENCE MEMBERSHIP	CHURCHES SERVED IN 1957-58, OR OTHER STATUS
Akin, Jack T., Grt. Bridge Sta., Rt., Norfolk, Va. -----	EVA	Great Bridge
Alley, George D., Box 364, Suffolk, Va. -----	EVA	Suffolk
Allred, C. Fred, Rt. 4, Reidsville, N. C. -----	NCVA	Kallam Grove, Mt. Bethel, New Lebanon
Andes, Mark W., 708 Marshall Ave., So. Boston, Va. -----	NCVA	South Boston
Andes, William J., Box 625, Elon College, N. C. -----	NCVA	Elon College Community Church
Ansley, Rufus, 3000 Grove Ave., Richmond 20, Va. -----	EVA	Richmond
Apple, J. Frank, 427 Rowland St., Henderson, N. C. -----	ENC	Henderson
*Barrett, John C., 959 W. 21st St., Norfolk 10, Va. -----	EVA	Business
*Bowden, Daniel J., 936 S. High St., Bloomington, Ind. -----	NCVA	Indiana School of Religion
Bowers, Thurman F., Rt. 4, Box 132, Greensboro, N. C. -----	NCVA	Greensboro "Calvary," Howard's Chapel
Brady, E. Carl, Box 35, Robbins, N. C. -----	WNC	Flint Hill (M), Teacher
Bray, H. Winfred, Box 484, Randleman, N. C. -----	WNC	Randleman
Brittle, R. E., 107 Northbrook Ave., Suffolk, Va. -----	EVA	Bethlehem (Nans.), Eure
Britton, Thomas H., 1057 Leekie St., Portsmouth, Va. -----	EVA	Shelton Memorial
*Brooks, Arthur, Asheville Boys' School, Asheville, N. C. --	NCVA	Teacher, Chaplain
Brown, Arthur Mason, Tryon, N. C. -----	NCVA	Tryon
Carnes, Harvey L., 78 Hayes Rd., Chapel Hill, N. C. -----	ENC	Chapel Hill
Carter, Emory M., Youngsville, N. C. -----	ENC	Fuller's Chapel, Good Hope, Youngsville
Clapp, Rosser Lee, Rt. 1, Luray, Va. -----	VVA	Leaksville, Mt. Lebanon, Newport
Clark, Ellis N., Rt. 1, Box 610B, Suffolk, Va. -----	EVA	Cypress Chapel
Cosby, B. R., 4415 Boonsboro Rd., Lynchburg, Va. -----	NCVA	Lynchburg
Cox, H. Vance, Ramseur, N. C. -----	WNC	Brown's Chapel, Business
Crutchfield, Gaither C., Walters, Va. -----	EVA	Antioch, Mt. Carmel
Crutchfield, Henry E., Wakefield, Va. -----	EVA	Barrett's, Burton's Grove, Dendron, Wakefield
Dollar, Jesse H., 2308 Roanoke Ave., Newport News, Va. --	EVA	Newport News
Dollar, Melvin, 3507 Bainbridge Blvd., South Norfolk 6, Va. --	EVA	Rosemont
Farrell, Earl T., Varina, N. C. -----	ENC	Wake Chapel
Farrell, W. Clay, Rt. 5, Sanford, N. C. -----	WNC	Grace's Chapel, Zion
Fields, Clyde L., 737 Lee St., Asheboro, N. C. -----	WNC	Asheboro
*Fisher, Park W., Methodist Home, Charlotte, N. C. -----	WNC	Retired
*Fogleman, James U., Rt. 6, Burlington, N. C. -----	WNC	Business
French, Joe A., Hunterdale, Franklin, Va. -----	EVA	Union (So.) (Hunterdale)
*Fuller, Walter B., 272 Franklin St., Harrisonburg, Va. --	VVA	Retired
Granger, A. Larson, Jr., 50 Tucker Lane, Warwick, Va. -----	EVA	Warwick
*Graves, John S., Elon College, N. C. -----	NCVA	Prof., Elon College
*Griffin, Johnson L. (Capt.), 2431 Young Dr., Augusta, Ga. -----	EVA	U. S. Army Chaplain
Grissom, Raymond T., Holland, Va. -----	EVA	Holy Neck
Grissom, William A., Windsor, Va. -----	EVA	Isle of Wight, Windsor
Hardcastle, Howard S., Chuckatuck, Va. -----	EVA	Berea (Nans.), Oakland
Hall, W. W., 162 Third Ave., Danville, Va. -----	NCVA	Danville
Harman, Henry V., Rt. 1, Haw River, N. C. -----	NCVA	Haw River, Mebane
Hamilton, Frank R., 300 W. 33rd St., Norfolk, Va. -----	EVA	Christian Temple
*Hartshorne, Hugh, 305 Sycamore St., Chapel Hill, N. C. --	ENC	Retired
*Hayes, Cameron D., Marne Hgwy., Rt., Masonville, N. J. --	VVA	Retired
*Helfenstein, Roy C., 31 Hibiscus Dr., Ormond Beach, Fla. --	EVA	Retired
*Hess, James M., Elon College, N. C., Box 746 -----	NCVA	Elon College Faculty
Heyman, C. M., Box 1207, Hendersonville, N. C. -----	NCVA	Hendersonville
*Howard, Brittain J., 230 McCauley St., Chapel Hill, N. C. --	ENC	Retired
Hubbard, Lynwood G., Rt. 1, Ramseur, N. C. -----	WNC	Pleasant Ridge, Spoon's Chapel, Student at Elon Col.
Humphries, Tucker G., Franklin, Va. -----	EVA	Franklin
*Hurdle, Allen L., 214 Watson Dr., Burlington, N. C. -----	NCVA	Business
*Johnson, J. Lee, Fuquay Springs, N. C. -----	ENC	Retired
*Jones, Charles M., 379 Tenney Circle, Chapel Hill, N. C. --	ENC	Community Church
*Jones, Elwood W., Homewood Apts., Baltimore 18, Md. -----	EVA	Retired
*Key, Carl R., 612 Virginia St. East, Charleston 1, W. Va. --	NCVA	West Virginia Council of Churches
Koon, Clyde O., St. David's Church, Va. -----	VVA	Dry Run, Joppa, Wissler's Chapel, Woods Chapel
Lackey, John R., 637 S. Sunset Dr., Winston-Salem, N. C. --	NCVA	Pfafftown, Winston-Salem
*Lankford, G. Otis, Elon College, N. C. -----	WNC	Retired
Lassiter, Hugh, P. O. Box 313, Hopewell, Va. -----	EVA	Hopewell
Leebrick, Bland A., Rt. 1, Gibsonville, N. C. -----	NCVA	Apple's Chapel
Lester, Fletcher C., 840 Sunset Ave., Asheboro, N. C. -----	WNC	Editor, <i>The Christian Sun</i> , High Point
*Lindner, K. M. (Capt.), 106 Wakefield Dr., Bel Air, Md. --	ENC	U. S. Army Chaplain

NAME AND ADDRESS	CONFERENCE MEMBERSHIP	CHURCHES SERVED IN 1957-58, OR OTHER STATUS
Loy, W. M., Rt. 6, Burlington, N. C. -----	NCVA	Long's Chapel
*Lucas, A. L., Rt. 5, Asheboro, N. C. -----	WNC	Business
McCauley, Joseph E., Waverly, Va. -----	EVA	Centerville, N. Lebanon, Spring Hill, Waverly, Teacher
*Madren, James W., 429 W. 28th St., Norfolk, Va. -----	EVA	Business
Madren, Silas E., Elkton, Va. -----	VVA	Bethel, Mt. Olivet (G), Mt. Olivet (R), New Hope
Madren, Thomas W., Rt. 5, Sanford, N. C. -----	ENC	Plymouth, Lee's Chapel, Turner's Chapel, Teacher
Madren, Weldon T., Rt. 2, Ruffin, N. C. -----	NCVA	Happy Home
*Marr, S. Wade, Raleigh, N. C. -----	ENC	Business
*Matthews, A. W., St. Andrews Uni., St. Andrews, Scotland	NCVA	Graduate Student
*Morgan, William H., Appalachian State College, Boone, N. C.	NCVA	Teacher
*Mueller, Wm. R., 212 Tate St., Greensboro, N. C. -----	NCVA	Teacher
*Neese, J. L., Bradenton Trailer Park, Box 5, Bradenton, Fla.	NCVA	Retired
Neese, J. Everette, 1041 Bayview Blvd., Norfolk, Va. -----	EVA	Bayview
*Newton, R. E., Box 287, Pomona Park, Florida -----	VVA	Retired
Noyce, Gaylord B., United Church, Raleigh, N. C. -----	ENC	Raleigh
O'Neill, Will B., Box 242, Sanford, N. C. -----	ENC	Sanford
*Pearce, George A., Rt. 1, Franklin, Va. -----	EVA	Business
Pegram, Charles F., 1910 Lyon Rd., Fayetteville, N. C. ----	ENC	Fayetteville, Hope Mills
Pendleton, Olin B., 129 Hardy Ave., Norfolk, Va. -----	EVA	Norfolk (First)
*Perkins, James C., 617 Morningside Dr., San Antonio 9, Tex.	NCVA	Teacher
†Permar, John, Box 583, Graham, N. C. -----	NCVA	Hopedale
Peterson, Richard M., Rt. 2, Elon College, N. C. -----	NCVA	Shallow Ford
Phelts, H. Raymond, Rt. 1, Suffolk, Va. -----	EVA	Liberty Spring
*Phillips, Slade W., Dillon, S. C. -----	EVA	Business
Pollard, Marvin A., Rt. 1, Liberty, N. C. -----	WNC	New Center
Powell, Elmore M., Box 395, Henderson, N. C. -----	ENC	Mt. Gilead New Elam, Oak Level, Pope's Chapel, Bus.
Poythress, O. D., 1109 Decatur St., South Norfolk, Va. -----	EVA	South Norfolk
Presnell, Lacy M., Liberty, N. C. -----	WNC	Liberty, Pastor at Large (WNC Conf.)
*Pugh, John Q., Rt. 1, Asheboro, N. C. -----	WNC	Retired
Ratzell, Frank E., 308 Merrimon Ave., Asheville, N. C. -----	NCVA	Asheville
*Raymond, C. Rexford, 43 Brooks St., Maynard, Mass. -----	ENC	Retired — Pastor Emeritus of Southern Pines
*Register, Fred P., Elon College, N. C. -----	ENC	So. Conv. — Secretary of Stewardship & Evangelism
Register, Kenneth D., Rt. 2, Burlington, N. C. -----	NCVA	Union (N. C.)
Reynolds, Ferris E., Elon College, N. C. -----	NCVA	Graham; Professor of Religion, Elon College
Rice, G. Julius, Box 206, Bayside, Va. -----	EVA	Bayside
Rich, William A., Vernon Hill, Va. -----	NCVA	Ingram, Liberty, Pleasant Grove
*Roberts, Jesse M., Windsor, Va. -----	EVA	Deceased (June 27, 1957)
*Robinson, Allyn P., Nat. Conf. of Christians & Jews, 21 Ridgeway Blvd., Bay Shore, New York -----	ENC	Secretary, Conference of Christians and Jews
Robinson, Henry E., 415 S. Church St., Burlington, N. C. ---	NCVA	Burlington, First
Rohart, Emerson J., Rt. 2, Box 49, Harrisonburg, Va. -----	VVA	Antioch, Beulah, Mayland, Linville.
Schoning, Arnt, Rt. 1, Gore, Va. -----	VVA	Timber Ridge
Scott, Wm. T., Jr., 811-813 W. Main St., Durham, N. C. -----	NCVA	Durham
*Scott, Wm. T., Elon College, N. C. -----	EVA	Southern Convention — Superintendent
Seymour, Collie, 1124 Carolina Ave., Albemarle, N. C. -----	WNC	Albemarle
Shaffer, Russell, 117 Greenway Dr., Portsmouth, Va. -----	EVA	Portsmouth "First"
Shepherd, D. W., Virgilina, Va. -----	NCVA	Hebron, Virgilina (Union, Va.)
Shreve, Thomas F., Rt. 2, Liberty, N. C. -----	Ala	Pleasant Hill (WNC), Student at Elon
Simmons, Lewis Bill, Rt. 3, Pittsboro, N. C. -----	ENC	Hank's Chapel
*Sloan, W. W., Elon College, N. C. -----	NCVA	Prof. of Religion, Elon College
*Smith, H. Shelton, 2721 Dogwood Rd., Durham, N. C. -----	NCVA	Prof. at Duke University
*Smith, Leon E., Jefferson Blvd., Sylvan Beach, Bayside, Va.	EVA	President Emeritus of Elon College
Smoot, Lowell A., Rt. 1, Henderson, N. C. -----	ENC	Liberty Vance
Snyder, Walstein W., 721 N. Church St., Burlington, N. C. ---	NCVA	Burlington "Beverly Hills"
*Sorrell, Matthew T., Blairs, Va. -----	NCVA	Superintendent of Faith Home
*Steininger, William R., 2122 Cooper St., Raleigh, N. C. ----	ENC	Chaplain
Sutton, Thomas D., Rt. 3, Burlington, N. C. -----	NCVA	Bethel, Concord, Mt. Zion
Tally, George M., Rt. 3, Sanford, N. C. -----	ENC	Christian Light, Ebenezer, Mt. Pleasant, Piney Plain, Pleasant Hill
Tally, R. Eugene, Rt. 1, Louisburg, N. C. -----	ENC	Beulah, New Hope
*Thelen, Mary Frances, Randolph Macon WC, Lynchburg, Va.	NCVA	Professor at RMWC
*Timmons, Wofford C., Southern Pines, N. C. -----	ENC	Deceased (August 28, 1957)
*Truitt, John G., Elon College, N. C. -----	EVA	Superintendent, Cong'l Christian Home for Children
Veazey, Guy H., Elon College, N. C. -----	NCVA	Lakeview, Moonelon Resident Manager
Vestal, Max, 509 E. Main St., Sanford, N. C. (J'boro Hgts.)	ENC	Shallow Well
Wallace, Carl E., Box 62, Southern Pines, N. C. -----	ENC	Southern Pines
*Wehrenberg, E. L., Woodsdale, N. C., Rt. 2 -----	NCVA	Retired
Welch, Mack V., 508 Montgomery St., Reidsville, N. C. -----	NCVA	Reidsville
*White, Orville H. (Address Unknown) -----	NCVA	
Whitten, Robert A., 108 W. Clifford St., Winchester, Va. ----	VVA	Winchester
*Williamson, Robt. L., 2316 Fontaine Ave., Charlottesville, Va.	VVA	Retired

NAME AND ADDRESS	CONFERENCE MEMBERSHIP	CHURCHES SERVED IN 1957-58, OR OTHER STATUS
Wissemann, Wm. E., 103 W. Greenway N., Greensboro, N. C.	NCVA	Greensboro "First," Pleasant Ridge
*Wood, William L., Box 55, Long Eddy, N. Y.	ENC	Retired
Wright, T. Fred, Rt. 1, Norlina, N. C.	ENC	Antioch, Bethlehem, Mt. Auburn

MINISTERS WITH LOCAL CONFERENCE ORDINATION STANDING		
Askew, Reuben S., Jr., Box 731, Elon College, N. C.	NCVA	Berea, Student at Duke Divinity School
Brady, Gale, Rt. 2, Clayton, N. C.	ENC	Amelia, Clayton, Student at Duke Divinity School
Brown, Avery, Rt. 1, Bennett, N. C.	WNC	Pleasant Grove, Union Grove
Burgess, Lunnie W., Ramseur, N. C.	WNC	Bennett, Business
Daniel, W. B., Eclipse, Va.	EVA	Mt. Zion
Dixon, Carl J., Rt. 3, Benson, N. C.	ENC	Mt. Herman, Wentworth, Business
Fogleman, Martin L., Rt. 2, Liberty, N. C.	WNC	Pleasant Cross, Smithwood, Business
Garrett, Glenn, Rt. 3, Burlington, N. C.	NCVA	Carolina, Student
Littiken, John P., Rt. 1, Box 85, McLeansville, N. C.	NCVA	Hines Chapel, Student at Duke Divinity School
Moore, Kenneth E., 903 Amick Rd., South Norfolk, Va.	EVA	South Norfolk Community Christian, Student
*Nash, Durant D., Box 791, Hopewell, Va.	EVA	Business
Powell, Odell J., 6112 Granby St., Norfolk, Va.	EVA	Norfolk "Central"
Snead, Stanley S., Windsor, Va.	EVA	Oak Grove, Teacher
Stanley, J. Lester, Rt. 1, Elon College, N. C.	NCVA	Gibsonville, Business
Taylor, Morris E., 4606 Shore Dr., Norfolk 3, Va.	EVA	Little Creek
Walker, Clifton, 2411 Chapel Hill Rd., Durham, N. C.	ENC	Lebanon (NCVA), Morrisville, Student at Duke Div.
Walters, James W., Rt. 2, Box 137, Disputanta, Va.	EVA	Bethlehem (Disp.)

LICENTIATES

*Bage, Joseph S., S. Court St., Luray, Va.	EVA	Teacher
Bennett, Garland B., Ramseur, N. C.	WNC	Antioch (R), Ramseur, Shiloh, Teacher
Bennett, J. Robert, Box 23, Sophia, N. C.	WNC	Bailey's Grove, Flint Hill (R), Sophia, Student at Elon
*Brill, Walton E., Lehigh, West Virginia	VVA	Business
*Chang, Timothy S., Rt. 3, Myerstown, Pa.	NCVA	Business
*Gleason, H. Allen, Jr., 55 Elizabeth St., Hartford, Conn.	EVA	Faculty, Hartford
Hultman, Robert, Elon College, N. C.	WNC	Biscoe, Ether, Shady Grove, Student at Elon College
Joyner, William T., Elon College, N. C.	WNC	Pleasant Union, Student at Elon College
Moore, Dwight W., Box 462, Elon College, N. C.	NCVA	Bethlehem, Student at Elon College
*Painter, Page, RFD, Luray, Va.	VVA	Student
Thomas, Gene, 1603 W. Davis St., Burlington, N. C.	WNC	Big Oak, Student
*Thomas, Rex, Elon College, N. C.	ENC	Student at Elon College
*Wilkins, Louis B., Elon College, N. C.	NCVA	Student at Elon College
*Young, Curtis, 211 W. Trinity Ave., Durham, N. C.	NCVA	Teacher

CANDIDATES FOR THE MINISTRY — BIBLICAL CLASS

*Allcox, Elmo M., Garner, N. C.	ENC	Business
*Britt, Paul Raymond, Rt., Biscoe, N. C.	WNC	Student
*Burns, Grant, Box 374, Elon College, N. C.	ENC	Student at Elon College
*Chapman, George, Elon College, N. C.	NCVA	Student at Elon College
*Coble, John, Rt. 5, Burlington, N. C.	NCVA	Student at Elon College
*Duke, C. Louis, Elon College, N. C.	EVA	Student at Elon College
*Fields, Clyde L., Jr., High St., Franklin, Va.	EVA	Business
*Frye, Homer, Rt. 2, Liberty, N. C.	WNC	Student at Elon College
Liverman, Thomas, Box 608, Elon College, N. C.	NCVA	Student at Elon College, Zion Supply
*Marsh, Gilbert, c/o McCormick Theo. Seminary, Chicago, Ill.	ENC	Student
*Mellburg, Adolph G., Jr., Elon College, N. C.	EVA	Student at Elon College
*Mulholland, C. C., III, 110 E. Maynard Ave., Durham, N. C.	NCVA	Student at Duke University
*Pierce, James M., Elon College, N. C.	EVA	Student at Elon College
Ritter, Hayes Wesley, Rt., Seagrove, N. C.	WNC	Needham's Grove Supply
*Robertson, George A., Jr., 55 Elizabeth St., Hartford, Conn.	EVA	Student at Hartford Sem.
Sessoms, E. H., Rt. 4, Raleigh, N. C.	ENC	Auburn and Garner Supply, Student and Business
*Simone, Joseph, Elon College, N. C.	NCVA	Student at Elon College
*White, Samuel Wade, Elon College, N. C.	WNC	Student at Elon College
*Wilkins, Lafayette T., Elon College, N. C.	EVA	Student at Elon College
*Willett, Billy Joe, Piedmont College, Demorest, Ga.	ENC	Student at Piedmont College
*Williamson, J. Wright (Address Unknown)	EVA	Student

APPROVED MINISTERS OF OTHER DENOMINATIONS

Lane, Wm. A., Box 1171, MGC, Duke University, Durham, N.C. (Meth. Lic.) Monticello
 McFarland, Charles, Bridgewater College, Bridgewater, Va. (Bapt. Lic.) Bethlehem (Valley)

*Indicates not engaged as pastor within the Southern Convention.

†Dual Standing with Friends Church.

Eileen Rash, Polio Victim, Finds

Many Helping Hands At Elon

When a girl goes away to college for the first time, there are always adjustments which must be made. Such is the case with Eileen Rash, a freshman at Elon College this year.

But the period of adjustment extends even further in Eileen's case and the appearance of the college has been changed to a small degree because of this pretty 17-year-old girl from Newport News, Virginia.

Eileen has had polio. In spite of this handicap, she follows the same rigorous schedule at the college as all other students, and she also enjoys extra-curricular activities as much as anyone. She is a member of the college band.

When Eileen first came to Elon College various members of Sigma Mu fraternity saw that she got in and out of the buildings and looked after her in general. However, these fellows, along with members of the college choir, felt that ramps would be a little more convenient and would give Eileen more of a feeling of independence. Her adopted fraternity brothers constructed three ramps — one at the dining hall, one at the girl's dormitory, and another at the entrance to Alamance Building, a classroom building.

These ramps offer Eileen a way to get to all the places to which she is required to go.

As in high school at Newport News, Eileen is "just one of the gang" at Elon College. She is a music major, with piano as her major subject. She also is a student of the flute, which she plays in the band. Professor John Westmoreland has taken Eileen under his tutorage and says she is coming along just fine.

Eileen, daughter of Mr. and Mrs. Ruel H. Rash of Newport News is "crazy" about the other students at the college. She says they have all been extremely nice to her since she arrived to begin her studies.

—Don Bolden, in
Burlington Times-News



Members of Sigma Mu Fraternity at Elon College watch Eileen Rash of Newport News, Virginia, student who is a polio victim, make a test run on ramps constructed especially for her convenience in entering and leaving buildings on the campus. Around Eileen, left to right, are Clifton Duke of Suffolk, Virginia, Douglas Scott of Durham, North Carolina, Stuart Fyke of Burlington, North Carolina, Jim Compton of Cedar Grove, North Carolina, Ronnie Bergman of Uncasville, Connecticut, Charlie Howell of Henderson, North Carolina, Grady Radford of Draper, North Carolina, Linwood Hurd of New Britain, Connecticut, Mac McLauchlin and Carl Burke, Jr., of Burlington, North Carolina. The fraternity members constructed this ramp and two others, so Eileen could go about the campus on her own.

The Christian Sun

Elon College Library X

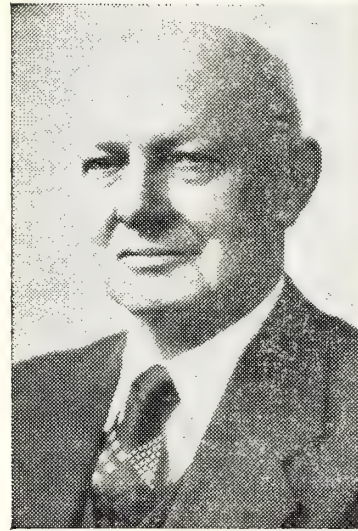
MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 109

DECEMBER 17, 1957

NUMBER 49



REV. STANLEY U. NORTH, D.D.

Dr. Stanley U. North is general secretary of the Division of Church Extension and Evangelism of the Board of Home Missions of Congregational Christian Churches with offices at 287 Fourth Avenue, New York. The area of the country for which he is most directly responsible is the Southeast. He visited two of our conferences this fall, and has been to many local churches, particularly those aided by the Building Society, one of the groups for which he has responsibility. On page 10 he interprets Church Extension.

During Advent we have used vignettes prepared by Dr. North for use in the Church Bulletin Service of the Missions Council. Thirty thousand of these Bulletins are used in Congregational Christian churches weekly. One side of the folder is filled with up-to-date information concerning the denomination, and the other is for the use of the local church.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

DR. GEORGE W. JOYNER, surgeon at Randolph County Hospital, Asheboro North Carolina, spoke to the Western N. C. Ministers December 9 on the relationship between medicine and religion.

PASTOR AND EIGHT MEMBERS of Apple's Chapel sang in THE MESIAH when it was presented by the Oratorio Society of Greensboro at the First Presbyterian church December 8.

OFFERING FOR FAITH HOME from Third Avenue church, Danville, Virginia amounted to \$920.75. A former pastor of that church, Rev. M. T. Sorrell, is superintendent of Faith Home.

HOW MANY of our churches support CROP (Christian Rural Overseas Program)? One city church that does, United in Winston-Salem, gave \$23.40 to that cause recently.

WARWICK CHURCH is having a series of Sunday evening meetings with Rev. A. L. Granger, Jr. leading a discussion on "What It Means to be a Christian and a Member of the Congregational Christian Church."

HIGH POINT CHURCH has decided to try to build a new church in 1958 under the leadership of their part-time pastor, F. C. Lester. SPLIT-LEVEL FAMILY was shown at this church on the evening of December 9, and two films concerning the UNITED CHURCH OF CHRIST on the preceding Sunday. These may be obtained from the Convention Office and should be used by all our churches.

PRESIDENT A. R. KEPPEL of Catawba College and the editor of THE CHRISTIAN SUN were speakers at a joint E. and R. and C. C. service in our First, Greensboro church on the evening of November 24.

EVERY SUNDAY NIGHT is FAMILY NIGHT at Hunterdale Union, of which Rev. Joe A. French is pastor. Children are cared for in the nursery; junior, intermediate, and senior high P. F. groups meet; and the adults have a program of instruction, worship, inspiration.

SYMPATHY IS EXTENDED to the family of Robert Furman Poythress who died recently. He was a long-time deacon of Damascus Christian church, near Chapel Hill, and a brother of Rev. O. D. Poythress.

LAYMEN AT HUNTERDALE participating in service on November 10 were Lee Roy Allen, Gordon Bridges, William Ellis, Chester Burgess, William O'Brien, Shelly Joyner, Ted Fields, Steve Hornok, John Y. Jones. The sermon by Dr. Bela Udvarnoki was entitled "Christian Stewardship as I Saw It in Europe."

DEAN HEREFORD OF ELON COLLEGE was the speaker on Women's Fellowship Sunday, December 9, at United church, Chapel Hill. Others participating included Mesdames J. R. Ellis, Robert W. Whitener, Samuel Magill, E. U. Bain, B. A. Hoft, William R. Cherry Thomas Peyton and Mrs. Edgar Alexander. Mrs. D. D. Marley was chairman of ushers. A vocal solo was given by Mrs. Harvey Carnes.

VISITORS AT FIRST, NORFOLK recently have included Dr. Helen Kenyon, former moderator of the General Council, Dr. Stanley U. North, and Rev. Al. C. Ronander, chairman of the Hymnbook Committee for the new Philgrim Hymnal.

GOOD YEAR AT NEW HOPE

Mrs. Stella Liskey

Our Women's Fellowship at New Hope, Valley of Virginia, has had a successful year. Meetings were held each month using material from the packet. Dedication service of the Thank Offering boxes was held on Sunday night, November 4 with a guest minister as speaker. World Day of Prayer was observed jointly with the other churches in the community.

We helped to entertain the Biennial Convention at Bethlehem Church.

Our gifts for others included \$7.00 for care package sent to India, baby present sent to Timothy and Annabelle Chang, \$5.00 for C. M. A., \$72 to church building fund. Each year we give one Life Membership or one Memorial Certificate, and we furnish all families in the church with copies of the Upper Room. Our overseas Friendly Service project was sent to Italy, and a box of clothing was sent to Kentucky.

Rev. S. E. Madren conducted our Bible Study, "The Sermon on the Mount."

The closing meeting of the year was held in September with a vesper service followed by a Fellowship supper in the basement of the church.

We are looking forward to a great new year under God's guidance.

Volume 109

Number 49

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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SHALLOW FORD REVIVAL

Mrs. J. J. Iseley

During the week of November 10 revival services were held in the Shallow Ford Christian church, near Elon College, North Carolina. The Reverend Henry Harman of Haw River assisted the pastor, Rev. R. M. Peterson.

The following Sunday morning a most impressive service was held during which sixteen people, who had given their lives to Christ during the week, were baptized. Five joined the church membership by transfer and two babies were christened.

FELLOWSHIPS AT HEBRON

Mrs. Ida Arrington

Mrs. D. W. Shepherd, our pastor's wife, seeing we stood in need of a Youth Fellowship, came to us and helped organize the same with twelve members. Officers are: Marjoria Newton, president; Done Puryear, vice president; Catherline Newton, secretary-treasurer; Judy Rice, song leader; and Mrs. Peggie Williamson, counselor.

The group has gone to work beautifully, thanks to Mrs. Shepherd. They gave a Thanksgiving program, including all the little ones of the church, and all did their parts eagerly and with enthusiasm. It did something to us older people to see and hear them.

After the program we came together for a quarter hour of information and inspiration. Having Mrs. Etta Williamson back in her home church on this Thanksgiving gave us new vision for a brighter future. Although it rained and rained, we were reminded that truly every cloud has a silver lining.

The Women's Fellowship meets regularly each month on the first Sunday following Sunday school. Other Sundays we have preaching at ten o'clock, followed by Sunday school. Officers of the Women's Fellowship are: Mrs. H. C. Overbey, president; Lony Rice, vice president; Mrs. Fannie Williamson, program chairman; Mrs. Hazel Sizemore, secretary; Mrs. Lizzie Williamson, entertainment chairman, with Mrs. C. V. Arrington, assistant. We are very active, visiting the sick, sending cards and baskets. We have a reason for giving thanks.

Ordination At Carolina

Mrs. Doris Pender

Members of the Carolina Congregational Christian Church showed their love for their minister, Rev. Glenn Garrett, by preparation for his ordination service, which took place under the leadership and authority of the North Carolina and Virginia Conference November 24, in Carolina church.

Rev. W. W. Hall, president of the Conference, presided. Rev. Melvin Dollar preached, Rev. Kenneth Register presented the Bible, and Rev. W. W. Snyder gave the Charge. Others sharing in the program were Rev. R. M. Peterson, Conference secretary, Rev. John Permar, Rev. T. W. Sutton, Rev. G. H. Veazey, Rev. Reuben Askew, and Rev. Bland Leebrick. Others in the ordaining ceremony were Dr. Ferris Reynolds, Dr. James Hess, Rev. John Littiken, Rev. H. V. Harman, and Rev. John Graves. Dean Cunningham, Dr. Brannock and Dr. Cheek of the Elon faculty were honored guests.

An unusual part of the ordination service was that four of the ministers participating in the service were former pastors of the Carolina church. They were Dollar, Leebrick, Register and Hall. The first three of these preached their first sermon in our church. The Reverends Dollar and Leebrick began their first pastoral work here. It was under the ministry

of the Rev. Mr. Dollar at Rosemont that the man being ordained was encouraged to enter the ministry. Each of the four ministers has contributed much to the spiritual growth of this church.

Following the Ordination Service a fellowship hour was enjoyed in the Memorial Hut which was beautifully decorated in a Thanksgiving theme. Guests were greeted at the door by Mr. Percy Smart, Miss Ida Trollinger, Miss Lydia Dickens, Mrs. Harper Dickens, Mrs. Thomas Murray, and Mrs. Doris Pender presided at the refreshment table. Mr. Garrett was presented a new suit and overcoat as a token of esteem by his congregation.

He has been pastor for three years, and the church has grown under his leadership. We now have the largest attendance at worship service in our history. He has organized both Junior and Teenage Fellowships, and a youth choir sings in the morning services. Rev. Mr. Garrett has done exemplary work during the past, and now that he is ordained we feel sure that he will do even better.

SPECIAL SERVICES AT EUTAW

The Eutaw Community church of Fayetteville has had two Sunday evening church services of unusual interest during the month of November. Under the direction of Mrs. Kelly Godleski the Women's Fellowship presented a Thank Offering skit and an impressive dedication of gift boxes. Life Memberships were presented Mr. Eb Cox, Mrs. Rebecca Tyndall and Mrs. Elizabeth Stout. The Hope Mills Congregational Christian church participated in the dedication service. Mrs. Bryce Smith of that church presented a life membership to Mrs. J. A. McLean. Mrs. Harry Goodrich is president of the Eutaw Community women's fellowship and Mrs. Floyd Ratley serves in the same capacity for the Hope Mills Church.

On Thanksgiving Sunday the Junior and Senior Youth Fellowships were in complete charge of the evening worship service. Bob Lawson, a ministerial student at Campbell College, acted as the minister and conducted the devotions. Twenty-six young people took part in the Thanksgiving play which followed. Mr. and Mrs. Bob Curtis are sponsors for the Senior Youth Fellowship, while Mrs. Allen Boyer and Mrs. Albert Parker work with the Junior group.

UNION SERVICE AT ALTAMAHAW-OSSIPEE

Dwight Moore

The Altamahaw-Ossippee Community, of which Berea and Bethlehem Congregational Christian Churches are a part, took a new step in interdenominational fellowshipship this Thanksgiving Season. A community Thanksgiving service was held in the Bethlehem Church with 275 people present. Twelve churches, or five denominations were represented there. Rev. E. E. Whitley of Fairview Methodist Church gave the address, and the local High School Chorus sang two Thanksgiving anthems. The service was considered a great success by all present.

This was the first project of the recently organized Altamahaw-Ossippee Fellowship of Ministers. This fellowship is composed of the ministers of the twelve churches mentioned above.

"In The Same Country"

The familiar story in St. Luke says that "there were in the same country shepherds abiding in the fields, keeping watch over their flock by night." The country was Judea, and the place Bethlehem. The time was nineteen and a half centuries ago. The work of the shepherds was to watch their flocks — even at night.

In that same country, not far from that same place, at this Christmastime, thousands of refugees await the coming of messengers of peace, messengers who seem never to arrive. Babies born in the refugee camps are sizable young people now. They have never had any other home. They await, and they wait. No heavenly messenger sings to them, and the earth-bound bearers of hope are long in their coming. Keeping watch by night is a lonesome job when the darkness spreads over long years. Those who have sat in darkness as results of modern war find the darkness hard to endure. Light can come to them only from enlightened action by friendly governments, and generous people.

Joseph and Mary, the baby Jesus, shepherds, Herod, and Roman soldiers — they were all in the same country. Peace, life, beauty, goodness, watchful work, cruelty, hate, murder, these were all in the same country that glorious time when God came down to dwell among men. And so it is still in every land known to man. It is the Christian's hope that good will prevail, and the bad will disappear. But "how long, O Lord, how long?"

An Answer

Goodness makes its home in the hearts of people. It blesses the world through human endeavor. The answer to "how long" depends not so much upon the Lord as it does upon those who inhabit God's world.

At this Christmas season there are no actual wars in progress, but the thoughts of war fill the minds of men everywhere. In our favored land where we have tried to take a breathing spell from the rush to prepare for the destruction of life on earth, Christmas with its message of peace on earth is about to be smothered with a clamor for a crash program for destructive power unequalled by any other nation. It may be true that we need such power. Many intelligent people think so. The prophets of Israel never agreed with the idea. When Herod killed the babies in Bethlehem he thought that destructive power would save his throne; but it didn't. And the baby he tried to kill never led an insurrection, either.

This is not a debate on military preparedness. It is rather an urgent appeal to preserve Christmas, with all

that it means. Children who learn about the love of God in Sunday school, a love that gave a baby to loving parents, may find it hard to understand why they are given guns, missiles, and other destructive instruments either by church or home. Since we are celebrating the birthday of the Prince of Peace, gifts, and especially gifts for children, should correspond to the faith we teach. "Love your enemies" comes to us as one of the central teachings of the Master. At Christmas, let's try to practice it to the limit of our ability. The practice will bring strength, and joy.

Balancing The Books

A glance back over the year will help in balancing the books when 1957 becomes history. There is time to make a few changes before midnight December 31, and some of those changes may be important indeed.

Churches with no increase, or an unsatisfactory increase, in membership may yet secure additional recruits. And there is no better time for people to unite with the church than at Christmas. If the budget is not adequately met, there is time for members and friends to learn about it and to make an additional gift. If the people have not learned their lessons well, an excellent Christmas program may be just the needed climax to a year of Bible study. If the outreach of the church in the community has been below a winning standard, the friendly Christmas visitation, the invitations into Christian homes, and gifts to those who lack necessities may go far towards making up for neglected opportunities.

A check-up on personal living may bring to light unexpected weaknesses which can be remedied before the year comes to an end. Control of temper, self-discipline, thoughtfulness of others, faith in the goodness of man and the power of God, the proper sharing of income with worthy causes and needy people, and the stewardship of time, may all need a new appraisal. Why wait until the New Year to make resolutions? Correct bad habits now, and be ready to begin the next year with banners flying high.

It is well to remember that an income tax report must be made on the basis of this year's transactions, and that Uncle Sam is willing to give credit for gifts amounting to 30% of income. Our Church Home for Children and all the other enterprises of the Church could not only use but really need much more than they have received. The local church is limited also by its income. Aged ministers and their widows claim our sympathy and gifts at this season. Now is a good time to check up on income and gifts. It may be that the books will not balance in such a way as to bring joy. If so, there is just time to correct it.

CHRISTMAS CARDS

Probably most adults in the United States and not a few children will receive this Christmas, as on previous Christmases, decorative cards wishing them the joy and gladness that the season traditionally betokens.

In 1842 W. M. Egley, an Englishman and commercial designer, produced what is regarded as the world's first Christmas card. There were three panels. Above, there was a dancing scene on one side and a banqueting scene on the other. A long panel below showed a skating scene. In the center appeared in ornamental lettering the line which remains conventional to this day: "Merry Christmas and A Happy New Year to You."

Dicken's Christmas Carol appeared in 1843 and his many other descriptions of Christmas celebrations tended to quicken the spirits of all people at the hallowed season. They began writing each other Christmas messages, and around 1850 special note-paper was commercially produced.

It was not until about 1860 that Christmas cards found anything like a wide market. Jonathan King undertook to publish such cards and his success was so great that others in England, America, and elsewhere followed the lure. It is doubtful if these pioneers could have had any vision of the enormous volume to which the business has grown in the time intervening.

Nearly all artists were impoverished in the nineteenth century. Men who had already achieved some note and others who later were to become famous, seized on every opportunity to pick up a few extra dollars here, shillings in England, francs in France, marks in Germany, and so on, eagerly submitted to publishers designs for Christmas cards. The results were somewhat appalling. The most amazing varieties of designs were used.

As the Victorian age advanced and the world gained in prosperity, Christmas cards became more ornamental. In the late 1890's there was a great vogue for Christmas cards decorated with paper lace in the same manner as valentines of the period.

After more than a century Christmas cards still increase in variety and popularity, and it is a happy thought that they are used so extensively on the most important occasion of the year.

C. B. Riddle

HISTORY OF CHRISTMAS

Prepared by researchers for "Star of Bethlehem" at the Morehead Planetarium in Chapel Hill.

In the first few centuries of Christianity, there was no uniform celebration of Christmas, because the exact date of the birth of Christ was unknown.

Churches variously celebrated the event on January 2, March 25 or 28, April 18 or 19 and May 20. The adoption of December 25 was decreed by Bishop Liberius of Rome in 354.

This date was probably chosen because it coincided with the pagan festival of the winter solstice. The Romans observed Saturnalia, the feast of the god Saturn, between December 17 and December 24. The Germans, Gauls and Britons celebrated on December 25. The Norsemen held Yule feasts between December 25 and January 6.

In the eastern part of the Christian world, festivities similar to those of Christmas were observed on January 6 or Epiphany, which commemorates the baptism of the Christ child.

In the Middle Ages the Church opposed the traces of paganism surviving in the popular Christmas customs, and created special Christmas masses, to be performed at midnight, daybreak and morning.

The Church also introduced nativity

plays, Christmas carols and manger songs.

During the Restoration period in England, the Puritans were so opposed to merrymaking that they passed a law in 1659 forbidding the observance of Christmas.

The Puritans of New England also forbade the celebration of Christmas. But these repressive measures didn't last long. The spirit of Christmas as now celebrated in English-speaking countries may partly be ascribed to Charles Dickens. Several of his writings, particularly "A Christmas Carol," popularized the festival and gave it increased jollity.

SCHOOL OF MISSIONS COMMITTEE TO MEET

School of Missions Committee will meet in Burlington December 30-31, according to Mrs. Garland Spratley, chairman, Dendron, Virginia. Suggestions for the 1958 School of Missions, which will be held at Elon College June 17-20, may be given to her or to any member of the committee. Others are: Mrs. W. B. Williams, 1253 24th Street, Newport News, Virginia; Mrs. F. C. Lester, 840 Sunset Avenue, Asheboro, North Carolina; Mrs. W. E. Wisseman, 103 W. Greenway, N., Greensboro, North Carolina; Miss Pattie Lee Coghill, Route 4, Henderson, North Carolina, and Mrs. Dewey Dofflemyer, Route 2, Elkton, Virginia.

INCARNATION

Christmas is a mystery that words cannot explain. Men yearned for a Messiah who would establish the ideal kingdom. God sent a baby. He chose Mary and Joseph, humble peasant folk, to be His instruments. His son was born in a stable and cradled in a manger. How preposterous! How wonderful! Let our songs resound! Let our Hosannahs ring out! God lives in man. God walks the crowded streets, dwells in the slums; finds his way to the factory; sits in the judge's seat; abides in the hearts of the high and of the lowly who do His bidding. God was in Jesus. God can be in you too. It's a mystery indeed, not to be explained, but to be experienced. That is the Good News of the incarnation.



They all were looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry.

O Son of Man, to right my lot
Naught but Thy presence can avail;
Yet on the road Thy wheels are not,
Nor on the sea Thy sail.

—George Macdonald

Stanley U. North
Courtesy of the Missions Council Bulletin Service

Layman Gives History Of Bayside At Thanksgiving Service

Roy E. Twiford

Moving into the Bayside Community October 1951, after attending services regularly at the Congregational Christian Temple, Norfolk, for several months I realized that this was quite a hardship for my family and myself. I also saw the need of an additional church in this fast growing area with many new homes being built. I read in THE CHRISTIAN SUN an article stating that the Southern Convention of the Congregational Christian Churches desired and proposed more churches be established. I decided that this was a challenge and a great opportunity to serve God in a more effective way than I ever had in the past. Early in 1953 I began talking about this possibility to a few friends and acquaintances and found a few fine folks that were attending church some distance from their homes the same as we were and expressed interest in the idea. So about March 1953 I talked with Dr. Millard Stevens of the Temple about this and he agreed that there might be a great opportunity for us. After many discussions with Dr. Stevens and others there was a meeting called at my home at Ocean Park on May 5, 1953 with the following people present:

Dr. and Mrs. Millard Stevens, Mr. and Mrs. E. F. Caldwell, Mr. and Mrs. C. H. Cummings, Mr. and Mrs. J. O. Atkinson, Mr. C. E. Cummings, Mr. and Mrs. Roy Twiford.

A short devotion which included the reading of Matthew 18: 18-20 was followed by prayer by Dr. Stevens. After many suggestions other meetings were scheduled. It was deemed advisable the matter be presented to the official board of the Temple requesting them to sponsor such a church. Dr. Stevens presented this to the board on June 8, 1953. The board voted to sponsor same as far as possible. Dr. Stevens sent out letters on April 10, 1954. After many months of planning, announcing the proposed plan, those interested were invited to attend a meeting at Ocean Park Fire Station on April 20. About twenty were present at the meeting. Committees were appointed and work begun. In June 1954 the first service was conducted after Dr. Stevens had secured \$500.00 from the Board of

Home Missions to pay salary for two and one-half months for a minister, Rev. E. F. Brickhouse. About twenty eight attended this first service at Chesapeake Community House. We worked hard through the summer months building Sunday school and church attendance until September 12, 1954, when two very impressive services were held, one at Christian Temple in the commission service, with nine members of the Temple released to go and help others establish this church. In the afternoon the organization service was held with many ministers officiating. Dr. Wm. T. Scott, Superintendent being principal speaker. About seventy-five were present.

There were twenty seven charter members accepted into the church. We extended a call to Rev. Mr. Brickhouse who accepted. Then the problem of Sunday school officers and teachers and church officers arose, and was properly handled. With the help of Dr. Stevens, we received from C. M. A. \$3,500.00 and \$800.00 from Eastern Virginia Conference towards purchase of land at a cost of \$6,000.00. C. M. A. later paid the balance on the land. Our first church year budget was set up at \$3,900.00. The land was purchased and plans were made for building. Plans called for total cost of about \$40,000.00 which included land, building and equipment. About \$13,000.00 was raised in cash and pledges by members and friends. We borrowed \$17,000.00 and received \$3,000.00 grant from Church Building Society. Balance was borrowed from local bank, which has now been paid off, leaving total indebtedness on church-land and all equipment \$17,000. At present time the estimated value is \$60,000.00. Our ground breaking service was held July 24, 1955. Church building started August 1955 and the first service held in the church was on December 4, 1955. Consecration service December 11, 1955. Rev. Brickhouse resigned June 1956. Rev. Julius Rice was called August 1956. Present Sunday school roll 243. Present church roll 182.

The writer of these notes never knew such faith - loyalty - determination, fellowship-love-devotion to God and to one another as has been displayed without exception by the peo-

ple of this church and community could exist, in these modern times. Certainly this could not have happened if the spirit of God had not been in and with us guiding our lives and our purposes.

Certainly there are many who deserve special mention for their outstanding works but their reward will come from above. Everyone who has had any part in the developing of this church already has had the reward in the satisfaction of knowing this is indeed a successful community church. Our future hopes can only be that we continue our success; that our lives grow richer in grace; and that our children and their children follow the traditions laid down by those who labored for the successful bringing together of men and women of all denominations and faiths into one great Christian Fellowship with Christ the one and only head of our Church.

Now on this Thanksgiving Day let us bow our heads in prayer expressing our thanks to God for his rich blessing:

Prayer:

Our Heavenly Father, we thank thee for this day,

We thank thee for this hour,

We thank thee for the privilege of having had a part in the developing of this thy church,

We thank thee for the wonderful fellowship experienced within our membership, and with those in our community who are not members that have made a great contribution to thy cause.

Now as we give thanks for thy rich blessings grant that we may all be mindful of thy presence, of thy power, of thy goodness, that under thy guidance we may continue to grow in numbers and in spirit.

For these and all thy blessings, we give thanks. Amen.

A typical \$1 CARE Food Crusade package contains enough milk powder to make 20 quarts of milk for undernourished children overseas, plus 7 lbs. of cheese and 5 lbs. each of rice and beans. Your own name and address go with each package you subscribe through the CARE Food Crusade, 660 First Ave., New York 16, N. Y.

Robert A. Whitten Author And Pastor

By L. Adolph Richards

"Rev. Robert Armster Whitten, minister of the Congregational Christian Church, born in Glenn, Heard County, Georgia on the third of July, 1886.

A man of letters, a writer of prose and poetry, including hymns, and many contributions to religious and secular publications. Probably the most noted of these writings was 'Along Life's Way' published in 1940 and sold out over night.

Mr. Whitten was formerly Great Sachem of the Great Council of North Carolina and Great Locapen of the Great Council of the United States. Imperial Order of Red Men Freemason. Active in local and statewide associations and endeavor conducted by various patriotic group in the State of Virginia to promote the National welfare in the Second World War. Present address 12 West Clifford Street — Winchester, Virginia."

This information was taken directly from "The International Blue Book," a biographical dictionary of the world's notable living men and women.

The literary production by Mr. Whitten entitled "Along Life's Way," published by the Avon Press in 1940, rapidly sold to the last copy. This publication brought for Mr. Whitten the honorary membership in the Clemens (Mark Twain) Society. Mr. Whitten carries one of these Honorary Membership Cards officially signed by Mr. Clemens (Mark Twain).

This card introduces the bearer, whose name is inscribed thereon, into the most desirable circles wherever he may be, presenting him to famous men and women everywhere from celebrated authors to heads of governments.

Mr. Whitten's father was Rayford Bell Whitten, a farmer of southwest Georgia — address La Grange, Georgia and his grandfather was Dr. Alfred Whitten, a practitioner of East Alabama near Roanoke.

Mr. Whitten married his wife, Ruth Elizabeth Curling, in Portsmouth. They have two daughters, Mary Ruth, now second year in Elon College, and



Rev. Robert A. Whitten

The accompanying article concerning our veteran minister in Winchester, Virginia, appeared recently in his home-town paper. Readers of this paper, many of whom know and love him, join in wishing him continuing success.

Martha Rose, a junior in Handley High School. Both are organists in the Congregational Christian Church.

On February 14, 1923, Mr. Whitten was ordained in the First Christian Church of La Grange, Georgia, and immediately began traveling from church to church throughout the Southern Conference, which included Georgia and Alabama at that time, and was Secretary of the Mission Board.

His first pastorate for two years was in the Rose Hill Christian Church at Columbus, Georgia. Then in 1925 he began a four year term in Reidsville, North Carolina, where he increased the membership from 151 to 342.

His first protracted series of services was a grand success — 136 converts and 92 candidates were baptized in forty-five minutes.

From 1929 to 1932, he was Field Secretary of Elon College, North Carolina. From 1933 to September 1936, he was pastor of the First Christian Church in Portsmouth, Virginia.

On October 1, 1939 Mr. Whitten became pastor of the Winchester Christian Church — a position he still holds.

For seven years, he was also pastor

of the Timber Ridge Christian Church.

He was President of the Virginia Valley C. C. Conference, and a member of the Executive Board of the Southern Convention serving as its Secretary for two years.

Mr. Whitten is a member of the Blue Lodge, Hiram Lodge Masons No. 21, and its chaplain from 1937 to 1954. He was Commander for one year of the Knights Templars and for several years chaplain of all three branches of Masonry in Winchester.

He has been chaplain of the Rous Fire Company from 1938 to the present time.

"SOME FACTORS THAT CONTRIBUTE TO STRONG PERSONALITY"

By Roy C. Helfenstein
Ormond Beach, Florida

A strong Personality is that indefinable something that makes for power, influence, happiness and success. A strong personality is an individual's greatest asset. It largely determines one's position and status in life, and one's contribution to progress and the common good.

It is so all-important that every individual should covet its possession and labor assiduously for its attainment.

Following are a few of the many factors that make for a strong personality namely: knowledge, efficiency, sincerity, goodness-of-life, genuineness, idealism, conviction, honesty, altruism, ambition, enthusiasm, gratefulness, humility, bravery, caution, carefulness, hopefulness, discrimination, a sense of humor, modesty, gallantry, fidelity, loyalty, trustworthiness, initiative, stability, sobriety, graciousness, reciprocity, forbearance, naturalness, dependableness, courtesy, conciliatoriness, pleasantness, co-operation, fairness, industriousness, modesty, poise, self-control, gentleness, kindness, sympathy, open-mindedness, alertness, promptness, appreciation, diligence, purposefulness, faith, patience, social-mindedness, winsomeness, world-mindedness religion, Christ-likeness.

And every person has the privilege and the power of determining how much of each of these factors he or she shall have going into the masonry of their own personality.

Greensboro District Presidents Meet

Mrs. Herbert Trost

The Presidents' meeting of the Greensboro District of the North Carolina Woman's Fellowship was held Sunday afternoon, November 24 at the Reidsville church. The meeting opened with a social hour during which the ladies of the Reidsville church served Russian tea and cookies from a beautifully appointed tea table. After the tea hour, Mrs. W. E. John Briggs called the business meeting to order and introduced Mrs. H. G. Ballinger of the Greensboro church, who is the assistant superintendent of our district. Mrs. Ballinger conducted a well prepared devotional on The Spirit of Thanksgiving, using Ephesians 5:16-20 and I Thessalonians 5:16 — 18 as her text.

Mrs. W. W. Sellers, the historian for our Conference, gave us a complete history of the church history room at Elon College; she included in her report the plans for the future for the room and what each society could do to improve the room and make it more complete. Mrs. Johnson is the temporary curator of the room and she will be happy to assist every society in adding to the history of the particular church. At the present time there are 178 members of the Historical Society and more members are being sought. Mrs. Sellers told us about looseleaf books that may be obtained in which the records of each society can be kept. Each society was asked to obtain the approval of the membership and then to send \$10.00 to the History Room to cover the cost of the books. We were asked to send anything interesting about our society to Mrs. Oma Johnson so that it could be included in the books which would hold enough material to cover a period of fifty years.

Each society was advised to write a new constitution for their group and to include a provision for a historian and also to provide for the chairmen of the six fields of service. Apple's Chapel church, having just completed a new constitution, graciously said that they would send a copy of their constitution to any society that desired one to be used as a guide for making one of their own.

Mrs. John Lackey, our Friendly Service chairman, gave a report of

the work of this vital committee. Many of us were surprised to find out that our Friendly Service deadline is June and not December 31—so if you are late in getting your offerings mailed after Christmas, they will still be on time.

It was announced that the fiscal year for the fellowship would be from September 1 to August 31.

The Thank Offering boxes were given out and each society was urged to have all the women in the church take one of the boxes and try to give at least a penny a day to this worthy cause. We were reminded that we are primarily a missionary group and that we should give freely and willingly of our money to the furthering of missions both at home and overseas.

During a discussion period among the women, it was decided that the presidents meeting would be held earlier next year so that we could get together and set up our programs each year with the help of this meeting. We could all share ideas and plans and each society could profit.

Everyone present enjoyed the meeting and gained much of interest to take home with them. We hope to see even more of the ladies present next year.

Officers of the Greensboro District

Mrs. W. E. John Briggs, President, 1402 Richardson Drive, Reidsville, N. C.; Mrs. H. G. Ballinger, Vice President, R. F. D. 1, Guilford College, N. C.; Mrs. Herbert Trost, Secretary, Route 1, Browns Summit, N. C.

CAROLINA WOMEN REPORT

The past year has been a very fruitful one for the Carolina Women's Fellowship. We have gained members, and more of our old members are taking an active part in our circle. Also, we know that our gifts and offerings were well used in the Mission Field.

We are sponsoring Marie Turner from the Elon Home for Children this year. It has given us great joy to be able to help her. We feel that we owe her a great deal for letting us share what we have with her.

Miss Joyce Meyers of Elon College presented an excellent program on Migrants during the year. She was very interesting, and we hope to have her back again soon.

We had two meetings at our church this past year, the World Day of Prayer, and a Fellowship Supper held at the church hut with Rev. Glenn Garrett showing the film "A Gift for My Son." The whole church enjoyed this a great deal and wish to do it again this year.

The meetings attended by our members included the book reviews at the Union Ridge church, the Spring Rally at Bethel, the meeting to hear Rev. James F. McKinley, Missionary from the Philippines, and the meeting at the First Church in Burlington to hear reports on home and foreign missions.

Our Bible Study this year was very ably given by Mrs. Doris Pender.

We feel that we have gained much from these meetings, and hope that more women will go to the meetings and take part in the programs this coming year. We know that they will get much more satisfaction out of their circle if they will take an active part in it.

Mrs. Edna Jones, President
Miss Ida Trollinger Sec. & Tres.

Is This The Road?

Men travel bravely by a thousand roads,
Some broad and lined with palaces, some steep
And hard and lonely, some that blindly twist
Through tangled jungles where there is no light;
And mostly they are traveled thoughtlessly.
But once a year an ancient question comes
To every traveler passing on his way,
A question that can stab and burn and bless:
"Is this the road that leads to Bethlehem?"

—Author Unknown

Community Leader

In some instances clubwomen are looked upon with a smattering of disdain. They're catalogued as flighty-brained tongue rattlers who are up on the latest chit-chat, have an inkling of the author of the most popular novel of the day and are able to wax eloquent on imitation Dior creations.

Their husbands listen to their committee doings with resigned amusement and put off changing her political views like he does mending a leaky roof.

But we have a clubwoman in Dendron, Virginia, who really is a clubwoman when it comes to achieving the objectives of the various groups to which she works. She gets things done.

She is Mrs. Garland Spratley, wife of the postmaster at Dendron and a clerk in that post office. Right now, Mrs. Spratley is up to her ears in the Health In Disaster Program in Surry County and doing her usual bang-up job. Of course, she isn't the only one deserving of credit in the creditable program, but she brings to it that same spark with which she ignites and fires up all her civic activities.

The former Jennie Barrett was born and reared in Dendron and has lived there all her life. In her adult life there, few community betterment programs have been brought to a successful conclusion without her participation.

Among other things, she is a mem-



Mrs. Garland Spratley

ber, secretary and pianist of the Dendron Christian Church; vice president of the Women's Fellowship of Southern Convention of Christian Churches, an organization of 5,000 women; Past Matron Chapter 114, Order of Eastern Star; president of the Surry TB Association for the past 25 years and a member of the nominating committee of the State organization; president of the WCTU and Local Council of Church Women.

She has traveled in every state in the Union with the exception of five

and in Northwest Canada. Last summer she visited historical and vacation spots in Mexico.

And on top of that, she's pretty.

—Peanut Patch Opinions
in Sussex-Surry Dispatch
Waverly, Virginia

A Letter From Mrs. Riggs In India

Dear Friends,

The biggest event of the last few months was the graduation and assignment of the new Village Health Guides. They still have to prove themselves on the job before they are eligible to receive a formal certificate. But they are gone from here. The house they occupied seems strangely empty, and the children have fewer people to entertain them. Dr. Martin, who had been gone during much of the time the students were here, is coming more often now. We also had the thrill of a visit from Dr. Fritsch, of the leprosy hospital near Vellore, who performed three tendon transplanting operations on paralyzed hands.

Then right after these things time came for our vacation. It was quite different from our usual vacation in the hills of Kodaikanal. Dr. Martin was not able to come every week so Ed decided we had better go somewhere closer so that he could get in easily for the more crucial clinics. We chose a spot on the beach, where we could get a place to stay and Ed could get back and forth in less than a day. There we swam, hunted shells, and listened to classical music on our phonograph. The children went boating with a new friend they picked up who had access to a little rowboat. During the hottest part of the day they played Tamil cinema music (which is a lot like our jazz) on the phonograph, and climbed around in the huge trees which surrounded the house we were staying in.

From our beach hide-out we made a trip north to Coimbatore to see an American-trained dentist for routine check-up. Then we came back by way of Batlagundu and Madura to see sights and visit friends. All this travel and new sights were a great lark for most of the family — except poor Martha! She begged and begged to come home, where her familiar toys were and her friends. The last day she could hardly believe we were actually getting home. As we came closer and

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The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MEXICO

December

- 22—National, Political and Social Leaders Around the World.
- 23—Recruits Needed for Career Service in All Mission Fields.
- 24—Dr. Edward L. Parsons, who is interning at Jersey City Medical Center, and is an "accepted candidate" for medical service under American Board.
- 25—Prayer for the Followers of Jesus in All Lands.
- 26—Congregational Christian Chaplains Serving the Armed Forces. More than eighty are stationed around the world. They are in truth missionaries of our churches — in their ministries to servicemen, and in their relationships with the nationals of the countries where they serve.
- 27—Workers in Government Agencies in Our Mission Lands.
- 28—The Work of Other Denominations and Interdenominational Boards.
- 29—Students from All Lands Studying in the United States.
- 30—The Staff at 14 Beacon Street, Boston, Massachusetts, who plan the work of the American Board in all the Missions.
- 31—The United Nations.

December 17, 1957

Church Extension

Stanley North

As the United Church comes into being an opportunity is offered to formulate and implement a new and, I would hope, an imaginative church extension strategy for the combined churches. This which I am about to say is intended merely to suggest some avenues along which, it would seem, the United Church might well travel.

1. AS REGARDS OBJECTIVES: A denomination needs must be concerned for its organizational life. There has to be machinery and it has to be oiled. The danger is that mechanics become all-absorbing, issuing in a narrow sectarianism. All the denominations affirm as their purpose the building of the Kingdom of God. To this end there is considerable cooperation. Progress is being made.

It must be confessed, however, there remains a long way to travel. Practically every one on the national level believes in cooperation. Actual practice on the field leaves much to be desired. Let me suggest that church extension for the United Church should have as its fundamental objectives a Christian witness, a dynamic Protestantism, a cooperating denomination, all designed to create the greatest possible good for the community, open country, town, city, state, nation, the world at large.

2. AS REGARDS OUR WITNESS: It will proclaim the sovereignty of God, the revelation of his will and his love through Jesus Christ and the reality of his abiding spirit. Withall, it will be inclusive, welcoming within the church a goodly company of people possessing a variety of Reformation backgrounds, each making a vital contribution out of his particular heritage.

3. AS REGARDS A DYNAMIC PROTESTANTISM: If the Kingdom of God be our concern, then we have reason to rejoice in the great contributions being made to the strengthening of Protestantism by the various denominations. At the same time we should have a concern over a denominational imperialism that is ruthless in its expression, totally disregarding existing churches, completely unconcerned for an effective Protestant strategy for the community. Gracious deportment on the part of national executives does not compensate for conduct in the local community that is on an ethical level of chain stores

and gas stations. Idealistic statements of principles of adjustment and cooperation are meaningless unless observed within the local community. If Protestantism is to be dynamic, its convictions must be implemented with an effective strategy. That can only be as State Councils of Churches and City Councils are strong, and being strong, command respect from and ethical conduct by their constituents.

Therefore, as a fundamental tenet of church extension it is to be hoped that the United Church will use its good offices to enlist the support of the Division of Home Missions of the National Council, the participating denominations, the City Work Committee, the Town and Country Committee, to the end that an aggressive program of indoctrination and implementation in behalf of Protestant cooperation be initiated and promoted state by state, city by city. The plain fact of the matter is: a rampant sectarianism is abroad in the land, issuing in suicidal competition that needs must command disillusionment, if not contempt, on the part of intelligent and self-respecting people.

4. AS REGARDS A COOPERATING DENOMINATION: The United Church will certainly stand for sound comity practice, irrespective of what may be the conduct of other denominations. The only way progress is to be achieved is for someone to exercise leadership. That means we will help create a climate of comity observance by complying with unfavorable decisions, not less than favorable; by protesting with all possible force every violation of our comity rights, not to be quarrelsome, but in the knowledge that comity is strengthened, not by the easy decisions with which everyone agrees but by those that are difficult and that hurt, but notwithstanding, to which those concerned conform.

5. A PROCEDURAL WORD WITH REGARD TO ESTABLISHING NEW UNITED CHURCHES:

a. All new churches established in the future ought to be, if at all possible, United Churches.

b. Our emphasis in church extension should be quality, not volume. The United Church will be, relatively speaking, a small denomination. Its zeal should be to extend its influence. This it will do by caring for its proportional part of the Protestant responsibility for church extension. But

of equal, if not of greater importance, will be the impact of the character of the churches established upon the community in general and upon Protestantism in particular.

Every new church should be expeditiously equipped with a first unit of sound construction, possessing worshipful and functional qualities of excellence. Whatever and wherever a parish may be it will be occupied as well by non-cooperating denominations, if not by so-called cooperating denominations. Our purpose should be to see to it that the quality of our church is such that no other church within its parish shall prosper unless it is able to compete with our excellence. If this all requires fewer new churches, so be it.

c. It goes without saying that the establishing of any new church should be predicated upon sound research, as well as upon comity consent.

Two final words: one concerning the inner-city church; the second, the rural church:

a. If there ever were need for interdenominational cooperation it is in the inner-city with its neighborhoods undergoing social change and its churches confused and discouraged, knowing no remedy other than a change in pastors. Some churches undoubtedly should re-locate; others ought to merge; still others need to re-think their programs; but this all should of a certainty, be part and parcel of a considered Protestant strategy. The inner-city with vast new populations — Spanish, Negro, and others — offers a great and challenging missionary opportunity that Protestantism ignores — to its peril! Certainly the United Church will urge Protestant cooperation and cooperate.

b. The over-churching of rural America, the divisive influence upon the community by sectarian denominationalism, is reason for all of us to bow our heads in shame. Still greater the shame if we don't do something about it. In some places there ought to be federations; in others exchange of fields; in still others, area parishes should be established. This all is nothing new. That so little has happened to correct the situation can be explained by habit, emotional attachment, cultural differences, local animosities, professional ambition of an executive, denominational pride and drive. The fact remains, communities that could have a commanding Protestant witness are the victims of inadequate church leadership, plant and program. The community is vast

— Continued on page 11

The 25th Presentation

Of Handel's "Messiah"

The Silver Anniversary presentation of Handel's immortal "Messiah" by the Elon College Festival Chorus in Whitley Auditorium on the Elon campus at 4 o'clock on Sunday afternoon, December 15, was an "All-Elon" program.

This "All-Elon" plan was revealed by Prof. John Westmoreland when he stated that the Elon directors would break the annual precedent for this Silver Anniversary year and would use outstanding Elon graduates of recent years as soloists instead of bringing in the top professional soloists who have usually had solo roles in the world-famous Yule season oratorio.

The Handel masterpiece, which has thrilled Yule season audiences in both Europe and America for more than 200 years, was first presented by the Elon College student singers in 1933, and it has been a highlight of the winter musical calendar in the Elon area each year since that time, attracting annually capacity audiences to Elon's Whitley Auditorium.

The intervening years since 1933

have seen many of the finest concert artists in America appear at Elon in the "Messiah" solo roles, but the same productions have also seen many outstanding student singers appear in the presentations. This 1957 production featured eleven of those former Elon students as starred singers.

Professor John Westmoreland, who again directed the chorus, and Prof. Fletcher Moore, who once more was the organ accompanist, are both Elon graduates. In fact, each of them were students on the Elon campus in the early years of the Handel presentation.

The former Elon students invited

back as soloists for 1957, many of them now singing as professionals, include Jean Meredith of Greensboro, Judith Ingram of New York City, Annie Laura Albright of Burlington, and Dorothy Shephard Hilliard of Durham, sopranos; and Dorothy Jones Parker of Sunbury and Patricia Melton, a Burlington girl now of Miami, Florida, contraltos.

Invited back for male solo roles were Kenneth Lambert of Norfolk, Virginia, and Jerry Smyre of Greensboro and the United States Army, tenors; and Charles Lynam of Burlington, Roger Gibbs, of Southern Pines, and James Rhodes, formerly of Burlington now of Manassas, Virginia, bass soloists. A number of other former student singers were invited to return to the Elon campus as members of the chorus of the Silver Anniversary presentation.

Mathematics At Elon

By Prof. A. L. Hook

Next to astronomy mathematics is the most exact science we have at our command. It is one of the most important keys to the future of the human race.

By the use of mathematics as a tool the modern day apparatus of all descriptions are designed as well as the operations are considered and the results calculated. Without mathematics chemistry, physics, and other physical sciences would be meaningless. The subject may be classified as (1) pure, (2) theoretical, and (3) applied. J. Clerk Maxwell predicted the nature of light by the applying of the principles of pure and theoretical mathematics. Helium was found to exist in the sun before it was found on earth. When Steinmetz applied mathematics to problems of the electric circuit new concepts in the field of electricity and magnetism were born.

If we look around us it is quite obvious that mathematics has had a very important part in our shelter, clothing, food, and automobiles. It may not be too obvious to the average person that the present day missile and artificial satellite programs are based on mathematical concepts. It is reported that a Russian young man has as many courses in mathematics

and physics at the end of his high school as the American young man at the end of a four year college course. The proper use and interpretation of mathematical principles will be the keys to unlock the portals of victory in the COLD WAR.

The mathematics curriculum at Elon is designed to serve: (a) those who desire a basic knowledge of the field as a part of a liberal arts education; (b) those who wish to follow the profession of engineering; (c) those who believe the training received in the study of mathematics will assist them in analyzing problems in other fields, such as the social sciences, education, and other courses in the humanities. Students who are preparing for other scientific professions, such as medicine, dentistry, etc., must have a fair knowledge of algebra and trigonometry, together with their prerequisites, in order to make satisfactory progress in the fields of their major interest.

At Elon mathematics and natural science are considered of sufficient importance to warrant the requirement of every candidate for a degree to complete at least twenty quarter hours in one or the other of these fields or a combination thereof. A major in mathematics consists of at least forty quarter hours in the field. The content must include the calculus, with all its prerequisites, differential and theory of equations.

CHURCH EXTENSION

Continued from Page 10

ly more important than denominational statistics.

In town and country our church extension needs to be in terms, not of establishing new churches, but in creating a community Protestant morale that will rebel against the poverty of its institutions of religion. Our program cannot be extensive but it can be initiated. A start can be made. A demonstration can be blue-printed and implemented. Nothing was ever accomplished that wasn't begun. Let's begin to begin! Let no one think that this is not church extension. The good husbandman prunes as well as plants.

Of this we are all agreed: One plus one equals two is no adequate equation for the United Church. Hydrogen and oxygen mixed produced the mighty oceans. Surely the union of the Congregational and Christian and the Evangelical and Reformed denominations will release spiritual energy that will have a profound influence throughout the nation and indeed the world.

December 17, 1957

Christ In The Likeness Of Men

Background Scripture: Philippians 2; Luke 2:8-20 (In this order.)

Devotional Reading: Colossians 1:15-23

Mémoire Selection: But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Galatians 4:4-5

This may seem like a strange Christmas Lesson. Instead of going to Matthew or Luke for the Christmas story, the Lesson Committee went to Philippians and took a chapter that, at first glance, does not have a thing to do with the Christmas Season. The fact is, however, that this chapter points up the heart of the Christmas story — the fact that **THE WORD BECAME FLESH AND DWELT AMONG MEN**, the fact that **GOD CAME INTO HUMAN LIFE IN JESUS CHRIST, HIS SON, THAT MEN MIGHT BECOME THE SONS OF GOD**. Matthew and Luke tell the story of His Coming; Paul tells the meaning of His Coming! And he does it in an indirect way.

As we learned in last Sunday's lesson, there was some disunity in the Church at Philippi, caused chiefly because there was misunderstanding and friction between two of the leading women in the Church, and assuming disturbing proportions because folks were taking sides in the matter. **Paul looked upon unity as next to godliness**. In the opening verses of this second chapter, therefore, he urges his friends to seek unity — not uniformity, to be of one accord, of one mind, to refrain from doing things through strife or personal vainglory, but in lowliness of mind to esteem others as better than themselves, and to be concerned with the welfare of others even as they are concerned with their own welfare. Their attitudes and conduct are to be governed by the **spirit of humility**. They are to have the **mind of Christ, the spirit of Christ**. And that sets his great mind and his great heart to thinking and writing about Christ's life and spirit. And here we come to the heart of the meaning of Christmas.

INCARNATION

"He was made in the likeness of men; and being found in fashion as a man. . ." That is the Christmas story put in theological language. Here was the eternal, invisible, im-

mortal God clothing himself in the flesh and coming down to earth to live among men. Someone once said that "the best way to send an idea is to wrap it up in a person." God wanted men to know what He was like, how He felt toward them, what He wanted them to become, so He sent His Son, Jesus Christ, into the world. Jesus was God in the flesh, in the likeness of man. The son of a missionary, who was studying in America, was asked by one of his teachers what he would most like to have for Christmas. Pointing to a framed picture of his father he said, "I want my father to step out of that frame." That young fellow voiced the cry of humanity. "Show us the Father and it will suffice us," said Philip. Jesus replied, "He that hath seen me hath seen the Father." God has shined into the darkness to give us the light of the glory of God in the face of Jesus Christ. It pleased the Father that in Christ should all the fullness of the Godhead dwell bodily. Christmas is the anniversary of the coming of God into history in the person of His Son, Jesus Christ. Christmas takes its meaning, not from Santa Claus, but from Jesus Christ. It commemorates the greatest event in history, the most momentous happening of the ages! There is mystery in it, but the mystery does not detract anything from the fact.

HUMILIATION

"And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death on the Cross." He not only took upon himself the form of a servant or slave; he became obedient to a

SUNDAY SCHOOL LESSON

December 22, 1957

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

death on the Cross. Here was the divine Son of God, equal with God, going about ministering to others, rather than seeking to be ministered unto by others. Knowing that He came from God and was going to God, He took a towel and girded himself and began to wash the disciples' feet. "I am among you as he that serveth," He told His disciples. And then as a climax to a life of service, he submitted to death on the Cross, the lowest form of humiliation and degradation. He made it clear that it was a voluntary matter — "I have power to lay it down, and I have power to take it again, no man taketh it from me" — there is the crux of the matter. No wonder the hymn writer wrote that when he surveyed the wondrous Cross on which the Prince of Glory died, his richest gain he counted but loss, and poured contempt on all his pride. And it was all for us. He gave himself a ransom for us. God gave His Son Jesus Christ because He loved us; Christ gave himself for us because He loved us. There will be many costly and precious Christmas presents exchanged this year, but there can never be one as costly or precious as the original Christmas gift on God's part, His Son, the Lord Jesus Christ. And none can ever have such meaning of love in it. Thanks be unto God for His Unspeakable Gift.

EXALTATION

"Wherefore God hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Because He was willing to become the servant of all, because He was willing to humble himself, because He was willing to submit to the awful indignity of the Cross, God exalted him, and gave him a name above every name that is named. Who is there, or when has there ever been anyone whose name outranks Christ's name? Who is there who is the Lord of life, but He? And ultimately He shall be King of kings and Lord of Lords, and He shall rule forever and ever, Amen.

That helpless Babe born in Bethlehem was born a King. He is the Lord of Life. And only those who recognize His sovereignty and become His servants ever find the true meaning of life, and the secret of happiness.

Thanks To The Churches

John G. Truitt, Superintendent

REPORT FOR DECEMBER 9, 1957

Dear Friends;

How nice it would be if I could write a letter the same day a church's check is received thanking the church for the contribution, just as I have to all the folks who sent money direct to the Home for Children. It is that personal touch that has helped to make our contributions as good as they are. However for other obvious reasons the church's contributions are sent to the Convention office, deposited by that office, and then at the end of the week one check is sent us covering all that which has been sent in to the Convention office designated for the Home for Children. We get the money but we miss the joy of writing and telling you how happy we are for your contribution.

Therefore this letter is to thank every church for the contribution you have sent in. I wish I could tell you how much I appreciate your generous help. Here we need very much to have every church send us either a Thanksgiving or Christmas offering. Today, for instance, I paid one bill — insurance — amounting to \$2,328.18. It does not take many such past due bills to consume the contributions sent in. It is still possible to reach our December 31 goal, but it will require the help of every church and every friend, and guidance of Him who put His hands upon little children and prayed. He loved them. The Church has 78 children to whom it can show its likeness to Him by maintaining a good home and training for them.

CHRISTMAS IS COMING



Remember
Our Home
for Children

December 17, 1957

MONTHLY OFFERINGS

Amount brought forward		\$ 3,608.86
Eastern North Carolina Conference		
Amelia — special	\$ 25.00	
Damascus	48.00	
Fayetteville	8.00	
Fuller's Chapel — special	23.00	
Fuller's Chapel	77.00	
Hope Mills	3.00	
Martha's Chapel — Thanksgiving	6.00	
New Elam — Thanksgiving	50.00	
Oak Level	30.53	\$270.53
Eastern Virginia Conference		
Damascus	19.25	
Eure	91.10	
Holy Neck	35.00	
Liberty Spring, S.S.	2.50	
Mt. Carmel, S.S.	20.30	
Norfolk, First	6.00	
Rosemont	30.00	
Oakland, S.S.	15.00	
Windsor, S.S.	10.00	
Warwick	19.46	
So. Norfolk Comm.	8.00	256.61
North Carolina and Virginia Conference		
Apple's Chapel	25.00	
Berea — Thanksgiving	25.00	
Bethel, S.S.	12.47	
Burlington, Lakeview	38.95	
Greensboro, First — special	152.45	
Greensboro, First	162.46	
Greensboro, Palm St. — special	51.00	
Greensboro, Palm St.	174.00	
Happy Home — Thanksgiving	80.95	
Hines Chapel	76.45	
Pleasant Grove — special	17.40	
Hendersonville	4.00	820.13
Western North Carolina Conference		
Albemarle	2.65	
Albemarle — Thanksgiving	68.47	
Asheboro — Thanksgiving	76.29	
Mt. Pleasant — Thanksgiving	30.10	
Pleasant Cross, S.S.	13.73	
Pleasant Union	46.33	
Ramseur, S.S. — Thanksgiving	45.00	
Shady Grove	13.30	
Smithwood	5.00	
Sophia	24.00	324.87
Virginia Valley Conference		
Mt. Olivet (R)	19.41	
Newport, S.S. — Thanksgiving	18.47	
Winchester, S.S.	10.00	47.88
Total		\$ 1,720.02
Grand Total		\$ 5,328.88

SPECIAL OFFERINGS

Amount brought forward		\$ 8,696.00
Philadelphia Class, Reidsville Church	\$ 20.00	
Melrose Highlands Cong. Church, Melrose, Mass. (Friendly Service Gift)	5.00	
First Cong. Church, Asheville, N. C. — special	100.00	

THE SOUTHERN BAPTIST

In a recent issue of the Greensboro Daily News a columnist, Henry Belk, presented a descriptive article which readers of this paper will doubtless enjoy. Southern Baptists have increased rapidly and have their problems, as witness the controversies concerning dancing in Wake Forest College and receiving upbaptized members into associate church membership. They are our numerous neighbors whom we delight to know. Here is the article.

The Southern Baptist is as Southern as the sun, as numerous as the sparrow. There are 13,000,000 of him. He is fearfully and wonderfully made.

He is as ecumenical and as learned as McNeill Poteat,

As fundamentalist as Bob Jones,

As loving and as leading as Dr. W. L. (Billy) Poteat,

As disturbing and as dramatic as the late Frank Norris of Texas.

As narrow and as bigoted as the Scopes trial or the efforts to make a monkey law for North Carolina.

As educational, as inspiring, as fervent an evangelist as Charles B. Aycock,

As gentle and selfless as Dr. W. R. Cullom, and

As pushy and as vocal as that Rocky Mount pastor.

He is the branch head boy; the big town and small town banker. He is the one-gallus, tobacco-chewing poor white; the college don; the South with its far-seeing youth.

He is a liberal; he is a conservative; all in the same church.

Ever and anon he fights like cats and dogs in his church or in his Association or in his State Convention. He is the one who pleads for the true principles, the one who sees love as Christ's central theme.

He looks down the lonely road straight into the Golden Streets. He reaches out his hand in fellowship and knows that heaven is here and that service is its own reward.

He has no pope, no bishop, no synod, no presbytery to tell him what to do or what to think. He has no creed except the crucified and risen Christ. No man can tell him how to interpret his own Bible.

He is his own pope, his own bishop. His local church in majority rule is central and of final authority to him.

Always he gropes toward the light. He advances, he retreats, but his retreat never gives up quite all of the nobler, broader, deeper humane view.

Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Church	5.00
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00
Junior High Girls' S.S. Class. Cong. Church, Tryon, N. C.	10.00
Group 6, First Cong. Church, Oak Park, Ill.	
(Friendly Service Gift)	20.00
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00
Ladies' Auxiliary, North St. Union Cong. Church, Medford, Mass. (Friendly Service Gift)	25.00
Woman's Asso., Eliot Cong. Church, Roxbury, Mass. (Friendly Service Gift)	10.00
Women's Asso., Grosse Pointe Cong. Church, Grosse Pointe, Mich. (Friendly Service Gift)	5.00
Capt. & Mrs. J. R. Darden, Holland, Va.	100.00
Mrs. Inez Darden Harrell, Holland, Va.	50.00
Jr. Baraca Philathea Class, Holy Neck Church	10.50
In Memory of Mrs. Agnes C. Fonville	10.00
In Memory of Caroline H. Darden	5.00
In Memory of Mrs. Hattie Brownley Kello	1.00
In Memory of Jackson Harris	10.00
In Memory of Miss Onie James Thurston	5.00

Thanksgiving Offerings:

Mebane Cong. Christian Church	40.00
Mrs. Carro Jones New Hill, N. C.	2.00
Mrs. Lewis Gwyn, Cana, Va.	12.00
Erwin A. Holt, Burlington, N. C.	100.00
O'Kelley Bible Class, Greensboro, First Church	50.00
Miss Georgia Bradley, Mebane, N. C.	20.00
Mr. & Mrs. R. H. Coble, Burlington, N. C.	5.00
B. J. Howard, Chapel Hill, N. C.	10.00
W. Dennis Madry, Burlington, N. C.	10.00
Mt. Lebanon S.S., Va. Valley Cong.	21.70
Friends	15.00
Miss Patti Adams, South Boston, Va.	10.00
A Friend	10.00
W. K. Holt Jr., Milledgeville, Ga.	25.00
Mrs. C. F. Chamberlin, Windsor, Conn.	15.00
C. V. Long, Burlington, N. C.	20.00
Allen E. Gant, Burlington, N. C.	300.00
Hope Mills Cong. Christian Church	16.50
Mrs. E. H. Morris Asheboro, N. C.	5.00
Pope's Chapel Christian Church	10.00
Mrs. C. T. Holt, Burlington, N. C.	50.00
83rd Air Base Group, USAF,	
Seymour Johnson AF Base	18.20
Jr. & Sr. Youth Fellowships, Eutaw Comm. Church, Fayetteville, N. C.	29.00
Mrs. Laurin E. Leete, Portsmouth, Va.	20.00
Bethlehem Christian Church (E.N.C.)	14.00
Mr. & Mrs. W. B. Terrell, Elon College, N. C.	10.00
Mr. & Mrs. Egbert Truitt, Glen Raven, N. C.	25.00
W. W. Sellers, Burlington, N. C.	25.00
Mr. & Mrs. J. T. Nance, Reidsville, N. C.	20.00
Pisgah Cong. Christian Church, Pisgah, Ala.	15.00
Wm. H. Morgan, Boone, N. C.	5.00
Mt. Bethel Cong. Christian Church (N.C.-Va.)	26.00
A Friend	50.00
Alfred W. Haywood, New York, N. Y.	50.00
Mrs. Ernest Sibley, St. Augustine, Florida	1.00
Dr. George Carrington, Burlington, N. C.	25.00
Burlington Rotary Club	87.00
New Hope Christian Church (E.N.C.)	7.00
R. O. Strange, Vernon Hill, Va.	35.00
Mrs. Mary Griffin, Wake Forest, N. C.	10.00
O. H. King, Burlington, N. C.	50.00
Women's Fellowship, Eutaw Comm. Church, Fayetteville, N. C.	25.00
Gibsonville Christian Church	53.50
Alamance Laundry & Dry Cleaners, Burlington, N.C.	150.00

Christian Concern

— Lanson Granger, Chairman

STRANGER IN OUR MIDST

The United States has as its guests some thousands of the most important visitors in the world. These are our foreign students who will take back to their homelands not only skills and techniques, but either disappointed or friendly attitudes toward us, and either a sense of our faith or our lack of faith. You and I in our churches can do something about that impression.

By far the most of us live within easy driving distance of a college campus where these students are. Our churches can invite them to family night get-togethers, to laymen's and women's groups. But most important of all we can arrange to have them in our homes, to meet them, to learn from them, and to show them American family life.

Last year in Zebulon, N. C., and in other communities there was a program called "The World Comes to Our Town." A whole busload of foreign students, representing dozens of countries from around the world came to Zebulon and lived for a whole week-end in the homes of that community. Churches and civic clubs sponsored various group activities. Children and adults got acquainted personally with a Frenchman, a Ger-

man, an Indian, a Pakistani, an Israeli and an Iraqi. Who wouldn't like this opportunity?

How can you and your church help? Some student from your community can bring home foreign students with him for the Christmas holidays. You and your friends will long remember these guests and the activities you arrange for them. You can make contact directly with the "Y", the Christian Association, or the Dean of Student affairs at a nearby campus — asking for names of students to invite. Go in person, if you can, or write. If you are very near a college, invite a student to a meal several times, or to church for a visit — week-ends are his freest time.

Sometimes students travel on the holidays and need hospitality for just a day or two in their vacation trip — watch the papers because a tour might come your way and need your help.

Whatever you do, you'll be glad you did, and the experience of the students will help them know America better. In your own home, you will be serving as an ambassador of good-will, and following a Biblical injunction about the "stranger in your midst."

— Gaylord B. Noyce

(Continued from Page 9)

closer, she sat stock-still on the cycle, not saying a word. When we arrived she jumped off the cycle and disappeared till meal time. Even tho' she had been tired from lack of sleep, she was as good as gold.

Louis came home pleased with himself too. Tho' not yet eight years old he cycled that day, for the first time, the full ten or twelve miles from the bus stop to Kilanjunai on his own new cycle. He spent the rest of the day cycling around Kilanjunai, so he apparently had no ill effects from his trip. Joy was as happy as a little girl could possibly be on her vacation, for she had found friends her own age; but she also didn't look the least bit sad to get back. Our cat and rabbits were in good condition when we returned. Louis will soon start his third-grade Calvert course, probably before his eighth birthday. Joy still has a bit to go before she is finished with first grade. She is doing well, tho, because she has not been six years old for long. I enjoy teaching the children, even tho' it keeps me hopping.

Scrapbooks, bandages, money gifts, and letters keep pouring in and are much appreciated. I hope we are mentioning each gift in individual letters and notes, but we sometimes slip up. The gifts are all well used.

This letter won't reach some of you much before Christmas. But even tho' it comes early for others of you, we take this chance to wish you all a very Merry Christmas.

Cordially, Fran Riggs

James Pagett, Burlington, N. C.	25.00
Mrs. J. T. Stewart, Summerfield, N. C.	20.00
Sr. Woman's Guild, Shelton Mem. Church, Portsmouth, Va.	10.00
Miss. Soc., Shelton Mem. Church, Portsmouth, Va.	10.00
Dr. James W. Johnston, Burlington N. C.	25.00
Mr. and Mrs. J. H. Alford, Tarboro, N. C.	5.00
Mrs. H. C. Simpson, Greensboro, N. C.	5.00
Oak Level Christian Church (E.N.C.)	29.25
D. L. Boone, Durham, N. C.	50.00

Christmas Offerings:

Circle No. 3, Suffolk Christian Church	10.00
Mrs. J. S. Morgan, Suffolk, Va.	5.00
Circle No. 10, Suffolk Christian Church	10.00
Woman's Asso., South Cong Church, New Britain, Conn.	10.00
Teachers & Officers, Beginners' Dept., Suffolk Christian Church	10.00
Truitt Bible Class, Asheboro Cong. Christian Ch.	10.00
Special Gifts	656.73

Total	\$ 2,810.38
Grand Total	\$11,506.38
Total for the Week	\$ 4,530.40
Total for the Year	\$16,835.26

In Memoriam

ENGLISH

We the members of Mount Carmel Christian Church wish to pay loving tribute to our beloved member, Mr. Joe Henry English, who passed away September 22, 1957, at the age of 77.

He had been in declining health for several months. Up until this time he had been an active and loyal member since childhood.

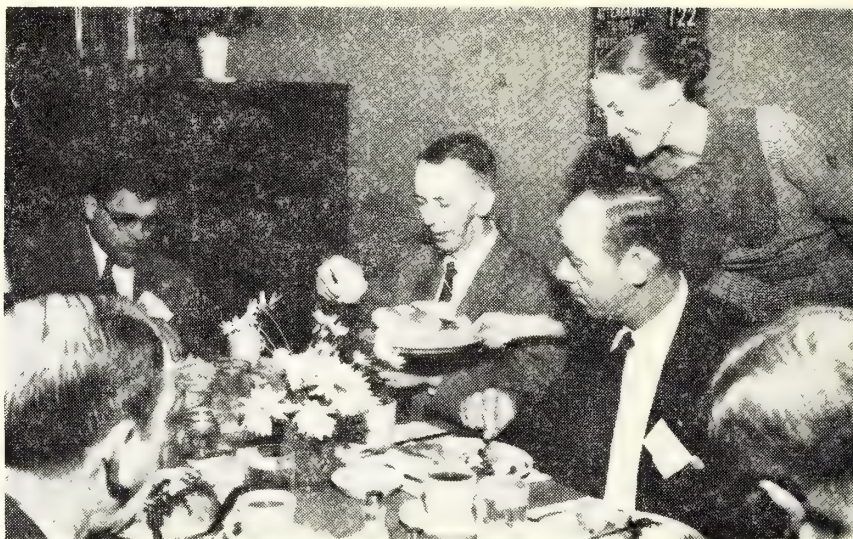
Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father.

2. That we extend to his family our Christian sympathy, especially his beloved wife who stood by so faithfully during his illness.

3. That a copy of these resolutions be sent to the family; a copy be entered in our church records, and a copy sent to THE CHRISTIAN SUN for publication.

Miss Louise Riggs
Mrs. Loyd Bradshaw
Committee



AT UNION, VIRGINIA

A New Building and Important Meetings

November was a good month at our Union church in Virgilina, Virginia. The Piedmont Fellowship of laymen and the Pilgrim Fellowship of the North Carolina and Virginia Conference were guests of the church. The accompanying picture shows a group of the laymen eating in the fellowship hall while women of the church serve.

D. M. McLelland, Clerk of the Superior Court of Alamance County, was the guest speaker for the laymen. President W. E. Abernathy of Danville presided over the business session held in the church sanctuary where Mr. McLelland delivered an inspiring message. Several of the ministers shared the evening of fellowship with their laymen, among whom were Mark W. Andes, William Rich, Walter Hall and D. W. Shapherd.

Miss Mildred Murray presided over the meeting of 175 members of Pilgrim Fellowship. Miss Rebecca Mann told of her experiences as a teacher in Japan, Dwight Moore, Mary Ann Hartwell and Louise Wilkins, students at Elon, spoke on vocations, telling why they were choosing the ministry, Christian education and missions as life work. Rev. Fred Register summarized the thinking for the group.

The new religious education building of the church at Virgilina has been completed recently, and makes possible a fine program of education and fellowship in the church. The cost was reported to be \$14,278. All the furnishings except chairs in the Fellowship Hall, were paid for by individuals or church groups. Tables, dishes, and kitchen furnishings were provided by the Women's groups or through individual gifts.

The Ladies Lounge was furnished in memory of Mr. and Mrs. W. W. Tuck, by their children. Mr. and Mrs. Roland Frazier furnished the pastor's study in memory of their son, Sgt. Hugh Robert Frazier. Furnishings for the C. E. Newman Bible Class in memory of Dr. Newman. Also, Mrs. G. W. Pollard's Bible Class provided furnishings for their own class room. The Senior High Class Room was furnished by the George Wilkerson family, and the Junior Boy's room by Mr. and Mrs. Willie Shotwell and family. Class rooms for Junior Girls and the Junior High Class were furnished by Junior and Junior High Pilgrim Fellowships and their counselors.

Mr. and Mrs. Jack Slagle have equipped the Nursery.

Mrs. W. S. Daniel

The

Southern Convention of Congregational Christian Churches.
HISTORICAL SOCIETY, 1956

Christian Sun

Elon College Library X

VOLUME 109

ASHEBORO, NORTH CAROLINA, DECEMBER 24, 1957

NUMBER 50

Silent night!
 holy night!
All is calm,
 all is bright,
'Round yon Virgin,
 mother and child!
Holy infant, so
 tender and mild,
Sleep in heavenly
 peace,
Sleep in heavenly
 peace.



An Old Carol

As Joseph was a-wurkin',
He heard an angel sing,
"This night shall be the birth-night
Of Christ our heavenly King.

"His birth-bed shall be neither
In house nor in hall,
Nor in the place of paradise,
But in the oxen's stall.

"He neither shall be rocked
In silver nor in gold,
But in the wooden manger
That lieth in the mold.

"He neither shall be washen
With white wine nor with red,
But with the fair spring water
That on you shall be shed.

"He neither shall be clothed
In purple nor in pall,
But in the fair, white linen
That usen babies all."

As Joseph was a-wurkin',
Thus did the angel sing.
And Mary's Son at midnight
Was born to be our King.



Then you be glad, good people,
At this time of the year;
And light you up your candles,
For His star it shineth clear.

Author Unknown

Christmas Greetings From Japan

In the place called Kobe College,
In the town, Nishinomiya,
In the year the first moon, man-made,
Circled round this globe terrestrial,
I am writing this "epistle"
To you, my friends, across the ocean,
Wishing you a joyful Christmas
And a glad, successful New Year.

More than one third of a century
Has vanished since I came to Nippon!
To me it seems not long a period.
Every year brings compensations,
Full rewards, deep satisfactions
As I see our students growing
In knowledge and in understanding
Of the things that really matter.

* * *

This coming spring I go on furlough
Spending one year in the homeland
Before coming back to Kobe.
So I'm hoping soon to see you
And tell you more of Kobe College
Until then, dear friends, best greetings!
May God bless you all and keep you!

"Sayonara!"

Your friend,

ANGIE CREW

Christmas Is Different

James H. Lightbourne, Jr.

There is that about the season of Christmas that brings a different feeling into the heart of man. No other season touches him in quite the same way. Certainly the cheerful decorations on every side have something to do with it. The merry tunes of the carols and the joyful notes of the hymns play their part. The sharing of gifts gives a warmth to friendships and makes friends of acquaint-

ances. And for the children there is the visit from Santa to bring surprise and delight.

But somehow no one of these elements, nor all of them taken together, really explains the different feeling in its deepest sense. So frequently we hear it said that we have "taken Christ out of Christmas." But no one really can do that in any ultimate way. It is because Christ always is

in Christmas that man does have a different feeling in his heart at this season of the year. In competition with the various ways in which His birthday is celebrated, Christ still touches the spirit of man and demonstrates once again that God loves the world and that,

"Where meek souls will receive
Him still,
The dear Christ enters in."

Volume 109

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Christmas As I Have Seen It

Charles F. Pegram, Minister,
Fayetteville, North Carolina

A few months ago I stood on a hill south of Jerusalem and gazed at Bethlehem on the brow of a hill. In Hebrew Bethlehem means "House of Bread" and in Arabic its equivalent is Beitlahem "House of Meat." It rises above vineyards, almond groves, wheat fields and fig plantations. The great Church of the Nativity dominates the scene. One is reminded of Ezekiel's vision (43:1-7) where "The Spirit took me up" and showed me "the place of my throne" referring to his majesty and the "place of the soles of my feet" to his condescension is dwelling among men. Tabernacles and temples are types of his incarnation for in Him we find united the ineffable majesty of God and the abject poverty of man.

It is the Person of Bethlehem and not the place or the date that is freighted with meaning. The holy Babe of the manger is a universal character. He is the most universal figure of all human history which accounts for universal celebration of his birth. If the heart is estranged from Christ the terraced rocks and prosperous vales seem empty because He is not there.

"Though Christ a thousand times in Bethlehem be born,

If He is not in thee, they heart is yet forlorn."

The shepherds and wise men from the East are striking illustrations of the inner cravings of humanity seeking Him who is the "Desire of all Nations."

Christmas has a larger place in Japan than the number of Christians would seem to justify. It is estimated as low as $\frac{1}{2}$ of 1% and claimed by the churches to be as high as 2% or nearly two million. Christmas coming as it does just before New Year's, so popularly celebrated often means merely an elongation of the holiday season. Decorations are put up a little earlier and include Christmas trees. Santa Claus appears in the large stores. Stories about Christmas with the emphasis on Christmas trees, gifts, Santa Claus, and Christmas Cards have been included in the school readers. Not a few public schools have raised money for gifts to those in need at Christmas time. There is scarcely a large city in Japan in which The Messiah is not sung to a large audience and something of the

real spirit of Christmas is creeping into the day, even though the masses of the people are either Buddhist or Shintoists and do not know why Christmas begins with Christ. Missionary acquaintances of mine were passing out Japanese printed Christian tracts at a holiday resort and met a Buddhist priest, who greeted them and inquired what the people all along the road had squatted to read. They told him "A message about Jesus Christ". "Oh" he exclaimed, — "The man who was crucified?" They replied it was, and that he rose again. The priest exclaimed "daibu Soo shi-

CHRISTMAS MAGIC

Softly, Christmas casts its spell,
Of silent stars and chiming bell;
And a reverent listening ear
Attuned to heaven, can almost hear,
The muffled rush of angels' wings
And the glad hosannas that they sing,
As long ago they sang
To shepherds on a hill.

And a searching, dreaming eye,
Can follow the Christmas star on high,
Across a land of palms where lay,
A new-born child in a crib of hay;
And kneeling beside the wisemen there
Can give a gift that's twice as fair,
As any frankincense or myrrh,
To thank God for His noble birth;
For at His tiny feet we'll place
A heart full of love and endless faith.

— Betty O. Wilson
Salem Chapel

mashoo" meaning "Good deal, Let us do so." He took one side of the street and the missionaries the other. Celebration of Christmas in the homes does not have the long tradition New Year's has. For most Christians, observance of Christmas centers in the church or Christian school. Candle light services, Sunday School programs, pageants and house-to-house caroling are very popular. I took my United Nations Army Chapel choir to the streets and hospitals caroling and the listeners begged for more as we marched away. The emphasis of the Christian church has led the Buddhists to celebrate their founder's birthday. My last Christmas in Japan,

eight Protestant churches had a church service and food for 50 widows, 250 orphans and their own members with an attendance of over 900 in the Kure City Hall and through an interpreter I preached the sermon. They were eager souls!

Christmases of 1955 and '56 I saw France celebrating in the heights of "Joyeux Noel." They boast 70% Roman Catholic, but except for Easter and Christmas their churches are empty. Communism has made further inroads and many have gone from totalitarianism of Rome to totalitarianism of Moscow. But the festive holiday and the year-end labor bonus captures the imagination for a week. Then religious indifference and battling the wolf from the door become the status quo for another year. America military generosity and Missionary benevolence to myriads of orphans are the chief evidences of the love of Christ.

Last Christmas-week we visited "Merry ol' England" and Scotland. The pre-ponderance of Protestant influence was in evidence. Christmas is a religious and family festival and the traditional holly and burning the Yule log still represents destroying the old hatreds and misunderstandings and its flames the light of "Peace on earth and good will to men." Too, their ancient legends are still in evidence. Bee hives are decorated with holly believing the bees express veneration for the Nativity by singing at midnight. The prophet had said "butter and honey shall He eat."

In Palestine where the King of Kings was born I saw the various peoples at each other's throats. A Nazarene pastor in Jerusalem, who speaks Hebrew fluently, was driving me to David's tomb. A Jewish M. P. pointed out Arabs manning a machine gun in a pillbox at the ascent. Fearing the message of Bethlehem, only six miles away, was not practiced there, I turned back to stay alive and write this article.

Again it is Christmas! Oh Glorious Season! May the brilliance of the Guiding Star and the echo of the heavenly song thrill your hearts as you celebrate with joyous worship the birthday of our Divine Redeemer, Saviour and Lord. To your life and mine He can bring a more effective power than nuclear fission and strontium-90! The Desire of all nations has come.

Merry Christmas

Christmas Eve

Christmas Eve in a country home a half century ago was like no other time the calendar could produce. The day was filled with a certain excitement hard to explain, and the night was anticipated with hope and wonderment. Something different, delightful, was to be expected. Just what, no one was sure.

Then came the dark with supper dishes cleaned and put away. Mother sat by the open fire knitting, or perchance still making the clothes that children would wear on the morrow. School work did not seem to be appropriate, for at any minute something might happen. Poetry was in the air, and someone would likely say, "Twas the night before Christmas, and all through the house not a creature was stirring, not even a mouse." No one explained exactly why all should be so still, nor why children really were less noisy than usual. The family seemed to be waiting, and listening.

And then it happened. The tapping on the door made little noise but its thunderous tones frightened the little one who scurried to mother for protection. It was a brave soul who would open that door on Christmas Eve. Somebody did it, and in came Santa Claus in his red suit and bringing a bag of presents — something for each member of the family. The tiny tin horn that could have been bought at any cross-roads store for a dime was a wonderful instrument for a boy. Or was it a pocket knife this year?

Soon, all too soon, Santa was gone; and he would not return for a year. When father came in shortly after Santa was gone, there were stories to tell of the wonderful St. Nick, the things he said, the presents he left, and how brave the little ones were in the presence of this marvelous person who knew just what each one wanted.

Turn backward, turn backward, O time in your flight,
And make me a child again just for tonight.

A Song In The Air

On a certain evening in the long ago shepherds rushed down the hills to Bethlehem with the story of songs in the air, songs by the angels, they said. The music was beautiful, and the sky was bright, but the shepherds were afraid. When they reached the stall where a Baby lay in a manger, the music made sense. God's Son coming into the world brought the angel choir, and the shepherds worshiped, and returned to the hills rejoicing.

About eighty-five years ago John G. Holland put into poetry the story of that first Christmas Eve. Let it sing in your heart.

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire
While the beautiful sing,
For the manger of Bethlehem
Cradles a King.

The song in the air this Christmas will come from great organs, pianos, violins, instruments of many

kinds, and millions of human voices. It will be heard in the hills and valleys, in homes and churches, by the rich and the poor, by believers, agnostics, and worshippers of other gods, and in countries around the world. The glorious music associated with the coming of our Lord to this planet will ring across the continents, and it will bring joy to all who seriously search for the Savior whose birthday we celebrate.

Because of this song in the air it is possible to have hope for our world. Yes, there is crime, international ferment that froths like ocean waves and comes with almost the regularity of the tides, there is doubt, fear, deceit and all the sins of accumulated centuries. But the song is still in the air. And we can sing, thank God!

To A Grandson

Somebody's grandson, it might be mine, may read these lines a hundred years from now. If so, my boy, let me tell you a few things of the year 1957 as known and believed by one whose parents were born almost a century ago.

In 1857, the date of my father's birth, and two years later when mother was born, the American people were greatly disturbed about slavery, and states' rights. When they were children their fathers fought in a civil war, and one of them never came home. He died on the battlefield, and his people never knew where. This year of 1957 we are disturbed again about the rights of states, and the rights of Negroes among whites. Soldiers have guarded students as they found their place in what we call High School. You will find the history in the newspapers and magazines all over the world, for Little Rock, Arkansas, became world-renowned when Federal soldiers went there to enforce court orders relating to school privileges.

Another thing that disturbed us greatly, and hurt our pride, was that suddenly a nation competing with us for world-leadership shot into outer space a little ball that moved around our earth like a moon. They called it Sputnik. It opened a new age, one for which we were not prepared. And it frightened us. You will know better than I what came out of this scientific progress, and the failure of the earth's richest nation to lead in this kind of discovery. We have been very proud of our success in many fields. Sometimes we may forget the weightier matters of judgment and mercy while we delight in a multitude of gadgets.

Don't let the historians mislead you. It is a fact that most of our people really believe in Christmas, the Birth of Christ. We talk much of Santa Claus, but he is merely a glorified saint who reminds us of the goodness that really is in our hearts. Deep within us is a burning desire to be like the Master, to serve all peoples of all nations, and to enjoy peace under the rule of the Prince of Peace. If the whole matter does not turn out well, please be assured that many of us tried to build a brotherhood of man that would bridge all chasms and bind the world together.

If the torch of Christian civilization is still burning when it comes to your hands, you will, we are confident, pass it on to a new generation as we have tried to do for you.

CHRISTMAS MESSAGE TO THE WOMEN IN OUR CHURCHES

"Cultivating the spirit of Christ" in our homes and churches ought to be easy at this season of the year. However as busy mothers, teachers and leaders of women's groups we are apt to become so involved in the mechanics of Christmas that we miss somewhat the true meaning of this glorious season. Let us all strive a bit harder this year to "put Christ in Christmas" in our homes.

The president of each local women's group and the conference and convention women's officers should have recently received important material from me for our Women's Fellowship program. Please do not lay aside that manila envelope and forget about it. You may not read the contents until the new year — but please remember where you put it away until the "Christmas rush" was over!

And now best wishes for a very Joyous Christmas Season to each woman in our churches. May the spirit of the Babe of Bethlehem so inspire your heart that you will be eager to do more than ever in His Name and for the sake of the people of His world during the year that lies ahead.

Emily C. Lester, President
Women's Fellowship of the
Women's Convention

About A MODERN CHRISTMAS STORY

There are Christmas stories and Christmas stories, some dating back to the Christ time, but one of great significance and not so old and least told is the experience of Captain Eddie Rickenbacker and his companions on the eve of Christmas 1942. Since that time Rickenbacker's name has not only been associated with aviation but with a modern miracle.

Out of the sky eight men dropped into the immense and inhospitable bosom of the Pacific on a December day fifteen years ago. On three rafts they kept afloat. With them they had only four oranges, a little water, and two fishing lines but no bait. One man died. But after 27 days in those watery wastes, deliverance came from those same skies whence they had come. Here was an epic of thirst and hunger, of storm-lashed seas and burning suns, of suffering and fortitude, of duty and loyalty which millions of stay-at-homes would never have endured.

Unlike so many who became the victims of a great and unusual experience, Rickenbacker could have sold his story to a syndicate at a fancy price. Instead, he told it to the

A JOYOUS CHRISTMAS SEASON

For All Our Readers

From

Fletcher C. Lester, Editor

and

Durham Printing Company



The next issue of
THE CHRISTIAN SUN
will be January 7, 1958

whole world with every newspaper and newspaperman having a right to use it without compensation.

The Rickenbacker story is an old, old story — the story of the star that guided the shepherds to Bethlehem, the story of the light that came to Paul on the road to Damascus, the story of the Fatherhood of God as well as the brotherhood of man.

So a sign appeared unto Rickenbacker and his fellows. One of the company had brought along a Bible. The men sustained themselves by reading it aloud. Tormented by pangs, they prayed "frankly and humbly", to use Rickenbacker's words. And lo! a seagull came and rested on Rickenbacker's shoulder. It was bait for food, and the starving fliers caught some fish with it.

To Eddie Rickenbacker and his comrades the truth had been revealed. It is the truth that such faith that he and they had, and such faith as Mrs. Rickenbacker kept like a flame at home, will surely bring deliverance. That was the testament of experience which plumbed the depths of the souls of men on that unforgettable December day when Eddie Rickenbacker and his companions were rescued.

Look up for guidance and it shall come. May the Rickenbacker story be ever remembered and retold as the birth of the Prince of Peace is celebrated, and through Whom the spirit of man is made indestructible.

C. B. Riddle

ANGEL VOICES

Luke reports that an angel announced the birth of Jesus to lowly shepherds watching their flocks by night on a Judaeian hillside, and that an angelic choir proclaimed in song "Glory to God in the highest and on earth peace among men with whom he is pleased."

One need not be a shepherd to hear angel voices, nor must he be in the out-of-doors beneath the stars. But he does have to be receptive. Advent brings its tinsel and its carnival, its hurry and its tensions, its confusion and its fatigue. The giving and receiving of presents can be deeply meaningful. And surely most meaningful if the Christ Child whose birth we celebrate is included on our gift list. What kindness, long neglected, can we render that will gladden a lonely heart and bring smiles of gratitude? Who can say angels will not once again break forth into song? And how better can Advent become a worthy preparation for Christmas?

O wondrous night of star and song,

O blessed Christmas night!

Lord, make me feel my whole life long

Is loveliness and light!

So all the years my heart shall thrill

Remembering angels on a hill,

And one lone star shall bless me still

On every Christmas night!



—Nancy Byrd Turner

Stanley U. North

Courtesy of the Missions Council Bulletin Service

Christmas Messages From Our Ministers

The Signs Of Christmas

Gaylord B. Noyce

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."

There are many signs of Christmas. The star, the candles. The angel gave the shepherds a sign — swaddling clothes.

This is a sign for greater purpose than for identification if you will let your mind think on it a moment. It is a sign of simplicity, a sign of tremendous judgment on the values we hold dear, and it is a sign of God's magnificent initiative in His reach for man's devotion.

A sign of divine humility. Start there. Your Christmas cards may say it in a dozen ways.

"The kings of earth are men of might,
And cities are burned for their delight
And the skies rain death in the silent
night,

And the hills belch death all day!

"But the King of heaven who made
them all

Is fair and gentle and very small;

He lies in the straw by the oxen's
stall —

Let them think of Him today!"

(Joyce Kilmer)

Or consider Paul's words: "Have this mind among you, which you have in Christ Jesus, who though he was in the form of God did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. . ." — being born in swaddling clothes and lying in a manger.

A sign of simplicity. The nativity recalls us to that virtue when the times have become very complex. The story of the shepherds is terribly naive. Even children listen, rapt in their attention. Angels and a song, and peasants on a hillside. Does it all do any good for a time when our own bewilderment is caused by too much to do, too much to know, too much pressure crowding out all possibility of simplicity?

It does. With difficult answers

sought in a maze of perplexity — foreign policy, domestic issues, a social transition upon us in the South — still we need to recall that simple virtues like truth and humility, and self-giving love do change things when inspired by faith. Given them, we still need our political scientists, our psychiatrists, our experts, but each would have more to build on with his skills. It was a simplicity like that which Micah was crying for in the face of a complicated religion: "What doth the Lord require of thee but to do justly, to love mercy, and walk humbly with thy God?"

And judgment. Here in Christmas is an inversion of the values we cherish in the world.

"No one knew it was happening," wrote William Temple. "That is as important as almost any other fact about it." The judgment is that this obscure event has become the center of our world's history. "The last shall be first, the first last" — these were the words of the child in swaddling clothes when he was grown. The words are autobiographical in a sense. When we pass judgment let us always bring our judgments up against this harsh fact of Christmas — we, too, would have been happy within the inn, thinking nothing important was going on when a peasant couple wanted a room and were turned away.

Lastly, God's initiative. Who can understand or put it in philosophy? But who will deny it, that God at Bethlehem does more than exist for man's discovery — He stretches forth



CHRISTMAS EVE

The door is on the latch tonight,

The hearth fire is aglow;

I seem to hear soft passing feet—

The Christ Child in the snow.

My heart is open wide tonight,

For stranger, kith or kin;

I would not bar a single door

Where love might enter in.

—Author Unknown

his arm to raise men from the dust of their wilful confusion, to raise them up by His almighty grace to a forgiven humanity, little lower than the angels. The world does not have to save itself by the wisdom of the wise men or the agriculture of the shepherds. Evidently it can not. It takes God's initiative to save us, and we know the initiative is ever-present and ever-seeking.

If we know the wilfulness of our little ways, then God has spoken to us, and His initiative is such that we can trust Him even further to sustain us and make us grow. That is why we find the swaddling clothes and the manger in the first place — God is not dead. At Christmas we can stop our petty fretting, and look heavenward and join in singing with the angels, "Alleluia."

* * *

Joy To The World

George D. Alley

JOY TO THE WORLD! This is the ancient sound of Christmas, throughout all generations and in all parts of the world. It is a sound heard not so much with the ear as within the heart, coming to all who know that God's word was made flesh and did truly dwell in the midst of men in Christ Jesus our Lord. In the din of modern society, which celebrates this holy time in the strange ways of the market place, it may not be too easy to hear the joy or to feel the Spirit which we seek to capture in such days. But all who can see beneath the tinsel, the lavishness, the artificial creations with which men adorn this season, may yet hear a still, small voice such as that which was heard when the angels announced his coming and when the wise men and the shepherds knelt beside the stall in Bethlehem so long ago.

It is my sincere hope and prayer that Christmas, 1957, may mean all of this, and more, to each of you and yours. . . that your awareness of God and of His infinitely precious gift in His only begotten Son may be so deep as to fill your hearts with great joy, in this time and for all the days of the new year.

The Christian Sun

The Essence Of Christmas

Frank R. Hamilton

J. B. Phillips in his book "God With Us" says, "Let us do all that we possibly can to make known that astonishing mystery, which is also a historical fact, that God became one of us that we might become like Him." Just about all that can be said, that needs to be said, about Christmas is contained in those words. Christmas is an Event, a Mood, and an Expression; astonishing mystery and historical fact, it denotes the advent of the Eternal in the affairs of men — in each and every department of our living.

It is cause for astonishment that the Creator of the ends of the earth, should want to come among us, but the advent is historical fact in the life of Jesus! That the Mighty One who "sitteth upon the circle of the earth, to whom we humans are as grasshoppers" should want to come in our midst in a little Babe is mystery of the highest order; that He should become one of us is even more astonishing. He who "bringeth the princes to nothing, and maketh the judges of the earth as vanity" becomes one of us — that we might become like Him!

There is the purpose and the procedure that make Christmas significant and forever meaningful. God came into the world of men; that is the Event; the reason? — "He so loved the world that he gave!" There is the Mood — the giving of self; its Expression is in radiating the nature of the Gift, sacrificial good-will. Life — manifestation of the nature of God, of love, is the Expression. That is how we make known this astonishing mystery and historical fact.

Event, Mood, and Expression are all part of the Gift's essence. Perhaps we could phrase it in three other words, to further clarify our meaning. Christmas is Love, Faith, and Service. The event was a manifestation of eternal love; our belief and confidence in the worth, utility of that love is faith. Service is our daily showing forth of "this Love of God in Christ Jesus."

The only way this Incarnation of the divine in the human serves its

purpose and fulfills its destiny is "that we might become like Him."

All of our living then is Christmas, the determination and the endeavor to become like Him. Yes, Christmas is a certain kind of life, God-like, God-centered, God-inspired, the kind of living that shows forth beauty, truth, and lovingkindness. It can be ours, if we want it enough, and are willing to make these, our days, a search for its meaning and power.

This blessed season summons us to such an emphasis, for Christmas is being aware of the Spirit of God about you and within you; it is open-



ing your life to that Spirit, so that it may enter in and possess you. It is a rejoicing in every evidence of God's Spirit in the lives of others, and then making your own life an incarnation of this Spirit which was in Jesus. The essence of the Spirit is love; as you become an eager agent and ambassador of love, you celebrate the Event and put the Mood, a self-giving for Him, into glorious life-Expression.

What Is Christmas?

Jesse H. Dollar

What is Christmas, anyway? First, it is fulfillment. It had been prophesied for hundred of years. The King. Immanuel, the Messiah, would come. Not to bring presents, but to bring hope. You see, Israel had been captured, over and over again. The people had been scattered to Egypt and Babylon. Remnants of the Israelites had been left in those countries, even when the Hebrews had been allowed to return to Jerusalem. So, the Prophets had said that the Messiah would come and change all that. Jerusalem would be established once more. The enemies would be driven away forever, and there would be a great reunion of all the scattered people. The fulfillment of this prophecy, and the realization of this hope is what they would have called Christmas.

But here we are! No enemy has ever come to drive us out, to take us captive. So the prophets, who are the preachers, of America have preached a different message. Not bondage, but freedom has been our lot.

We have felt ourselves in need of nothing. We have grown rich as a nation, and our people enjoy the highest standard of living of any country in the history of the world.

So, we measure success in terms of dollars and goodness in terms of one's willingness to share it. Many have exploited this virtue and have made

vice of it. We are a nation thinking more of how to get more than of how to serve God and our fellowman.

The best Christmas I can think of for us in America, would be one at which we turned our minds to spiritual things. One at which our thoughts would be of what to give to the two-thirds of the world's peoples who are hungry and cold, and lonely, and hopeless. If we made up our minds to share our Christ with them we would find new values and directions for our giving.

We give to each other, not the things that are needed, but things that so often cultivate our vanity, which is already too great. We make a feast and have a holiday. Millions of people celebrate the Birthday of our Lord by getting "liquored up" for the occasion. One is wont to exclaim with the Psalmist, "How long, O Lord, How long," — will God let us debauch a Holy Day, while the world turns green with envy of us that we can pay the bills for such rioting and wickedness.

Let's prepare for Christmas as though we believed what we profess — that we are a Christian nation, and Christian individuals! We have two choices: We can bring ourselves into line with the real spirit of Christmas and turn from the worship of material wealth, or suffer the results. We can be captured, like Israel! Let's keep Christ in Christmas this year!

Christmas Greetings From The Convention Office



Dear Christian Friends:

Christmas is in the heart. We all seem to have a growing tender nearness as we approach the Birthday of the Prince of Peace. What in our lives seems to be routine during the year strangely becomes personal and sanctified as we begin to slow down and hear the Angel's song, "Peace on earth and good will to men."

We, your employees in the Convention Office, like to feel that the work we do with and for the pastors and churches of the Convention during the year has spiritual meaning in the context of the Birth of the Saviour, our Lord. We are a part of the Church. The Church in its truest sense is a community of faith existing for the sole purpose of proclaiming the Gospel and bearing witness to its faith. We in humility like to feel that we are a part of this witnessing community.

We earnestly hope that the letters we write help to make the Word become flesh to our devoted people of the churches throughout North Carolina and Virginia. The figures we keep in our books we desire to be symbols of "immortal money" as the gifts of devoted Christians are channeled to Missions at home and throughout the world; to Education at our college; to the tender care of boys and girls at our Children's Home; to the guidance of Youth, the care of the aged veterans of the Cross; to the relief of the needy. The young ladies who work in our office live in a sense of Christian vocation and try to serve to the end that Jesus Christ may be known and loved.

Mr. Register and I are privileged to visit many homes and churches during the year. Our hearts are stirred with the loyalty and courage of our many dedicated ministers and lay people. We desire that our visitations may be real witnesses to the One who is above and in all who love God.

As we gather up our thoughts at this Christmas time, we your Convention Office ministers rejoice with you in God's gift to us all. We are all stirred with new devotion to our Lord Jesus, and as we pause to see His star may we all bow at His manger with a new adoration and a new dedication to the end that the promised New Year of 1958 may be a victorious one for His Church around the world.

Faithfully yours.

Wm. T. Scott.
Superintendent.

A SPIRITUAL CHRISTMAS

Rachel Wallace,
Spiritual Life Chairman
N. C. Women's Fellowship

Christmas is the one time of the year when the entire family tries to be together and only sickness, death and insurmountable distances keep us separated. Christmas is a time when we're all filled with kindness and goodwill — but how many of us are as thankful as we should be for family, friends, democracy and Christianity? At this Christmas season when we gather with our families to exchange gifts wouldn't we feel better if we first paused a few minutes for the Christmas story from the Bible, or for prayer of thanksgiving, or for a worship done by the children?

For a long time now some families have realized the significances of a worship experience at this particular time of year and would not think of entering the happiness and gaiety of exchanging gifts without it. Why not try it and see if Christmas doesn't take on new meaning.

Christmas 1957

The launching of Sputniks Number One and Two

During Nineteen Fifty-Seven has caused much ado!

Many are the changes which will be brought by

Man placing these "moons" up in the sky.

But there is a wonder which is greater by far —

And that is God's launching of the Bethlehem Star.

Many are the changes down through the years

Brought to each one who listens and hears

The message of God that was brought to earth

When the Bethlehem Star announced Christ's birth.

—Mary H. Booth
Warwick Church

CHRISTMAS Henry Robinson

Christmas is a sacred time because the essential elements of life have been hallowed by Christ's coming. Birth, childhood, parenthood, kindred, and friends are elevated to positions of prominence. Prophecy, revelation, and the teachings of the New Testament about love, peace, and understanding are thrust into the foreground. The fatherhood of God and the brotherhood of man suddenly become great realities upon which human conduct can be patterned with assurance.

Christmas is a happy time because children laugh, and the elders smile. All of us sing with hearty voices. And while we pause we are listening to the carols and anthems that come from all around.

Christmas is a thoughtful time. We remember trees and eves of other years and dream of those soon to be made bright with glad young faces.

Sacred, happy, thoughtful is all of life because Christ came. Praise God for His unspeakable gift.

Wise Men Follow A Star

Now when Jesus was born in Bethlehem of Judaea,
In the days of Herod the king,
Behold, there came wise men from the east to Jerusalem,
Saying,
Where is he that is born King of the Jews?
For we have seen his star in the east,
And are come to worship him.
When Herod the king had heard these things,
He was troubled,
And all Jerusalem with him.

And when he had gathered all the chief priests
And scribes of the people together,
He demanded of them where Christ should be born.
And they said unto him,
In Bethlehem of Judaea:
For thus it is written by the prophet,

And thou Bethlchem, in the land of Juda,
Art not the least among the princes of Juda:
For out of thee shall come a Governor,
That shall rule my people Israel.

Then Herod, when he had privily called the wise men,
Enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said,
Go and search diligently for the young child;
And when ye have found him, bring me word again,
That I may come and worship him also.

When they had heard the king, they departed;
And, lo, the star, which they saw in the east,
Went before them,
Till it came and stood over where the young child was.
When they saw the star,
They rejoiced with exceeding great joy.

And when they were come into the house,
They saw the young child with Mary his mother,
And fell down, and worshipped him:
And when they had opened their treasures,
They presented unto him gifts;
Gold, and frankincense, and myrrh.

—Matthew 2:1-11

A Christmas Prayer

It does not seem strange, O God,
That even the stars should shine with new light
To tell of the coming of Jesus.
Thou didst make the heavens and the laws by which
they work.
Today may we think with reverence of thee
And of the wonders of thy world.
We thank thee for Christmas
And for our Lord Jesus Christ.

Amen.



As With Gladness

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to thee.

As with joyous steps they sped
To that lowly manger-bed,
There to bend the knee before
Him whom heav'n and earth adore;
So may we with willing feet
Ever seek thy mercy-seat.

As they offered gifts most rare,
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our heav'nly King.

Holy Jesus, every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide
Where no clouds Thy glory hide.

William C. Dix

CONGREGATIONAL CHRISTIAN HOME FOR CHILDREN

Rev. John G. Truitt, Superintendent
ELON COLLEGE, NORTH CAROLINA

Dear Friends:

This is a special Christmas greeting to hundreds, yes even thousands of people who have helped the boys and girls at this Home for Children. When we consider the contributions of so many good friends, and each of the offerings which have been received in so many churches, as well as the thousands of people who have clipped a coupon for this Home, it means that your thoughts have come usward often during the year. On behalf of the Church, and on behalf of the children, the staff of workers and the board of trustees, I humbly thank you and pray God's blessings on you.

I wish I had a record of all who have visited us during the year, both on the Children's Home campus and at the superintendent's home. It would be a host. And someone remarked: "Truitt is never happier than when he is showing off his children, the staff, and the reception rooms and living quarters of these children." Or, I would add, when he is presenting his boys and girls in a service of song and worship in one of the churches.

These are things you see. There are other things. A moment when a boy says "Thank you, Dr. Truitt," after a ride, or a talk, or a conference or a kindness when there are only the two of us. That is a moment of delight, a foregleam by faith in the dignity and worth of a boy or girl. When I see a class of boys and girls look around to see if I like their song - and that beautiful hope-so smile which lingers on their faces as they set forth to do even better - I feel sometimes I am receiving something which belongs to you, or that belongs to a staff-member, or to the one who lets me be there to receive their thanks for Him.

Christmas, yes, the time when every boy and girl receives many gifts and mementoes in abundance, and trips to sponsors' and friends' homes, and vacation from school, and just the general excitement of that goes along with the season, the songs, and the greetings. When I see the Christmas that comes their way, and remember the one they had, or failed to have, the year before they came here, I am deeply grateful to each of you for the glorious change which they enjoy. You cannot do the casework which goes on before a child may be recommended to the placement committee, see the destitution and want and hopelessness, of which they are a part, and then move amongst them as their faces begin to be brighter, their quietude and reserve to burst into laughter and song, without feeling that here is something approved of God.

So when I say Happy Christmas, I am anxious for you to share some of the joy I have seen in these children through the year, and to remember that it is the Christ in you who kindles the hearts of these children as they sing:

"O holy Child of Bethlehem,
Descend on us, we pray."

I sang with them just recently as they so sang. I saw their faces, felt their spirit, and rejoiced in their beautiful prayer.

Yes, from each of us here: Merry Christmas, and Happy New Year!

John G. Truitt, Superintendent

Origin Of Christmas Observances

Prepared by researchers for "Star of Bethlehem" now being presented at Morehead Planetarium, Chapel Hill, North Carolina.

EARLY REFERENCES TO CHRISTMAS

The significant silence of the Scripture has left us without even the slightest date for fixing the day of our Lord's birth. It is not at all remarkable that in this, as in many other instances, the ingenuity of man has essayed to supplement the oversight on the part of Divine Wisdom. But isn't it strange that, while authorities on such matters differ greatly as to the date, with great unanimity they agree that it is NOT December 25?

And yet, nearly the whole world has settled upon that date. The earliest reference to Christmas was made by Clement of Alexandria, in the 400's A. D. About that time Christmas was not generally observed, and among those who did observe it, there was already a difference of date, some observing May 20, others April 20. Clement disapproved of the observance and even rebuked those who inquired into the year and day of Christ's birth.

Chrysostom, whose name translated means the "golden mouthed" and is a memorial of his eloquence, stated in a sermon preached December 25, 386 A. D. that Christmas was introduced into Syria only 10 years before.

When the festival was first recognized in the Roman Catholic church, there was a difference between it and the Greek church as to date. The Greek church observed January 6, known in North Carolina as Old Christmas, and the Romans fixed December 25.

The Romans evidently determined upon that date because it was the season for festivity among the nations of the earth. It was the time of the Great Roman Saturnalia, marking the beginning of the lengthening of the days. It was the date of the Jewish feast Chanuka, commemorating the dedication of the temple of Judas Maccabaeus, of the Old Teutonic Yule feast, the Scandinavian festival Juul and of the Angle-Saxon Geol. The Romans named it Christmas which is derived from Christ's Mass, because the sacrament of the mass was celebrated. There were three masses, one

at midnight, one at dawn and one later in the morning.

Of course, we may expect many legends, superstitions and curious customs connected with a festival which dates its beginning as early as the Fourth Century after Christ. And much of our modern frivolity, incongruously associated with the day, is the direct descent of rites and observances sanctioned by centuries of superstition.

In France especially the day was celebrated with an abundance of absurdities. Men clothed themselves as bears and oxen and imitated the first of wild beasts at Rome. Christian subjects were chosen for Christmas comedy.

December 26 was set apart as St. Stephen's day, and on it was celebrated what was called the Feast of Fools. A mock bishop was chosen and the church turned into a theatre. A part of the Comedy was the Feast of the Ass, honoring the beast which bore Christ to Jerusalem. The Roman church tried to suppress the folly, but was unable to do so till after the Reformation.

SAINT NICHOLAS

Saint Nicholas was a noted bishop of Myra in Asia Minor who died about 326 A. D.

He was regarded as the patron saint of the seafaring, of scholars, of virgins and of children. And he was a very charitable person.

On one occasion St. Nicholas learned that a certain poor man needed a dowry in order to marry his three daughters properly. So he is said to have thrown a bag of coins through the window on three successive evenings, thus providing a dowry for each child.

When he was detected, he begged the poor man not to reveal his identity. In this way St. Nicholas became the man of gifts, the St. Nicholas who on Christmas Eve provides bags of presents for every child.

The word "Santa Claus" comes to us from the early erroneous spelling of St. Nicholas' name by the Dutch.

ORIGIN OF CHRISTMAS CUSTOMS

With the exception of Christmas greeting cards, which were first used in 1846, nearly all the Christmas holiday customs can be traced to a non-Christian origin.

The Christmas tree, usually an evergreen, is derived from the Roman Saturnalia and the Norse worship of trees. It was in Germany in the 16th Century that the tree was first used as a symbol of Christmas. The custom was brought to England and to America in the early 1800's.

The mistletoe was the sacred plant of the Druids, who were the priests of ancient Britain and Gaul (France). Holly symbolized protection against evil spirits in the Norse festivals. The customs of exchanging gifts can also be traced to the Roman Saturnalia. The early Christians of Rome hung boxes in their churches to be filled with offerings and distributed to the needy at Christmas.

The most popular Christmas legend is that of Santa Claus, who comes down the chimney on Christmas Eve to fill children's stockings with gifts. The name "Santa Claus" is a Dutch corruption of "Saint Nicholas," the patron saint of Children.

WHO WERE THE MAGI?

The name "magi" was given to the learned and priestly class of ancient Media and Persia, who originally worshipped a god of evil. But Zoroaster founder of the Perso-Iranian national religion, forbade devil worship, and the magi changed their worship to a god of good. They were teachers and philosophers as well as priests.

The Wise Men of the East, who were guided by the Star to the manger where Jesus was born, were magi.

It is popularly supposed that there were three of them, although the number is not mentioned in the Bible. Their names have been given as Gaspar, Melchior and Baltasar.

During the Middle Ages, it was claimed that their bones had been preserved in the Cathedral of Cologne, and they became celebrated as the "Three Kings of Cologne."

Gradually in Media and Persia, the Magi degenerated from being the highest caste to the rank of jugglers and fortune tellers and quacks. And that is where the word magician comes from.

Come Let us Adore Him Attend Church this Christmas

PLEASANT GROVE holds its annual Christmas program this evening — Christmas Eve.

BAYSIDE had a Christmas pageant on December 23, followed by a Christmas Fellowship Hour for all ages.

HUNTERDALE furnished program to State Prison Farm with songs and Scripture on December 6.

FIRST, PORTSMOUTH had a Christmas Cantata presented on December 15 at 5:30 p.m. by the organist and choir. This church is using dime a day Advent folders which were dedicated December 22.

WARWICK CHURCH observed Holy Communion on the first Sunday in Advent, making it a time of rededication. They held a Christmas Workshop on December 15.

HIGH POINT will have a service on Christmas Day at ten o'clock. Their Christmas program was given on December 22.

ASHEBORO had a candlelighting service the evening of December 22 and a Sunday school program December 23. White Gifts were brought for Our Christian Home for Children and for Micronesia.

FIRST, NEWPORT NEWS had a Christmas Family Workshop on December 15, from four to eight o'clock. Mrs. W. B. Williams was general chairman. On December 22 a White Gifts Service was held in the Fellowship Hall at 9:45.

UNITED, RALEIGH had a Christmas Family Night on Friday the thirteenth when they decorated the church Christmas tree in Friendly Hall and shared a picnic supper. A Cantata Service was enjoyed at 11:00 on December 15 with the pastor speaking on "Zacharias' Blessing." A Christmas Party was held on Sunday afternoon, December 22, when gifts were brought for "adopted families." At 11:15 on Christmas Eve there will be a service of candlelight and carols.

APPLE'S CHAPEL had its children's Christmas program at 7:00 on December 22, with "treats" for the children. A Christmas Eve candlelight worship service will be held at 7:30 p.m.

EUTAW COMMUNITY, FAYETTEVILLE featured Christmas music each Sunday in Advent. December 15, in the evening, they had a Candlelight Christmas worship service.

BURLINGTON, FIRST had a full program on December 22: Departmental Christmas programs in church school; Christmas Sunday worship service; choir concert at 4:30; "Birth-day of Christ" Christmas party for children, who brought warm clothing to send overseas; "coffee hour" for congregation following concert, sponsored by Pilgrim Fellowship.

ELON COLLEGE COMMUNITY will have three services of Holy Communion Christmas Day — 8:00, 9:00, and 10:00 a.m. An Advent Candle has been lit each Sunday — for Gospel, Faith, Hope, Love. An informal Christmas "sing" was enjoyed December 8; Junior High Pilgrim Fellowship presented "A Japanese Christmas" for Woman's Fellowship December 9; Elon College Players gave "A Child is Born" in Parish House December 22, to which people brought white gifts, and following which there was community caroling.

INGRAM had a Christmas Party on Saturday, December 21, and a Christmas Pageant the next evening.

SPOON'S CHAPEL held its Christmas program on December 22. Sermon topic December 15 was "Christmas Giving."

BEVERLY HILLS, BURLINGTON used December 15 for several special events: At the 11:00 hour the senior choir presented a Service of Music; from two until five the pastor and his family had "open house" at the parsonage; and at 7:30 there was a candlelight service in the church. The children's Christmas Program was held on Sunday evening, December 22.

UNITED, CHAPEL HILL has a full schedule: Children's choirs participated in Community Sing and Christmas Party at First Baptist on December 6; Women's Fellowship met on December 9 with Junior P. F. rhythmic choir and a talk by Miss Midori Sasaki; December 11 the women served at the "Empty Stocking" booth; December 13 the laymen entertained their wives at Christmas party; December 15 a "get-acquainted tea" in the Parish House at four and a vesper concert of Christmas music by three choirs at five, with worshippers bringing "white gifts;" family covered dish supper and carolling at homes of shut-ins on December 20; Christmas observances in each class on December 22; P. F. carolling at Memorial Hospital December 23; family worship urged on Christmas day.

CHRISTMAS ACROSTIC

C stands for Carols, Charity, Cheer;
H is for Happiness all through the year;
R is for Reverence at thought of His birth;
I stands for Immanuel, God come to earth;
S is for Starlight, shining clear;
T stands for Truth, for all men to hear;
M reminds us of a Mother's delight;
A is for Angels in shining white;
S is for Savior whom we serve aright.

A Christmas Story For Children

GREEN MITTENS HELP SHARE CHRISTMAS

Green Mittens lay on the counter in a big store. "I wonder who will buy me," he said. "Will it be a little boy who will take care of me, or a child who will be careless and throw me in the mud? Maybe a grandmother will buy me for some child on Christmas." Green Mittens looked around and found himself being picked up. "This pair looks nice and warm," he heard a child's voice say. "I will buy them." And before Green Mittens knew it, he was in a bag and being carried away. After awhile he was taken out of the bag and looked up into the faces of a mother and a little boy. "I bought the mittens for the tree at church," the boy said. "They looked so bright and the bells sounded so gay I was sure some boy or girl would like them." His mother smiled and said: "You have saved quite awhile for these mittens but I am sure you are glad now that you did."

The next morning Green Mittens was carried to the church and hung on the Christmas tree. How proud he was as he looked about him. Someone was talking about sharing and Green Mittens wasn't sure what she meant. When he was taken down from the tree he was packed into a box with all the other mittens.

Finally the day came when Green Mittens was taken from the box. There were many children, and a lady was giving each of them a pair of mittens. At last it was his turn. His bells jingled happily as he looked into the face of the little boy who was holding him. He felt the hands, rough from the cold, slip into his warm wool. Then he heard the boy saying, "The boys and girls who sent the mittens must really love us to be so kind to us."

Green Mittens began to understand what sharing meant. It meant loving enough to want to help others. One little boy had bought Green Mittens to give to another little boy he didn't even know. This was the true spirit of Christmas and Green Mittens' bells rang louder than ever to show how happy he was.

"Somehow, not only for Christmas

But all the long year through,

The joy that you give to others

Is the joy that comes back to you;

And the more you spend in blessing

The poor and lonely and sad,

The more of your heart's possessing
Returns to make you glad."

John Greenleaf Whittier.
(From Newport News Church
Newsletter)

CHRISTMAS PRAYER FOR CHILDREN

O God, we are glad for Christmas.
It reminds us of Jesus. We are glad
that he lived in a Jewish home with
Mary and Joseph. We are glad for

the things he learned in this home.
We are glad for the synagogue where
he learned about You.

So many things remind us of
Christmas — the trees, the candles,
the songs and the stories. O God, we
thank You for Jesus.

We do wish to remember to make
this a glad Christmas for some other
people, too, for this seems to be the
best way to remember Jesus. Amen.



Santa Claus

He comes in the night! He comes in the night!

He softly . . . silently comes;

While the little brown heads on the pillows so white
Are dreaming of bugles and drums.

He cuts through the snow like a ship through the foam,
While the white flakes around him whirl;

Who tells him I know not, but he finds the home
Of each good little boy and girl.

His sleigh it is long, and deep, and wide;

It will carry a host of things,

While dozens of drums hang over the side,

With the sticks sticking under the strings.

And yet not the sound of a drum is heard,

Not a bugle blast is blown,

As he mounts to the chimney-top like a bird

And drops to the hearth like a stone.

The little red stockings he silently fills,

Till the stockings will hold no more;

The bright little sleds for the great snow hills

Are quickly set down on the floor.

Then Santa Claus mounts to the roof like a bird

And glides to his seat in the sleigh;

Not the sound of a bugle or drum is heard

As he noiselessly gallops away.

He rides to the East, and he rides to the West,

Of his goodies he touches not one;

He eats the crumbs of the Christmas feast

When the dear little folks are done.

Old Santa Claus does all that he can;

This beautiful mission is his;

Then, children, be good to the little old man,

When you find out who the little man is.

---Author Unknown

The real Spirit of Christmas is to be found in those qualities of life and conduct shown us during Jesus' life on earth. We can say then that the Spirit of Christmas is:

First, the **Spirit of Living**. "God so loved. . . that he gave his only begotten Son," and our Lord "having loved his own loved them to the end." Christmas is a time to give new expression to our love for God and for one another.

Second, the **Spirit of Christmas** is the **spirit of giving**. God gave his all; Christ also gave his all — for us. We are living in a day of free spending; we lavish gifts upon our loved ones and friends and often have nothing left to give to the Christ.

Third, the **Spirit of Christmas** is the **spirit of forgiving**. Almost Christ's last act was an act of forgiveness, when he forgave the thief on the Cross. He is continually forgiving us and taught us to pray — "Forgive us our debts as we forgive our debtors." Christmas is a good time to forgive. We should see to it that forgiveness becomes a part of our celebration!

Fourth, the **Spirit of Christmas** is the **Spirit of Peace**. Jesus' final benediction for his disciples was a benediction of peace. "My peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your hearts be troubled neither let them be afraid." Christmas should be a time of peace — in our hearts, in our homes, in our churches and in our communities.

— "The Standard,
Southern Synod,
Evangelical and
Reformed Church

CHRISTMAS IS FOR EVERYBODY

Clyde L. Fields

Christmas is for everybody, the old as well as the young. As a matter of fact, Christmas has so much to say to us that it requires a lifetime to grasp the significance of this holy day.

How so? When Jesus was born in Bethlehem, it meant that God had kept His word. The Lord had promised to visit and redeem His people. And when the fullness of the time was come, God sent forth His Son. Christmas means that we can count on God. We can trust Him to the limit — and then some. In return for God's love-gift of Jesus we have nothing to give — only our grateful devotion.

Christmas Carol

God bless the master of this house,
The mistress also,
And all the little children,
That round the table go,
And all your kin and kinsmen
That dwell both far and near;
I wish you a Merry Christmas
And a Happy New Year.

Bundles

A bundle is a funny thing,
It always sets me wondering;
For whether it is thin or wide
You never know just what's inside.

Especially on Christmas week,
Temptation is so great to peek!
Now wouldn't it be much more fun
If shoppers carried things undone?

—John Farrar

A. Lanson Granger

A few years ago a post office building was dedicated in one of our largest cities. On the day of the opening there was found to be a sad omission. There was not a letter drop in the whole post office. It had been left out of the plans. Part of the reason for the post office's being was completely lost sight of.

All of us are busy making preparations for Christmas. But it is easy to lose sight of the heart of the whole matter. The season of Advent ought to prepare us to come to Christmas on our knees — in adoration, in humility, in thanksgiving to God for the unspeakable gift of His love. So often instead of coming to Christmas on our knees in humility, we come to it on our backs in weariness.

CHRISTMAS SERVICES

DR. H. S. HARDCASTLE was speaker for the adult Christmas dinner at Warwick church December 18.

Call To Churches To Meet Emergency Need In India And Congo Basin

\$153,000 EXPENDED ON FAITH DURING 1957 NEEDED BEFORE END OF YEAR

The 39th Annual Meeting of the Advisory Council of the American Bible Society, meeting at the Bible House in New York City on November 19-20, adopted a budget of \$4,669,000 for the translation, publication, distribution and encouragement of the use of the Bible throughout the world.

The Council, however, noted with great concern that there was still a million and a half dollars of non-budgeted items, representing unmet needs.

The Advisory Council, composed of 102 representatives of 50 religious communions, reaffirmed the conviction that "... for peoples of the world, frightened by missiles, the Church has a message. . . God's word — the Holy Bible." They issued a call to the Protestant churches of America.

... to meet the emergency call for Scriptures from India and the Congo Basin;

... to meet the growing requests for whole Bibles from the military

personnel based throughout the world and in Veterans' hospitals;

... to meet the demands for Scriptures resulting from the incredible increase in literacy;

... to meet the appeals from thousands of blind who need God's Word in Braille or in the Moon systems, or on the Talking Book records.

The churches were reminded that they had a commission from God to spread His Word to the ends of the world and that in the American Bible Society there was the channel for carrying out this part of the great commission, . . .

"The American Bible Society does not stand apart from the churches as something to be supported by the churches. Rather it is an agent of the churches in a program of world evangelism."

Each denomination was asked to consider the immediate call for \$153,000 to meet unanticipated needs and to discover ways of raising additional funds. Said the Council, . . .

"If we fail as churches to provide funds for this cause, we do not fail a Society, but Christ, and the souls for whom He gave Himself."

Brothers Through Christ

Background Scripture: Philemon

Devotional Reading: Ephesians 2:11-22

Memory Selection: Above all these things, put on charity, which is the bond of perfectness. Colossians 3:14.

Another Christmas Season has come. And for that we are glad. The writer of these Notes takes this means of extending to the readers of THE CHRISTIAN SUN Best Wishes for a Merry Christmas and a Happy New Year. At this blessed Christmas Season may you all know the JOY and PEACE He came to bring, and may the New Year bring you health and happiness and success in all good things.

THE PROBLEM

This letter was written out of a perplexing, personal problem. Onesimus, who was a slave, had run away from his master, Philemon. At Rome he met Paul and became a Christian. Paul wanted to keep Onesimus as his helper, but felt that he rightly belonged to Philemon. Philemon had also been converted by Paul and was his good friend, but Paul would not presume on that friendship. He wrote this charming, warm, personal letter to Philemon and sent it by Onesimus.

THE PLEA

After affectionate greetings to Philemon, his wife and son, Paul comes to the point: He "beseeches" Philemon to receive this former slave as he would receive Paul, as a beloved brother in the Lord. The aged prisoner adds a heart-warming postscript — if Onesimus owed Philemon anything, Paul would pay it! He also suggests — optimist that he is — that Philemon get the guest room ready as he hopes to visit him soon.

Perhaps Philemon treasured the letter and put it among his keepsakes. Perhaps he read it to his friends or to "the church in his house." Anyhow, it was preserved and eventually found a place in the accepted Canon of the New Testament and thus became an integral part of the Word of God. On what grounds did this simple, short, personal letter find its way into the Holy Scripture?

THE PRINCIPLE

The answer is that this letter embodies one of the basic preachings of the Bible as a whole and of Jesus in

particular — the dignity and worth of every individual soul before God. This letter stands as one of the landmarks of freedom. It is God's Magna Charta. It stands as a judgment upon our sins of prejudice, exploitation, discrimination, segregation. It is a call to courageous action in behalf of the practice of brotherhood.

The Church's One Foundation

Sunday School Lesson for January 5, 1958

Background Scripture: Matthew 16:13-19; Ephesians 2:18-22; Colossians 1:15-20

Devotional Reading: I Corinthians 3:1-11

Memory Selection: And he is the head of the body, the Church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Colossians 1:18

A NEW QUARTER

We begin today a series of lessons on the Christian Church, not what men think about the Church, but what the New Testament says about the Church. They are a series of much-needed lessons, for not many people know much about the Church, — that is about its nature, its origin, its mission, its inclusive fellowship, its place in the life of the world and its claims upon our lives.

THE FOUNDATIONS OF THE CHURCH

"On this rock I will build my church," said Jesus. Jesus and the disciples were in Caesarea Philippi, where they could be together undisturbed. Jesus asked, "Whom do men say that I am?" "Thou art the Christ, the Son of the Living God," replied Peter. Jesus said, "On this rock I will build my church, and the gates of hell shall not prevail against it."

What was this rock? Through the ages there have been many conflicting answers — Peter, Peter's confession, the twelve disciples. If you read I Peter 2:4-8, you will discover that Peter thought it was Christ who was the Rock. Protestants believe that Jesus Christ is the Church's one foundation, not only according to the

Come, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us;
Let us find our rest in Thee.
Israel's Strength and Consolation,
Hope of all the earth Thou art;
Dear Desire of every nation,
Joy of every longing heart.

Born Thy people to deliver,
Born a child and yet a King.
Born to reign in us forever,
Now Thy gracious kingdom bring.
By Thine own eternal Spirit
Rule in all our hearts alone;
By thine all-sufficient merit,
Raise us to Thy glorious throne.

— Charles Wesley

hymn, but according to the New Testament itself.

THE BUILDING MATERIALS OF THE CHURCH

What building materials were to be laid upon this foundation for the Church? People. As Dean Brown wrote: "The church itself is built out of men and women, boys and girls, who have seen in Christ what Peter saw in him, who have declared their loyalty to Him, as Peter declared his loyalty, who are undertaking to live in that same high mood." Church membership has dignity and meaning when we look at it in this light. Jesus Christ is the foundation and we are members of his body, the Church.

THE DOORS OF THE CHURCH

In Connecticut a state law designed to prevent a disaster in case of fire says that all church doors must open outward. This is a good "law" for the church as an organization and fellowship — the doors of the church ought to open outward. The poor man ought to be just as welcome as the rich, the unlettered as the college professor, the bad man as the good. The Church is God's house into which he has invited us. We are his guests in the household of faith.

SUNDAY SCHOOL LESSON

December 29, 1957

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.



JOY TO THE WORLD

Joy to the world!
The Lord is come:
Let earth receive her King;
Let every heart
Prepare Him room,
And heaven and nature sing.

Joy to the earth!
The Saviour reigns:
Let men their songs employ;
While fields and floods,
Rock, hills, and plains
Repeat the sounding joy.



